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A
HARMONIZED EXPOSITION
OF THE
FOUR GOSPELS

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1899
By A. E. BREEN

/A

HARMONIZED EXPOSITION

OF THE

FOUR GOSPELS,

BY

REV. A. E. BREEN, D. D.

AUTHOR OF

"A GENERAL INTRODUCTION TO HOLY SCRIPTURE."

VOLUME I.

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The Cincinnati Bible Seminary

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."—Mal. II. 7.

ROCHESTER, N. Y.

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PREFACE.

No adequate commentary on the Four Gospels has ever been written in any language. No human mind is vast enough to coordinate and expound fully the great message of the Gospels. No man ever thought, spoke, or wrote as their author spoke. The most that any man may hope to do is to obtain partial, limited glimpses of the vast truths therein contained. And there is no more profitable employment of man's time than to try to understand the words and deeds of him who is "the way, the truth, and the life."

The present volume is the first of a series whose purpose shall be to make the message of Christ more accurately and fully known to English readers. The need of such a work is self-evident. No complete commentary on the Gospels exists in the Catholic literature of the English language. During the author's career as teacher of Holy Scripture, many well disposed students have come and asked him to recommend to them, at any price, a complete, thorough commentary on the Four Gospels, in English, and he could not find such a work. Some partial treatises there are; and there are some good things in all of them; but they exist in a scattered literature, demanding expense of money and time to gather in available form the desired truths. The work now being offered to the public is intended to supply such need. The plan is vast and comprehensive. The Greek texts of the Four Gospels are arranged in the form of a harmony. A literal English translation accompanies the Greek text, and is arranged in the same way. By such method of arrangement the life of Christ, his words and deeds, become one connected narrative, and the statements of every Evangelist become fuller and clearer, being

supplemented by the parallel passages of the others. Every important variant is given in the critical examination of the text, and the authorities are discussed.

On the text thus harmonized is built what the author hopes will prove a clear and comprehensive Commentary. Every question legitimately arising out of the Gospel narrative is treated at length. But while the author's aim has been to give a critical commentary, special attention has been given to adapt the book to pulpit use. Hence the moral application of the events, words, and deeds is made a main feature of the work.

It has been the author's principal aim to search out the literal sense of every passage, to ascertain the full significance of every element in the life of the Redeemer. But inasmuch as that divine life is not chronicled as a mere historical event, but as the perfect exemplar of every human life, moral reflections are drawn from every word and event in the Gospel narrative.

In the treatment of Hebrew names of the Old Testament, the plan, in general, has been to render them in the Commentary in accord with the Masoretic text, but in the translation of the Greek text of the New Testament, out of reverence for the original text, these names are generally rendered in conformity with the Greek.

In writing this work, the author has made large use of the works of other scriptural writers, and wishes to acknowledge his special indebtedness to Cardinal Newman, from whose works most of the passages quoted in the work are taken.

And now with great thankfulness to Almighty God for his loving kindness, the author sends forth his book, hoping that it may in some degree aid the cause of Christ; and if there be aught of good in the work, the author attributes it to God, in the words of the Psalmist: "Not unto us, O Lord, not unto us, but unto thy name give glory."

A. E. BREEN.

ROCHESTER:

Feast of the Nativity of the Virgin Mary, 1899.

CONTENTS.

OF

THE FIRST VOLUME.

	PAGES
INTRODUCTORY - - - - -	1—23
LUKE I. 1—4.	
The Proem of Luke - - - - -	19—23
JOHN I. 1—18.	
The Eternal Generation of the Word—The Word was made flesh— The Witness of John - - - - -	23—54
MATT. I. 1—17; LUKE III. 23—38.	
The two Genealogies of Jesus - - - - -	54—84
LUKE I. 25.	
The Vision of Zachary—The Birth of John the Baptist - - -	84—104
MATT. I. 18; LUKE I. 26—27.	
The Birth of Jesus from a Virgin - - - - -	105—111
LUKE I. 28—38.	
The Annunciation - - - - -	111—128
LUKE I. 39—45.	
The Visitation - - - - -	129—135
LUKE I. 46—56.	
The Magnificat - - - - -	135—145
LUKE I. 57—66.	
The Birth, Circumcision, and Naming of John the Baptist—Circum- cision among other nations—The restoration of Zachary's power of speech - - - - -	145—151

LUKE I. 67—80.

The Canticle of Zachary—The dwelling of John the Baptist in the wilderness	- - - - -	151—163
--	-----------	---------

MATT. I. 19—25.

Perplexity of Joseph at evidences of the Blessed Virgin's pregnancy—The Vision of the Angel—The Angel's declaration of the Divinity of the Virgin's Child—Isaiah's Prophecy—The Obedience of Joseph—His Continency	- - - - -	163—182
--	-----------	---------

LUKE II. 1—7.

The Census of Quirinius—The Journey of Mary and Joseph to Bethlehem—The Birth of Jesus in the Manger	- - - - -	182—198
--	-----------	---------

LUKE II. 8—20.

The Apparition of the Angel to the Shepherds—The Message of the Angel—Glory to God in the Highest—The Shepherds go to Bethlehem and find Jesus in the Manger	- - - - -	198—208
--	-----------	---------

LUKE II. 21—39.

The Circumcision of Jesus—The Purification in the Temple—The Prophecy of Simeon—The Prophecy of Anna—The Return of the Holy Family to Nazareth	- - - - -	208—218
--	-----------	---------

MATT. II. 1—12.

The Visit of the Magi—Herod's Perturbation and Wicked Design—The Wondrous Star—The Adoration of Jesus by the Magi—The Dream of the Magi	- - - - -	218—236
---	-----------	---------

MATT. II. 13—23.

The Flight into Egypt—The Slaughter of the Infants of Bethlehem—The Prophecy of Jeremiah—The Return from Egypt	- - - - -	236—257
--	-----------	---------

LUKE II. 40—52.

The Presentation of the Child Jesus in the Temple—Christ with the Doctors—The Finding in the Temple—The Boyhood of Jesus	- - - - -	257—273
--	-----------	---------

MATT. III. 1—12; MARK I. 1—8; LUKE III. 1—18.

The Preaching of John in the Wilderness	- - - - -	273—310
---	-----------	---------

MATT. III. 13—17; MARK I. 9—11; LUKE III. 21—22.

The Baptism of Christ	- - - - -	310—317
-----------------------	-----------	---------

MATT. IV. 1—11; MARK I. 12—13; LUKE IV. 1—13.

The Fasting and Temptation of Christ	- - - - -	317—338
--------------------------------------	-----------	---------

JOHN I. 19—51.

The Testimony of John the Baptist to the Embassy of the Pharisees—The Calling of John the Evangelist, Andrew, and Simon	- - - - -	338—360
---	-----------	---------

JOHN II. 1—11.

The Marriage in Cana—The Miracle of the Water made Wine - 361—371

JOHN II. 12—25.

The Expulsion of the Merchants and Money-Changers from the Temple—The Prediction of the Crucifixion - - - 371—385

JOHN III. 1—21.

Jesus and Nicodemus—Baptism - - - - 385—411

JOHN III. 22—36.

John baptizes at Ænon—His Disciples complain of Jesus' Ascendency
—John's Answer - - - - - 411—425

MATT. IV. 12; MARK I. 14—15; LUKE III. 19—20.

The Imprisonment of John the Baptist - - - - 425—429

LUKE IV. 14; JOHN IV. 1—3.

Jesus departs for Galilee - - - - - 429—432

JOHN IV. 4—42.

Jesus and the Samaritan Woman—The Beginning of Faith in Samaria - - - - - 432—467

JOHN IV. 43—45.

The Arrival of Jesus in Galilee - - - - - 467—469

JOHN IV. 46—54.

The Healing of the Son of the King's Officer at Capharnaum - 469—476

LUKE IV. 15—30.

Jesus in the Synagogue at Nazareth—The Prophecy of Isaiah—The Jews attempt to stone Jesus - - - - - 476—504

MATT. IV. 13—17.

Jesus fixes his Domicile at Capharnaum—The Prophecy of Isaiah - 504—507

MATT. IV. 18—22; MARK I. 16—20; LUKE V. 1—11.

The Discourse from the Boat of Simon on Lake Gennesaret—The Miraculous Draught of Fishes—The Calling of James and John 507—517

MARK I. 21—28; LUKE IV. 31—37.

The Cure of the Demonized Man in the Synagogue at Capharnaum 517—531

MATT. VIII. 14—15; MARK I. 29—31; LUKE IV. 38—39.

The Healing of Simon's Mother-in-Law - - - - 531—536

MATT. VIII. 16—17; MARK I. 32—34; LUKE IV. 40—41.

The Healing of the Sick at Capharnaum - . - - 536—544

MATT. IV. 23—25; MARK I. 35—39; LUKE IV. 42—44.

The Teaching of Jesus in the Synagogues of Galilee - - - 544—552

MATT. VIII. 2—4; MARK I. 40—45; LUKE V. 12—16.

The Healing of the Leper - - - - - 553—566

MATT. IX. 1—8; MARK II. 1—12; LUKE V. 17—26.

The Healing of the Palsied Man let down through the Roof at
Capharnaum - - - - - 576—588

MATT. IX. 9; MARK II. 13—14; LUKE V. 27—28.

The Calling of Matthew - - - - - 588—593

MATT. IX. 10—13; MARK II. 15—17; LUKE V. 29—32.

The Banquet in the House of Levi - - - - - 593—604

MATT. IX. 14—17; MARK II. 18—22; LUKE V. 33—39.

The Objections of the Pharisees—The Response of Jesus - - - 605—622

JOHN V. 1—16.

The Healing of the Sick Man at the Pool of Bethesda - - - 622—644

JOHN V. 17—47.

The divine Personality of Christ—His relation to the Father - 644—688

MATT. XII. 1—8; MARK II. 23—28; LUKE VI. 1—5.

The Plucking of the Corn on the Sabbath—The Objection of the
Pharisees—Jesus' Response - - - - - 688—708

INTRODUCTION.

The present work is designed to be an exposition of the four Gospels. We feel assured that the general reader of this book will take it up not to study the introductory matter but to find the sense of the word of God. I have found in my own experience that it is very agreeable in reading a book to be led as soon as possible into "*medias res.*" As the patrimony of science grows, the necessity of drawing accurately the lines of demarcation between the different departments becomes greater. Therefore, we believe that the study of the Scriptures will be benefited if the Introduction to Holy Scripture and the Exposition of Holy Scripture be treated of in separate volumes. In the introductory matter of the present volume we shall therefore limit ourselves to a brief treatment of some of the principal facts relating to the four Gospels.

It is a well evidenced fact that from the earliest times of the Christian era the four Gospels existed in the Church of Christ, and were received as divine Scripture.

"What," says Irenæus, "if the Apostles had not left us the Scriptures? Would it not be necessary to follow the traditions of those to whom they committed the Churches? Verily this method many barbarous nations adopt, who believe in Christ without ink and paper, having the law of salvation written in their hearts by the Spirit, and faithfully holding to the old tradition, believing in one God, etc." [Irenæus, Migne 7, 855]. Again: "The tradition of the Apostles, manifested in the whole world, may be learned in every Church by those who wish to know the truth, and we can enumerate the bishops constituted by the Apostles and their successors even to our day." [Irenæus, Migne, 7, 848].

Out of the abundant historical data available to prove the genuine origin of the Gospels we select two of representative men. St. Irenæus in the Third Book of his Treatise against Heresy has the following convincing testimony :

“So great is the certitude of the Gospels that the heretics themselves render testimony to them, and every heretic that comes forth strives to prove his doctrine from them. For the Ebionites, who use only the Gospel of Matthew, are confuted by it, that their presumption concerning the Lord is not well founded. Marcion, who mutilates St. Luke, by that which he retains of it is shown to be a blasphemer against the Lord. Those who separate Jesus from Christ, and who, selecting the Gospel of Mark, say that Christ remained impassible, and that Jesus suffered, if they read it with the love of truth can be corrected of their error. The Valentinians, who exclusively use the Gospel of John for the ostentation of their unions, are by it shown to be false in every thing, as we have shown in the first book. Since, therefore, our opponents render testimony for us, and use these (Gospels), our demonstration regarding them is shown to be true and firm. For the Church receives neither more in number nor fewer in number than these Gospels. For in the world in which we live, there are four great regions ; and there are four principal winds ; and the Church is spread over the whole earth ; and the pillar and ground of the Church [I. Tim. III. 15] is the Gospel, and the spirit of life ; therefore it follows that the Church has four columns blowing forth in all directions incorruption, and vivifying men. From which it is manifest that the divine Architect of all things, the Word, who is borne upon the Cherubim, and rules all things, who was made manifest to men, gave us the fourfold Gospel, which is actuated by one Spirit.” Continuing, he applies the vision of Ezechiel to the four Evangelists, which interpretation has continued in the Church since that time. The conclusion of Irenæus is better than his reasoning. His mysticism avails naught, but his conclusion is independent of it. The conclusion was the faith of the Church of his time, which he strove to illustrate. We could add nothing to this testimony by adducing the numberless quotations of the Gospels in the works of Irenæus. It is sufficient in itself to establish the status of the

Gospels in the Church of Gaul of the second century. Irenæus was a disciple of the disciples of St. John. The voice of Apostolic times is perpetuated by them to him. He speaks in the tone of a man who was sure of his point, knowing that he had back of him the faith of the Catholic Church. The Church from the Apostolic times received four Gospels, and only four.

Origen's testimonies are equally clear and convincing :

"The Church has four Gospels ; heresy has many. * * * Only four Gospels are approved, out of which, as representing our Law and Saviour, dogmas are to be proven. * * * In all these we admit naught else than is admitted by the Church, that only four Gospels are to be received."

Again in a testimony quoted by Eusebius, Hist. Eccles. VI. 25, Origen says :

"As I have understood from tradition, respecting the four Gospels, which are the only undisputed ones in the whole Church of God throughout the world. The first is written according to Matthew, the same that was once a publican, but afterwards an Apostle of Jesus Christ, who having published it for the Jewish converts, wrote it in the Hebrew. The second is according to Mark, who composed it, as Peter explained to him, whom he also acknowledges as his son in his general Epistle, saying, 'The elect church in Babylon, salutes you, as also Mark my son.' And the third, according to Luke, the Gospel commended by Paul, which was written for the converts from the Gentiles, and last of all the Gospel according to John."

These men may be fairly taken as exponents of the belief of their age, and, in fact, we find their testimonies corroborated by many other witnesses, going back even to those who were taught by the Apostles themselves. For a fuller treatment of this matter we refer the reader to our General Introduction.

For our present scope, therefore, we believe that enough has been presented concerning the genuinity of the authorship of the four Gospels.

A point of some importance in relation to the first Gospel is the determination of the original language in which it was written. The earliest witness of this fact is Papias who declares "that Matthew wrote the oracles, τὰ λόγια, (of the

Lord) in Hebrew, and each one interpreted them as he was able." This testimony must refer to the Gospel of Matthew, and was always thus understood by the old writers. [See Funk, *Patres Apost.* and Schanz, *Matthæus.*]

Origen, Irenæus, Eusebius, and in fact all the Fathers declare the same fact. However, we do not believe that the Hebraic origin of Matthew's Gospel is as certain as his authorship of the same. The authorship is an important and principal truth; the question of the original tongue is a detail. In fact it is a matter of very little importance whether Matthew wrote in Hebrew or Greek. More than due prominence has been given to the question since the rise of Protestantism. In rejecting the deuterocanonical books the Protestants had employed the argument that the original text of an inspired book could not be lost. Hence in the case of Matthew, to be consistent, they were forced to hold to the theory of the original Greek text. Catholics, in their eagerness to overthrow every position of the Protestants, have given too much importance to the question. There are more data for the Hebrew original than for the Greek original; but the question can not be satisfactorily decided.

In patristic documents, wherever the question is noticed, it is asserted that Matthew wrote in Hebrew. Richard Simon, Mill, Michaelis, Marsh, Eichhorn, Storr, Olshausen, Cornely, Knabenbauer, Kaulen, Meyer, and nearly all the present Catholic commentators defend the Hebrew original of Matthew.

Among those who stand for a Greek original we find Erasmus, Cajetan, Calvin, Le Clerc, Fabricius, Lightfoot, Wetstein, Paulus, Lardner, Thiersch, Hey, Hales, Hug, De Wette, Moses Stuart, Fritzsche, Credner, Bengel, Masch, Schubert, Keil and others.

The intrinsic reasons certainly favor a Greek exemplar. After the ascendancy of the Greek Empire of Alexander the Great, Greek became well known in Judea. The Second Book of Maccabees, though written by a Palestinian Jew, was written in Greek. The Providence of God contemplated the conversion of the civilized world largely through the medium of the Greek language.

The Epistle to the Hebrews, though especially addressed to the Hebrews by a man who gloried in being a Hebrew of Hebrews, was written in Greek. The present text of Matthew bears no intrinsic evidence of being a translation. It is quoted in Greek as early as St. Mark and St. Luke. It contains Greek idioms, and even plays upon words. And finally, it is hard to conceive that such a production as the Hebrew text of the First Gospel should have disappeared so completely from the earth that no man has left any record of ever having seen it. It is true that all these arguments can be answered; but they, at least, render the question doubtful.

The next point that demands a brief notice is to determine the object of the several Gospels, and for whom they were destined.

External and internal evidence establishes the fact that Matthew wrote his Gospel for the Jews, to prove that Jesus was the Messiah promised in the Law and Prophets. On this point the Fathers and writers of antiquity are unanimous. There is not a dissenting voice.

The internal evidence also is strong. St. Matthew emphasizes every element in the words and deeds of Christ wherein there is evidence that Jesus was the Messiah. Matthew also uses the quotations from the Old Testament in such a way as to evince that he is directing his discourse to men conversant with the Old Law. The life of Jesus is shown to be in conformity with prophetic prediction, and the reader is continually reminded that the events took place "that the Scriptures might be fulfilled." In the course of the commentary attention will be called to the elements that prove that the first Gospel was destined for Jewish readers.

It is equally well proven by extrinsic and intrinsic data that Mark gives in his Gospel a compendium of Peter's oral preaching, and that he destined it for gentile Christians. In fact, with the exception of Chrysostom, the early writers are unanimous in asserting that Mark, who was closely associated with Peter in Apostolic work, wrote the Gospel at Rome for the gentile Christians. The testimony of Papias as recorded by Eusebius is as follows :

“And John the Presbyter also said this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord’s discourses: wherefore Mark has not erred in any thing, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by any thing that he heard, or to state any thing falsely in these accounts.” [Eusebius Hist. Ecc. III. 39.]

The testimony of Clement of Alexandria corroborates that of Papias: “When Peter had proclaimed the word publicly at Rome, and declared the Gospel, under the influence of the spirit; as there was a great number present, they requested Mark, who had followed him from afar, and remembered well what he had said, to reduce these things to writing, and that after composing the Gospel he gave it to those who requested it of him. Which, when Peter understood, he directly neither hindered nor encouraged it. But John, last of all, perceiving that what had reference to the body in the Gospel of our Saviour, was sufficiently detailed, and being encouraged by his familiar friends, and urged by the Spirit, he wrote a spiritual Gospel.” [Eusebius Hist. Eccles. VI. 14.]

Jerome also declares that “Mark the disciple and interpreter of Peter, being asked at Rome by the brethren, wrote a short Gospel according to that which he had heard from Peter.” The other Fathers and writers of antiquity concur. Let Origen be heard as the oracle of the tradition of the first two centuries: “We have received by tradition that the second Gospel is of Mark who consigned to writing what Peter expounded to him.”

The intrinsic evidence is convincing that Mark epitomizes the general teaching of a man who addressed gentiles. The Gospel begins with the baptism of John, in accord with Peter’s outline in Acts X. 37 et seqq. The proofs of Jesus’ divinity are not sought from the fulfilment of prophecy but from Jesus’ power over demons, and over all the powers of nature as evinced in his miracles. Indeed the Gospel has been called “the Gospel of Miracles.”

St. Mark omits everything that demanded for its force a knowledge of the Mosaic Law or of Jewish institutions. On the other hand, he brings out minutely the elements that were apt to move a pagan world. The minute attention to details and the vivid description of events in which Peter was a chief actor corroborates the thesis that Mark wrote what he received from the eye-witness Peter. Hence we believe it to be a well proven historical fact that Mark wrote a compendium of the doctrines preached by Peter, and delivered it to the gentile Christians of Rome.

The general scope of the Gospel of Luke is given in the preamble of his Gospel. Though the Gospel was immediately addressed to Theophilus, it contains a general design applicable to the whole class of which Theophilus was a representative. The great scope of the Gospel was to give an orderly account of the words and deeds of Jesus, to afford greater certainty to those who had been taught these truths by oral preaching. We find in Luke therefore the best order of events, and the evidential force of the data is presented by him in a masterly way.

What Mark was to St. Peter, Luke was to St. Paul. We find abundant evidence of this in the testimonies of the early ages. From Muratori's Canon we apprehend that Luke is the author of the third Gospel; that the physician Luke wrote it after the ascension of Our Lord; that Luke was a companion and pupil (*juris studiosus*) of St. Paul; that Luke wrote the Gospel in his own name, though from Paul's data (*ex opinione*); that Luke had not seen the Lord in the flesh, and wrote after diligent research (*prout assequi potuit*); and that he began his Gospel with the Nativity of John the Baptist. This is the exact history of the Third Gospel. Eusebius also in his history bears witness to the same truth: "But Luke, who was born at Antioch, and by profession a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us in two inspired books, the institutes of that spiritual healing art which he obtained from them. One of these is his Gospel, in which he testifies that he has recorded, 'as those who were from the beginning eye-witnesses, and ministers of the world,' delivered to him, whom also, he says, he has in all things followed. The other is his Acts of the

Apostles, which he composed, not from what he had heard from others, but from what he had seen. It is also said, that Paul usually referred to his Gospel, whenever, in his Epistles he spoke of some particular Gospel of his own, saying, "according to my Gospel." [Euseb. Hist. Eccles. III. 4].

This fact being established, it follows by logical sequence that the Gospel of Luke was destined for those to whom Paul preached. Now we find in Paul the grandest exponent of the universality of the New Covenant. The motto of Paul was that "the Gospel is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek." [Rom. I. 16]. And again: "There can be neither Jew nor Greek * * * for ye are all one in Christ Jesus."—Gal. III. 28. The Gospel of Luke is written for this universal scope. Coleridge says well: "We consider St. Matthew as addressing himself primarily to the Hebrew Christians, and St. Mark as turning to the direct converts from heathenism. We may look upon St. Luke as the Evangelist of the Church as already more or less formed out of the coalescence of both bodies, or, in particular, as the Evangelist of the Churches in which the Jewish element had been more or less absorbed by the larger influx of Gentiles, great numbers of whom had passed through the proselytism before they embraced the faith." [Coleridge, the Life of Our Life, Preface].

There is internal evidence also in the Gospel itself that it was destined for the aforesaid universal scope. With extreme delicacy Luke modifies certain statements of the Lord which might offend the Gentiles. He omits others which might be taken in an unfavorable sense by the Gentiles. Thus Matthew records that in their first going forth the Apostles were forbidden to "go in the way of the Gentles." Luke suppressed this statement. In like manner Luke also omits the history of the Canaanite woman [Math. XV. 21-28] for the reason that the Gentiles might misunderstand the words: "I was not sent but unto the lost sheep of the house of Israel." Often in the discourses of the Lord as related by Matthew, the Gentile is taken as a synonym for a godless man. Luke modifies this statement and substitutes "sinner" for "Gentile." Other evidences will be illustrated in the course of the commentary.

A most striking proof of our thesis is the fact that the wonderful description of the call of the Gentiles portrayed in the parable of the Prodigal Son is only found in Luke.

But it would be an error to believe that the Gospel were only destined for Ethnico-christians. The accurate description of the infancy of our Lord and much of the data of the first two chapters of Luke clearly prove that the writer appealed to Jewish as well as to Ethnic minds. Wherefore, the Gospel of Luke has rightly been called the Gospel of the universality of the mercy of God.

Every careful reader of the Gospels is aware that the general plan of the Gospels of Matthew, Mark, and Luke is the same. They deal largely with the Galilean period of our Lord's labours, and with few exceptions we find that these three record the same discourses and miracles. St. John pursues an entirely different plan. He deals chiefly with the Judean period of Jesus' life, and omits much of the data of the aforesaid three. For this cause Matthew, Mark, and Luke are rightly termed the synoptic writers.

In examining the three synoptic Gospels we find in them great points of agreement, and again certain data proper to every several one, or to two of them in contradistinction to the third. This evident fact has led men to inquire concerning the causes of the affinity and the diversity therein existing.

This question received little or no notice from the old writers; but in our century it is made a leading question. It is treated by Patrizi, *De Evan.* I. p. 73; Messmer *Introduc.* p. 15; A. Mayer *Einl.* p. 11; Reithmayr *Einl.* p. 346; Valroger *Introduc.* II. p. 21; Bacuez *Manuel Biblique* I. p. 68; Kaulen *Einl.* 3rd Ed., p. 443; Schegg *Evang. passim*; Schanz *Evang. passim*; Knabenbauer *Com. in Marc.* p. 17; and Cornely *Introduc.* III. p. 170.

By comparing the three synoptists we find that only Matthew and Luke record the events of the infancy of Jesus and his genealogy, but the genealogy, as given by Matthew, is substantially different from that traced by Luke. All three record the preaching of John Baptist and the temptation of

Jesus by Satan, but Mark is very brief in describing the temptation. There is a slight difference between Matthew and Luke in the order of the temptations.

The great events of the Lord's teaching in Galilee are narrated by all three, but every one has some matter omitted by the others. The sermon on the mount is given *in extenso* by Matthew; Luke condenses it, and Mark omits it entirely.

Only Luke records *ex professo* the journeys of Jesus to Jerusalem, and his operations in Judea. All three record the labors of Jesus beyond the Jordan, but here again every one has something proper to himself.

The events of the days immediately preceding the Crucifixion are recorded by the three synoptists, but Matthew has inserted some discourses of the Lord omitted by the others.

In the remaining events of the Gospel-narrative there is a great general agreement in the three synoptic Gospels, but every one has something proper to himself.

From these observations we come to the following conclusions. Matthew's Gospel consists of 1072 verses, and of these 330 are proper to Matthew.

Mark's Gospel contains 677 verses, and of these 68 are proper to Mark.

There are 1152 verses in Luke's Gospel, and of these 541 are proper to Luke.

There is in the synoptists rarely a verbal agreement, but usually the agreement is in the substance of the event or discourse narrated.

The question is now to determine what specific causes operated to effect the points of resemblance and the points of divergency of the three synoptists.

The first attempt to explain the fact was made by Le Clerc and Eichhorn. They endeavored to explain the points of similarity by supposing that there existed in the beginning certain written data both in Aramaic and Greek, and that these formed the common founts of the several Gospels. The points of divergency would result from the free use which the writers made of these data. According to Eichhorn and his followers

these original data existed as a *protevangelium* and many recensions of the same. According to Schleiermacher they existed as scattered Aramaic and Greek fragments.

For the reason that this system essays to solve a historical question without a particle of historical evidence, it has justly fallen into oblivion.

The second system essays to explain the similarity of the three Evangelists by the theory that the later writer drew from the preceding. The advocates of this theory claim for it the authority of St. Augustine who [De Cons. Evan. I. 2] calls Mark "*pedisequus et breviator Matthaei*." But it is clear that the import of Augustine's words is that the data of Matthew exist in Mark in a compendious form.

It is not agreed among the patrons of this opinion who wrote the first Gospel. That form of this opinion which has the most Catholic support asserts that Matthew wrote first in Aramaic; Mark followed and drew from him; and Luke came in the third place and drew from both.

The second form of the opinion differs from the first only in inverting the order of Mark and Luke. For this the authority of Clement of Alexandria is invoked.

The third form places Mark in the first place, and then becomes Protean in hypotheses as to the origin of the other two. It has neither proofs nor probability.

The third system assigns as the cause of the resemblance existing among the three synoptists the unity of source of the three, inasmuch as all three relied on the oral tradition of the same events and discourses. That this system is in the main the true one is beyond doubt. It agrees with all the early witnesses; it explains every fact; and it is in accordance with intrinsic evidence in the Gospels. All the testimonies before cited concerning the origin of the different Gospels confirm this theory. It explains every fact. The writers agree in substance in the narration of the same facts and discourses, and when they differ; it is owing to the different scope which they severally propose to themselves. In fact, St. Luke evidently refers to this point in the preamble of his Gospel.

At the same time, we believe that Mark had read St. Matthew's Gospel before writing, and that Luke had read both Matthew and Mark. But this reading was only a factor together with the great means of the oral tradition in storing the minds of Mark and Luke, and when they wrote they contemplated an independent work.

The genuineness of the Apostle John's authorship of the Fourth Gospel is well attested. The testimonies before adduced are clear and conclusive. Moreover, St. Irenæus declares [*Contra Haer.* III. 1] that "afterwards John the disciple of the Lord, who reclined upon the Lord's breast, published a Gospel, while he dwelt in Ephesus in Asia." The testimony of Muratori's Fragment attests the same fact. Tertullian and Clement of Alexandria testify the same. The latter witness declares as follows: "John the latest of the Evangelists, seeing that in the Gospels of the others those things which pertain to the body of Christ had been treated of, being inspired by the Holy Ghost, he wrote at the request of his friends a Spiritual Gospel."

An examination of the data of tradition will disclose many more testimonies of like tenor, but we adduce these alone as representatives of a universal belief.

The proving force of the available testimonies respecting the Apostle John's authorship of the Fourth Gospel is such that all reasonable doubt in regard to it is excluded. It is accepted by all Catholic writers, and by the most of the Protestants and Rationalists, as, for example, Lücke, Bleek, Bunsen, Ebrard, Tholuck, Hengstenberg, Meyer, Lechler, Weiss, Luthardt, Godet, Beyschlag, Zahn, Franke, Olshausen, Thiersch, Norton, Baumgarten, Alford, Wordsworth, Alexander, Maurice, Astié, Tischendorf, Thenius, Fischer, Uhlhorn, Riggerbach, Oosterzee, De Pressensé, Hutton, Schaff, Milligan, Liddon, Leates, Wace, McClellan, Lias, Murphy, Ezra Abbott, Charteris, Plummer, Reynolds, Lightfoot, Salmon, Sanday, Westcott, Carl Müller, B. Brückner, Gess, Kahnis, Schnedermann, Leuschner, Paul Ewald, Grau, Ritschl, Lobstein, Kaftan, Resch, Koehler and Wendt.

The great scope of the Fourth Gospel is clearly stated by its author in the twentieth chapter, thirty-first verse: "— but these things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

The author wrote his Gospel to prove that the man Jesus who had taught the people in Judea and Galilee, who had wrought great miracles, and who was crucified, was the Messiah of prophecy, the true consubstantial Son of God, and that faith in him was the groundwork of salvation.

John analyzes more deeply than the others the concept of the divinity of Christ. He enters more deeply into the mystery of the Incarnation. He begins by the wonderful description of the generation of the Word. In the course of his Gospel he makes much of every word and every deed that was effective to prove that Jesus was the consubstantial Son of God. He alone relates the strong testimony of John the Baptist, proclaiming that Jesus was the Son of God. John is most careful to record every testimony wherein Jesus proclaimed himself the Son of God. It is in John, X. 30, that we find the wonderful testimony: "I and the Father are one."

The great design of the author runs through the entire Gospel, wherefore truthfully did Origen declare: "None of the Evangelists has so clearly manifested the divinity of Jesus as John, who records Jesus as saying: 'I am the light of the world; I am the way, the truth, and the life; I am the resurrection; I am the gate; I am the good shepherd * * .' We are bold, therefore, to say that the Gospels are the most excellent of all the Scriptures, and the Gospel of John is the most excellent of the Gospels, whose sense no man can penetrate except him who has reclined upon the breast of Jesus, and who has received from Jesus Mary, that she should become his mother." [Orig. in Joh. I. 6].

It becomes evident by the reading of the Gospel of St. John that he was conversant with the synoptic Gospels, and presupposes a knowledge of the same in his readers. The whole plan and tenor of the Gospel reveals this. No one unacquainted with the data of the synoptists could get an adequate idea of Christ's Incarnation, birth, life, and death

from John alone. He omits everything connected with the nativity and early life of Jesus, and with one grand sentence passes from the eternal generation of the Word to the testimony of John the Baptist at the baptism of Christ. And throughout the work it is evident that John is speaking a higher, more spiritual message to the adult Christians. The testimony of Clement of Alexandria already adduced bears witness to this fact, and the other old writers concur.

To understand more fully the purpose which St. John wished to accomplish in writing his Gospel, let us take a rapid survey of the religious aspect of the civilized world of his day. The Jews had in large part rejected Christ and were using all methods of persuasion and crafty devices to destroy Christ's cause. Christianity was yet in its formative stage; much was yet obscure; and a great danger menaced those early Christians from the cunning arguments of the Jews.

There had arisen also the several branches of the Gnostic heresy, all of which were more or less tinged with the judaizing errors.

One of these principal errors was the system of the Ebionites. Of this system Eusebius speaks thus:

"These are properly called Ebionites by the ancients, as those who cherished low and mean opinions of Christ. For they considered him a plain and common man, and justified only by his advances in virtue, and that he was born of the Virgin Mary, by natural generation. With them the observance of the law was altogether necessary, as if they could not be saved, only by faith in Christ and a corresponding life. Others, however, besides these, but of the same name, indeed avoided the absurdity of the opinions maintained by the former, not denying that the Lord was born of the Virgin by the Holy Ghost, and yet in like manner, not acknowledging his pre-existence, though he was God, the Word and wisdom, they turned aside into the same irreligion, as with the former they evinced great zeal to observe the ritual service of the law. These, indeed, thought on the one hand that all the Epistles of the Apostle ought to be rejected, calling him an apostate from the law, but on the other, only using the Gospel according to the Hebrews, they esteem the others as of but little value.

They also observe the Sabbath and other discipline of the Jews, just like them, but on the other hand, they also celebrate the Lord's days very much like us, in commemoration of His resurrection. Whence, in consequence of such a course, they have also received their epithet, the name of Ebionites, exhibiting the poverty of their intellect. For it is thus that the Hebrews call a poor man." [Euseb. Hist. Eccles. III. 27].

Another celebrated error of the time was the heresy of Cerinthus. This is described by Eusebius as follows :

"About the same time, we have understood, appeared Cerinthus, the leader of another heresy. Caius, whose words we quoted above, in 'The Disputation' attributed to him, writes thus respecting him : 'But Cerinthus, by means of revelations which he pretended were written by a great Apostle, also falsely pretended to wonderful things, as if they were showed him by angels, asserting, that after the resurrection there would be an earthly kingdom of Christ, and that the flesh, *i. e.* men, again inhabiting Jerusalem, would be subject to desires and pleasures. Being also an enemy to the divine Scriptures, with a view to deceive men, he said that there would be a space of a thousand years for celebrating nuptial festivals.' Dionysius also, who obtained the Episcopate of Alexandria in our day, in the second book 'On Promises,' where he says some things as if received by ancient tradition, makes mention of the same man, in these words : 'But it is highly probable that Cerinthus, the same that established the heresy that bears his name, designedly affixed the name (of John) to his own forgery. For one of the doctrines that he taught was, that Christ would have an earthly kingdom. And as he was a voluptuary, and altogether sensual, he conjectured that it would consist in those things that he craved, in the gratification of appetite and lust ; *i. e.* in eating, drinking, and marrying, or in such things whereby he supposed these sensual pleasures might be presented in more decent expressions ; viz. in festivals, sacrifices, and the slaying of victims.'" [Euseb. Hist. Eccles. III. 28].

A more detailed account of the same heresy is given by Irenæus : "John, the disciple of the Lord, in proclaiming his doctrines wished, by the promulgation of his Gospel, to

extirpate the error that had been disseminated among men by Cerinthus and before him by the Nicolaitæ, who are an offshoot of that which is falsely called knowledge (*γνῶσις*). John wrote that he might confute these and prove that there is one God who made all things by his Word. Whereas these heretics say that the Creator is distinct from the Father of the Lord, and that Christ is a superior nature and that Jesus was the Son of the Creator. They say that Christ was impassible, and that he descended into Jesus, the Creator's Son, and afterwards returned to his source (*πλήρωμα*). They say that the First Cause was only-begotten, and that the Word is the true son of the only-begotten one. They say that the creation of which we form a part was not made by the first God, but by a power far inferior, and having no communication with the invisible and ineffable things. Wherefore the disciple of the Lord, wishing to extirpate all these errors, and establish a rule of truth in the Church, proclaimed that there is one God Almighty who made all things, visible and invisible, by his Word, and that by his Word through whom he made the universe, through the same he wrought salvation for men, and thus he begins: 'In the beginning was the Word.'" [St. Iren. *Contra. Haer.* III. 9].

Of the sect of the Nicolaitæ we know but little, but it is highly probable that they embodied in their doctrine the fundamental errors of Gnosticism. Now the cardinal position of Gnosticism was that Jesus was distinct from and inferior to the Christ, and that Christ an impassible being dwelt in the man Jesus for a time and then abandoned him. Against the Gnostic system John has explicitly written in his Epistles: "Who is the liar but he who denieth that Jesus is the Christ." [I. Jo. II. 22.] And again: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the Antichrist, whereof ye have heard that it cometh; and now it is in the world already." [I. Jo. IV. 2-3.]

There is a polemical tone in these statements, and it is evident that he is directly attacking the Gnostic errors.

It was the belief of many Fathers that John wrote his Gospel directly against these same errors. Thus Jerome testifies: "Last of all John, being asked by the bishops of Asia, wrote his Gospel against Cerinthus and other heretics, and especially against the Ebionites, who say that Christ existed not before his conception by Mary, and hence John was obliged to narrate the eternal generation of the Word." [De Vir. Ill. IX.]

Now it is certain that the refutation of all these errors was contemplated by the author of the Fourth Gospel, yet we do not believe the leading purpose of the Evangelist to have been the refutation of the same. There is a complete absence of polemical tone in the Gospel. Its plan is large; it addresses itself to believers, and the various errors of these heretics are not once mentioned. Wherefore we believe that the Evangelist conceived the design of teaching the faithful the deeper truths relating to the divinity and coequal sonship of Jesus, that they might be thereby safeguarded against the Gnostic pest, and the arguments of the Jews, and every other error that might arise against the Incarnation. His object, therefore, was to give to the faithful such a broad and deep insight into the truth of the divinity of Christ, that they might withstand any opponent. We believe therefore that he destined his Gospel for the instruction of all men.

An Exposition of The Four Gospels.

LUKE I. 1—4.

1. Forasmuch as many have taken in hand to set forth in order a narration of these things which have been fully attested and believed among us,

2. According as they delivered them unto us who from the beginning were eye-witnesses and ministers of the word;

3. It seemed good to me also, having diligently examined all things from the very first, to write unto thee in order, most excellent Theophilus,

4. That thou mayest know the certainty of those things wherein thou hast been instructed.

1. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

2. Καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

3. Ἐδοξε καὶ μοι, παρηκολούθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

4. Ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

These lines constitute the preamble of Luke. In them he gives first the causes which led him to write his Gospel, and secondly, he gives the general plan and aim of the same. In the first place therefore, there had been many attempts to set in order the Gospel narrative. We shall first endeavor to see whom Luke understands by the "many" who had attempted to do what Luke here essays to accomplish.

Maldonatus understands by the "many" Matthew and Mark. Patrizi rejects this position, and we believe that internal evidence favors Patrizi.

In the first place, we can not believe that Luke would designate two as many, πολλοί. Again, Luke seems to infer that he is writing for an existing need, and that therefore the efforts of those who had tried to order the events of Christ's life had failed to accomplish that for which they strove. Now, Luke could hardly speak thus of the Gospels of Matthew and Mark. Patrizi argues from the verb ἐπεχείρησαν used by Luke that the efforts of the πολλοί had been fruitless. ἐπιχειρέω radically means to put one's hand to any enterprise, and, of itself, it leaves the issue uncertain.

We believe that Luke recognized an existing need for his work, and by this prefatory remark, as it were, asks the benevolence of the reader for the effort that he was about to make. The natural sense of the words conveys this: "Many have endeavored to do this thing, I also thought it good for me to try." Again, Luke says that the πολλοί and he also endeavored to order the narrative according to what those who had been eye-witnesses and ministers of the Word had handed down. Now, Matthew did not order his Gospel from what eye-witnesses handed down, but from what he in person saw, and from events in which he was a factor. Since Luke then makes the πολλοί like himself dependent on the tradition of the Apostles, he cannot include in the term Matthew, and consequently Mark would not of himself satisfy the import of πολλοί. Now it is evident to all that Luke would not rank Mark with uninspired writers. Therefore, we believe that it is clearly evident that Luke did not designate Matthew and Mark by the πολλοί mentioned in his proem. It is also evident that Luke inveighs not against those who had attempted what he was minded to try; hence the apocryphal gospels cannot be here understood. Luke speaks of his attempt as a writing; he does not say that those who had tried before him had written. We believe, then, that he spoke of a general movement among the early Christians, of whom he had knowledge, to induce a historical and logical order into the Gospel narrative. This movement would work both by writing and by oral discourse.

These writings were not inspired, and have either perished or are lying in obscurity. Luke seems to be in full sympathy with the movement, and, for that reason, sets out to write his Gospel to satisfy the need that had compelled others to set on this movement. We have departed from the Vulgate in the version of the πληροφορέω of this verse. By weighing the radical signification of the Word, and its present context, we are persuaded that Luke wished to express thereby the objective certainty of the data of the Gospel which had begotten full faith in himself and his co-religionists to whom he spoke. He, therefore, sets out to put order in those things of which they were fully convinced. It was not to be a communication of a new and unheard of message, but the ordering of accepted facts and truths.

In the second verse Luke gives the fount whence he and his predecessors drew these data. This fount was the oral teaching of the Apostles, the agency that was first founded by Christ, and which persevering in the Church to-day is paramount, and uses the Scriptures as a subordinate means to teach infallible truth. The entire second verse modifies the clause: "to set forth in order etc." Luke thereby gives the sources of the knowledge which he and others were endeavoring to order.

Luke adduces two qualifications of these sources to show that they are worthy of credence. First, those who handed down the things were *αὐτόπτοι*, eye-witnesses and subordinate co-laborers *ὑπηρέται* in the events. *Λόγος* here means the whole of the things set forth in the narration. Presupposing their veracity, which their office as chosen legates of God evinced, those who had been eye-witnesses and actors in these great things could demand credence for their narration.

In the third verse Luke sets forth his purpose to write in order the things learned from the Apostles. The *καί* of this verse indicates that Luke intends to prosecute the same plan of action as his predecessors to put into order the Gospel narration. This purpose of Luke is clearly discernible in his Gospel. In it the right order of the events is preserved much better than in the others. In view of this, some have termed Matthew the preacher; Mark, the chronicler, and Luke, the historian.

Taking the facts of the Gospel from the before mentioned source, he examined them with critical acumen, and induced into them a logical and chronological order. The force of the Greek *παρηκολουθηκότι* imparts that careful study of the event *ἄνωθεν* a *principio*, going back even to the conception of the precursor, John the Baptist. This diligent examination of all things relating to the subject forces us to admit that the Gospels of Matthew and Mark were examined by Luke. We believe then that Luke had for data these Gospels together with the oral preaching of the Apostles, in a word, the oral and written data of his time.

Concerning the identity of Theophilus, opinions are discordant. Some maintain that by this name was signified any Christian, since etymologically *Θεόφιλος* would import a lover of God. Others again, believe that such name was employed by Luke to represent some particular church; while the third opinion holds that by such name Luke designated some individual to whom the Gospel was dedicated. We believe that the third opinion is best founded.

It ill comports with the dignity of the theme of Luke's Gospel to conceive it being addressed to a fictitious person, or to a class personified in a name indicative of their chief quality. No examples of such address are found in the other writers of either testament. That St. Francis de Sales has thus dedicated Philothea forms no proof, as the usages of his day permitted this. By such a strange unheard of mode of dedication Luke would have aroused an admiration not compatible with his design. Again, the *ἐπίθετον κράτιστε*, would be out of place, were Luke not addressing a known individual. Such epithet imported exalted official station, or nobility in social rank. Such address to an indefinite Christian would be aimless. Finally, there is in the whole dedication an air of personal address, conveying clearly the impression that the author is speaking to a known individual. Who Theophilus was, it is impossible to say. His relations to Luke must have been close, since both Luke's Gospel and the Acts of the Apostles are dedicated to him. Most probably he was a gentile of high station converted by the oral teaching of the Apostles. To confirm Theophilus' faith and establish the greater certainty of

its data, Luke wrote. Such disorder may have crept into the Gospel narration, for the reason that the Apostles in teaching and in writing paid small heed to the order of events, but gave themselves to the teaching of the great truths of Christianity. Luke now sees the need of bringing more order into the account, as it had already been taught Theophilus.

We now pass to the sublime poem of John, the description of the eternal generation of the Word.

JOHN I. I.

I. In the beginning was	I. Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ
the Word, and the Word was	ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ
with God, and the Word was	Θεὸς ἦν ὁ Λόγος.
God.	

By this first sentence, John shows plainly that he has set out to prove that Jesus, the Man of Galilee is Christ, the Son of God. Now as sonship of God could be taken in different senses, John expounds the natural incommunicable eternal sonship of Christ. Diverging opinions exist concerning the sense of the *ἐν ἀρχῇ*. Cyril and Origen understand by this *ἀρχή* the Eternal Father, and they believe that John wished to convey by such expression the primal source in the Father whence sprang the Son. Such exegesis is also favored by later Thomists. I believe such opinion to be erroneous and subversive of the plan of the Evangelist. In the first place, if John wished to convey such idea, he would not have used such a harsh expression. God is the *ἀρχή* of all things; but to designate God thus, without any explanation, is a harsh, difficult expression. We believe that, had he wished to convey such thought, he would have said *ἐν Θεῷ* or *ἐν τῷ Πατρὶ* was the Word. Again, certainly he uses *ἐν ἀρχῇ* in the second verse in the same sense as in the first. Now, if we give to it in this second verse the sense set down by Origen, it would be equivalent to saying: "This was in God with God," which is a plain absurdity. We place, then as a certain opinion that the *ἐν ἀρχῇ* refers to duration. The Gnostic heresy asserted that Jesus was not before his incarnation. To refute their position, John goes back to the beginning of things, and sets forth the

existence of the Word before time was. John's intention is to proclaim by this first clause the eternity of the Word. Now, eternity can neither be adequately conceived nor described by a finite intelligence. This being so, John makes the best effort that human speech will permit to describe the infinite, preexisting life of the Word. That ἀρχή does not mark a definite point taken as a terminus a quo from which time the Word which had not existed before began to exist. It is simply the projecting of the existence of the Word back into the boundless duration of Eternity. It is not the position of a point where existence began, but the negation of any point where non-existence could be predicated. This concept is strengthened by the use of the imperfect ἦν which signifies continuance of duration. Now the Word had a beginning, but not a temporal beginning. The Word had a beginning of origin in being begotten of the Father, but this genesis was coeternal with the essence of God, hence John rightly refutes any position of a point when the Word was not. The ἀρχή here then has not the signification that Moses gave to it in Genesis. There it meant simply that definite point at which time began. Here it means the negation of any point at which the eternal duration of the Son of God could not be predicated of him. Thus we can say with perfect orthodoxy that God was from the beginning, meaning by the beginning the human mode of designating eternal preexisting duration. If John meant to fix a period at which the Word began, he could not have used the imperfect tense ἦν. Such tense of the verb signifies preexisting duration. Hence, John says in effect: "Go back to the indefinite conceivable ages; exhaust the intellect in going back and going back, and you see always at every point the Word preexisting, coeternally existing." The Nicene Council made use of this classical text to prove the coeternity of the Word against the Arians who defended this formula: "*Erat quando non erat.*" The application of this text by the Council to establish the eternity of the Word serves as an authentic interpretation for us.

No other writer of the New Testament save John designates the Son of God as the Λόγος, the Word. The reasons for this are evident. No other writer *ex professo* describes the

genesis of the essential Son of God, and hence such term did not come within their scope. In the days of John the Platonic philosophy had filled men's minds with ideal creations. The philosophy of Plato made the essences of all things separate from matter. Now the Gnostics, making use of this trend of thought, attacked the divine sonship of Jesus in that plane of thought. The world had need hence to know, as far as it is given for man to know, something of this intellectual act by which the Eternal Father begot the Son. Hence the Holy Ghost moved John to outline the mode of birth of the only-begotten Son of God. Man, who derives his ideas of sonship from the carnal process of procreation, needed some clearer concept of the generation of God's Eternal Son. The Platonic philosophy had paved the way for men to understand this truth. Now as John was to describe the generation of the Son, no other term would convey that concept as forcibly as *Λόγος*.

From an analogy between things human and things divine we may gain, by introspection into our own intellectual processes, some knowledge of the act of the Deity that begot the Word.

When we form an idea in our minds of anything, we generate an exact ideal counterpart of the thing in our intellect. That creation is accidental in us, and adds nothing to the creatures of the universe. That image of the thing existing in the intellect is called the *verbum mentale*. Now God from all eternity comprehended his essence, and formed an adequate idea thereof. That idea exactly corresponds in everything to his essence, and is a subsistent individual. This is the *Λόγος*, the Son of God, indistinct in nature, because it is simply the very nature of God as by God comprehended; distinct in person, because the idea is subsistent. Neither is the Word the intellect of the Father. That faculty is identical with the essential nature of God, and is equally and indivisibly possessed by the three divine persons, but the Word is the fruit of the divine intellect informed by the essence of God. Lactantius, Tertullian and others understood by the *Logos* the externalized word of God and thus translated it "*Sermo*." Thus also it is translated in the Persian version. This is evidently an erroneous concept. The Son of God is not the spoken

word, but the internal, intellectual, subsistent image of the comprehended divine essence. Such concept formed the basis of the objection of Arius: "Multa verba loquitur Deus; quodnam igitur ex istis verbis Filium et Verbum unigenitum Patris esse dicimus?"

In our concept, in which we make the generation of the Word to be the internal, intellectual action by which God forms in his mind an adequate subsistent image of his own divine essence, we can plainly see that there could be but one generation in God. The Word was the fruit of the one necessary intellection by which God comprehended his essence, and caused to emanate therefrom an exact subsistent image, and such act can be but one.

The old heretics objected that it was a contradiction in terms to say that the Son proceeded from the Father and yet was coeternal with the Father; for, they said, being precedes action, and therefore the Father must have existed previously to the act of generation of the Son. St. Augustine responded by appealing to the example of fire. "If," he says, "there were an eternal fire, its splendor would also be eternal, although proceeding from the fire, as a property. In like manner a bush overhanging a fountain, if it were eternal, would have an eternal shadow in the water." If the material sun in the heavens were eternal, its emanating light would be eternal. There is a priority of causality but not of time in such cases; and so in God, the Father and the Word are co-eternal, although the Word proceeded from the Father.

It is interesting to observe the approaches of the pagan philosophers to the mystery of the Trinity. Thus, for instance, Plato and others designated the Father as *νοῦς*, the mind, and the Son as *λόγος*, the offspring of the mind. The saying of Plato is celebrated: "Monas genuit monadem, et in se reflexit ardorem," which nearly corresponds to the Christian formula of the Trinity. The Father begat the Son, and the subsistent act of love existing between Father and Son is the Holy Spirit.

In the opening clause John sets forth two things, the eternity of the Word, and the Word's mode of being. The first is conveyed by the *ἐν ἀρχῇ*, the second by the term *Λόγος*,

which essentially points to emanation from some intellectual principle. He next proceeds to set forth the union between this eternal emanation and its begetting principle: "The Word was with God." There is clearly conveyed in this phrase the separate personality of the Eternal Father and the Eternal Word, since, if the Word was *with* the Father, he must have been individually distinct from him. This passage refutes the Sabellians, since it would be absurd to say that the Word, if it were personally identical with the Father, was with God. Again, the phrase signifies the eternal union of the Son and the Father. God here does not signify the divine essence but only the person of the Father.

"And the Word was God." Here is signified, as a principal and main import, the consubstantiality of the Son with the Father. This was one of the classic texts against the Arians. These asserted that in the one eternal person of God there were intellection and love, but that God became the Father only from the time that he produced his external Word as his first creature and through him the other creatures of the universe. Arius might have sought authority for his heresy in a possible perverse interpretation of the preceding words. He might have said that the Word began in the beginning, and was with God but was not God. But this last clause precludes such opinion, and establishes the consubstantiality of the Son of God, against which the Arian heresy waged a long and terrible conflict. Although in the juxtaposition of the words Θεός is placed first, Λόγος is the subject of the sentence, and Θεός the predicate. Patrizi strenuously asserts that God here denotes the person of the Son. He argues that, as in the preceding clause Θεός must have a personal signification, John could not have here changed its import. He attempts also to establish that God, signifying the divine essence, can not be predicated of the Son. This we must consider as erroneous. It is absurd to say that John to suit the exigencies of his sublime narration could not have given to these terms that signification which comported best with his design, even though such would cause an abrupt change in the senses of those terms. Patrizi's second argument is dogmatic. He asserts that, if we make Θεός the predicate and give it the signification of the divine nature, since such divine

nature is indivisible, it would follow that the Word was the entire divine nature. This conclusion he characterizes as absurd. We admit the conclusion and believe that it is consonant with the dogmatic truth of the divinity of Christ. Certain it is that in Christ was the divinity. Now, as that divinity is essentially indivisible, the whole divinity was in him; therefore, there is an identity between the Word and the divine nature. How the same indivisible nature can be wholly in three distinct persons is the mystery of the Trinity. Had Patrizi characterized his conclusion as mysterious, we would have been at one with him; but we reject his imputation that the proposition is absurd. We hold then, as a certain opinion that God here signifies the divine nature, and that John wishes to teach us the consubstantiality of the Son by telling us that he was the same divine nature with the Father. Our opinion is strengthened by the omission of the article before Θεός in the Greek text. In the preceding clause, where Θεός means a certain divine person, it is preceded by the article. The omission of such article manifests that such term signifies a nature. In fact, John wishes in this phrase to preclude the belief that there were two Gods. The preceding two clauses had established two separate subsistences, one of which had been generated from the other. Now to prevent one from passing from this personal distinction to an essential distinction, he asserts that the Word is the same divine nature as the Father, in the one undivided, indivisible Deity.

JOHN I. 2.

2. The same was in the beginning with God.

2. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

This verse is a resume of the three propositions of the first verse. In it he says in substance: "this being that I have characterized as the Λόγος of God the Father, and whom I assert to be the essential Deity was from all eternity with the Father.

Maldonatus believes that this verse contains a sort of conclusion confirmatory of the first two propositions of the first verse, deduced from the third proposition of the same verse.

That is, from the fact that the Word was God, it follows that from the beginning it was with God. That such deduction is legitimate we do not deny, but it is highly probable that such particular syllogism never entered John's mind. As we are apt to recapitulate important truths for more complete effect, so John sums up the data of the first verse in this concise proposition.

JOHN I. 3.

3. All things were made by him; and without him was not anything made that was made.	3. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.
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The "nihil" of the Vulgate weakly renders the οὐδὲ ἓν of the Greek. The Syriac has it: "Sine ipso ne unum quidem fuit quidquid fuit." The Aethiopian: "Absque illo non fuit quidquam quod factum est."

The Πάντα comprises the universe of creatures. The Macedonians extended this term to include the Holy Ghost also, because John speaks without restriction. Such position is frivolous, for, by such reasoning, the Father also could be included, which is absurd; also the Πάντα is limited in the succeeding words to *all created things*.

John does not say that the Word created all things, but that the Father created all things through him. The Eternal Father by that infinite intellectual conception generated the Word. In the Word, he conceived all the ideas which are the essences of things as they preexist in the mind of God. The Word, then, is the *ratio per quam Deus creat*. The Word does not operate as a mere instrumental cause, but as a formal, efficient cause. The Son is the actuating principle of the divine intellect, and through the personality of the Son the essence of God formed the archetypal ideas, which, by receiving being from the omnipotent will working in harmony with the divine intellect, became the ectypal world. As the spiritual soul of man understands through the faculty of intellect, so analogically the essence of God created through the Word. We can perform no human act without conceiving in the mind

the ideal exemplar of that act ; so the divine nature formed the ideal essences of things in his eternal Word, and then gave them being by his almighty fiat.

The creative power coming from the divine nature, one and the same in all three persons, and acting through the Word made all things.

The second clause is exclusive in sense, and intensifies the absolute part held by the Word in the production of things. A great diversity of opinion exists in regard to the punctuation of this passage. A celebrated mode of punctuation is that of Augustine, which is followed by many Thomists, especially by those who affect to follow the old systems of the schoolmen. They place the period after the *οὐδὲ ἔν*, the "nihil" of the Vulgate, and join the other words to the following verse, so that it becomes: "what was made was life in him." This theory seems to have been adopted by Tertullian, St. Ambrose, Clement of Alexandria, St. Cyril and others ; it is adopted by Patrizi in his book "*De Evangeliiis Libri Tres*."

Chrysostom terms this mode of punctuation heretical, and he declares it to have been induced by those who wished to make the Holy Ghost a created thing. Thus they said that the life which was in the Son being created became the Holy Ghost. It is evident that such interpretation would not result necessarily from such mode of punctuation, hence we can not so severely condemn this opinion. We could with the Fathers benignantly interpret that the eternal archetypal ideas of things were life as they existed in the Son. It is evident that such opinion is far-fetched and languid, but still it could be termed a possible benignant interpretation.

The best and most numerous Greek Codices and all the great Versions place the full stop after *ὃ γέγονεν*, and we deem this a certain reading. The punctuation of the Scriptures is purely the work of man, and is subject to the uncertainty that attends human works. Our argument for our reading is that it has the best extrinsic authority, and, moreover, makes a fuller sense than the opposite opinion. The Manichæans based upon a heretical exegesis of this verse their error of the two opposed creative principles. They understood by the "nihil" corruptible things composed of matter, which according to them

are essentially evil, which tend to chaos whence they arose, and which were created not by the Word but by the demon. The Manichæan heresy is not any longer a force in the world. Their erroneous exegesis of this verse is clearly refuted by the Greek text, where for "nihil" we have οὐδὲ ἓν, "non unum."

St. Augustine, while rejecting the error of the Manichæans, falls into a similar error. He interprets "nihil" to be sin, which is not an ens but a negation of entity, and therefore, "τὸ nihil" is not created by the Word but by the bad will of man. This opinion is evidently false, and also is overthrown by the Greek text. The proper mode of punctuation also prevents these false opinions; for the "nihil" is a weak translation of the οὐδὲ ἓν, in which the ἓν is the antecedent of the δ γέγονεν which completes the sentence.

JOHN I. 4.

4. In him was life; and the life was the light of men.

4. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

What John says here of the Word, Christ said of himself: "I am the resurrection and the life."—Jo. XI. 25. Among all the Creator's works there is nothing so grand as life. There are two kinds of life, the natural, animal life that man has in common with the brutes, and the spiritual, eternal life that the elect participate from God. God is the First Cause of both lives. John, however, speaks here of a peculiar relation that the Word had to one or the other of these lives. Many Fathers and exegetists apply these words of John to the natural life of man. Among others, Augustine, Chrysostom, Cyril and Theophylactus. According to them John places the life of the Word as the cause whence the vital principle of animate things came. I can see no probability in this opinion. It would be the most languid tautology to again say here what was already comprehended in the proposition: "All things were made by him." Again, if such were John's sense, he would have predicated of this life not the light of men but the life of men. We consider then that John meant here that the Word was the fount in which in fulness resided and whence emanated the supernatural life, the vital principle of the soul's eternal life. John wishes

to say that, as all things in the natural order came through the Word, so also, in the supernatural order, the life of grace and the life of glory comes from him. This explanation of the verse is based on many proofs. In many places do the Scriptures speak of the Word as the life, and always in relation to the eternal life. Certainly, when Christ calls himself the resurrection and the life, he has reference to eternal life. In the First Epistle of John, Cap. I. 1: "And the life was made manifest, and we have seen, and we testify and announce to you the eternal life which was with the Father and has appeared to us." Ibid. V. 11: "And this is the testimony that God has given us eternal life. And this life was in his Son. He who has the Son has life; who has not the Son has not life." Ibid. V. 20: "And we know that the Son of God has come, and has given to us understanding, that we might know the true God, and might be in his true Son. This is the true God and eternal life." In Chapter XVII. verse 3 of his Gospel, John says: "And this is eternal life that they know thee, the only true God and whom thou hast sent Jesus Christ." Hence we say that John had in mind that fount of life to which the psalmist adverted: "For with thee is the fountain of life: in thy light shall we see light."—Ps. XXXVI. 9. [Vulgate XXXV. 10]

That life then that constitutes the basic principle of the soul's supernatural life here in this embryonic stage of our existence, and which informs the souls of the elect and unites them to God in eternal felicity resided as in a fount in the Son and thence proceeded to vitalize the souls of men. That life was the light of men. God created the world through the Word; he illuminated it by the same agency. This illumination is not the natural light of reason, which also, as pertaining to the natural order of creation, would be included in the before mentioned *Πάντα*. It is the spiritual illumination of the soul by which the soul is able to adhere to God here, and by which the soul will see God as he is in Heaven. This clause thus explained follows naturally on our exegesis of the foregoing clause. This illumination is not predicated as an effect of the life, but identically as the life itself, because it is identical with the participation of supernatural life in the soul. The just enjoy the inchoate state of this life and illumination here on

earth; the elect enjoy its fulness in Heaven. In this passage John fixes his attention on the participation of these here; in other parts of his works he treats of their perfect fruition in Heaven. All the supernatural creation in man is based on the power of the Word. This should bring man into a close relation with the fount of life and light.

JOHN I. 5.

5. And the light shineth in darkness; and the darkness comprehended it not.

5. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

As by light is here meant a spiritual creation, the supernatural illumination of the soul, so by darkness is meant its opposite in the same order, spiritual darkness. By darkness here he means godless men in whose souls reigns spiritual darkness. It is an emphatic figure by which a property of a class is personified as the class itself. This shining of the light in the darkness refers to the primordial perpetual influx of the Word upon the souls of men before the Incarnation, going back to the beginning. God never abandoned the world. God's light was always striving to illumine the darkened souls of men. It is of the nature of light to dispel darkness. So John heightens the marvelous obstinacy of mankind by saying that the light of the Word could not illumine the sin-darkened souls of men. The "comprehended" corresponds to the *κατέλαβεν* of the Greek, which Vatablus translates "apprehenderunt". To receive the full force of the truth, we must bear in mind that John means by darkness the spiritually opaque souls of men in whom God had no part. An opaque body can be conceived to become luminous by receiving light from a luminous body. Now the defect of this reception in the opaque souls of men is here pointed to by John. Such concept must have sunk deeply into his soul. He repeats it, and gives its cause in the third chapter. The world became godless not because there was no light, but because they refused the proffered light. From creation's dawn, the Word sent an influx of supernatural light into the world, but still the world turned away from Yahveh to the idolatrous worship of false

gods, and to the perpetration of crime. These words imply not an absolute universality. Small was the number of the faithful, but still there was always a remnant. The prevalence however of godlessness antecedently to the Incarnation was sufficient to justify those awful words of John. Do we wonder? The brightness of that light has been intensified a countless fold by the Incarnation, and yet how few are they who receive the light!

JOHN I. 6.

6. There was a man sent from God, whose name was John.	6. Ἐγένετο ἄνθρωπος ἀπεσ- ταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.
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The Evangelist's intent is not presently to take up the consideration of John the Baptist; he will speak of him at the completion of the proem. The mention of him here seems to be a digression from the main theme. Some have believed that the Evangelist aimed to crush the heresy of those who rejected Christ and professed to follow John the Baptist. By giving the Baptist his true place in the plan of Redemption, the Evangelist overthrew this error. Certain it is that John the Baptist found it necessary to forcibly deny that he was the Messiah, to prevent such misconception. This opinion has some probability. Without rejecting it, we think to find other reasons for the introduction of this allusion to the Baptist in this place. In the first place, it might be that the Evangelist intended to speak of the Baptist at this place, but, in establishing the difference between Christ and him, he is led away again into a lengthy description of the relations between the Word and men, which extends even to the 18th verse. Such digressions are common in all inspired writers, and seem to be a natural resultant of the powerful influence under which they wrote. This opinion seems to me most reasonable. Others think that the Baptist is here mentioned on account of the corroborating force of his testimony. This opinion conflicts not with the second; for, whenever he would mention the Baptist, it would be on account of his testimony. John the Baptist came into the world with a

divine commission, "sent by God." In virtue of that delegation he could demand faith in his words. The object of his coming is manifested in the 7th verse.

JOHN I. 7.

7. This man came for a witness, to bear witness to the light, that all men might believe through him.

7. Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

It is inexplicable why the Vulgate should translate here by *lumen* the Greek *φῶς*, which it has, in the preceding chapters uniformly translated by *lux*.

God was about to draw nearer to the earth, to shed more light into it, and he sent John to prepare the way. A great and unexpected event is apt to have better effect upon the minds of men if they have been prepared for it by fitting preparation. It was in accord with the wisdom of God to send this herald to announce to men the Saviour, to fix their attention upon his advent, and to prepare their souls by penance for his light. John had a mission from God, and, therefore, demanded credence to the witness that he bore. Both before and after Christ's manifestation in his baptism, John testified that the Messiah was come. Never did man perform a commission of God more faithfully than did John the Baptist. We will see later in the course of the Gospels the witness that John bore to the Christ. John the Baptist spoke not of the Messiah as a light, but since his witness was to the Son of God who was the light of the world, equivalently he bore witness to the light. The Evangelist seems to say, the light was in the world and the world was not impressed by it. Hence God decreed to come closer to the world, to intensify his illumining power by the Incarnation, and he sent the precursor to awaken men to the great event that God had wrought among them. The design of God was that all might accept the testimony of John and be prepared to receive the Christ. The universality of the "all" is relative, applying only to those for whom the mission of John was destined, namely the Jews. This design was in great part frustrated by the obduracy of the Jews, for

though many went out to be baptized in the Jordan, Israel in large part rejected Christ. Shall we say then that God's will was frustrated? No; God owed it to his own veracity and fidelity to send John. The consecutive events in God's eternal plan unfold themselves in divine harmony; nor, are they rendered vain by man's non-cooperation. Neither can we say that John was negligent in his mission; the approbation of John by Christ himself shows how faithfully he had labored to break down the stubborn infidelity of Israel.

JOHN I. 8.

8. He was not the light, 8. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ'
but was to bear witness to the ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
light.

There was a danger that some might believe that the Baptist was himself the Messiah. The Evangelist, to preclude this error, assigns to John and to Christ their proper place in the great design of God.

JOHN I. 9.

9. There was a true light 9. Ἦν τὸ φῶς τὸ ἀληθινόν, δ
that enlighteneth every man φωτίζει πάντα ἄνθρωπον ἐρχόμε-
that cometh into the world. νον εἰς τὸν κόσμον.

The repetition of the article before the ἀληθινόν marks this term with special emphasis, implying that it is applicable to the Word in a sense not shared by any other agent. As ἐρχόμενον can modify either ἄνθρωπον or φῶς, this verse could be translated: "There was a true light which, coming into this world, enlighteneth every man." This version was followed by many of the older commentators. However, I can not see its basis of intrinsic probability. The expression, to come into the world, predicated of the Son of God always means the Incarnation. Now it is evident that John has not yet come to speak of the entrance of the Word into the world in the Incarnation, but is speaking of the primordial influx that the Son of God always exercised upon the souls of men. We follow then the version of the Vulgate, which is in conformity

with the other versions, excepting the Arabic, which translates the *ἐρχόμενον* as a future participle, and refers it to *φῶς*. In conformity with what we have before laid down, we understand by this illumination, not the natural light of reason, but the supernatural light in men's souls.

The Word is called by excellence the true light to mark his absoluteness in this order. Every ray of supernatural light that shines in men's souls must come from that essential light. There are other lights, but only by participation from him. He is self-luminous and all-illuminating by essence. True light stands in opposition to both false light and participated light. It marks the one essential fount whence emanated the rays of supernatural light that enable the soul to see to follow God. A universality of effect is ascribed to the light of the Word that illumines every man that comes into the world. St. Augustine in his antipelagianic combat, restricted this universality to mean that the Word illumined some of every race. It is evident that such sense was not read out of the Scriptures, but read into them. St. John asserts a real and emphatic universality of this effect. We see objectively that not all men are illumined by this uncreated light. John has told us in a preceding verse that the darkness did not receive this light. There is no contradiction here. John marks here two things, unity of source of supernatural illumination and universality of extent of the same. Hence, in the first place, his words mean that no man can be illumined immediately from any other source. Every man that receives light, receives it from the Word. The Prophets were lights, the Apostles were lights, St. John the Baptist was a light, the teachers in the Church are lights, but only by participation. The Word is the light of lights, the one essential source whence all must draw light. Again, God illumines every man as far as regards the placing of a sufficient cause. No man who remains in spiritual darkness does so because God gives him no light. No matter how strong the rays of the sun, they will not enter through the closed window. If men close the windows of their souls the light of the Word does not shine in, not through its own defect but through the obstruction of the creature. John only asserted the universality of the causative agency of the light, and, in such sense, it

admits no restriction. But how can this illumination take place in the savage and him who knows not God? We answer that these things pertain to the extraordinary economy of God, of which he has told us nothing. There must be some possible relation between every rational creature and its Creator, and so, even in these, the Word would be the connecting link between God and man. The use of the present tense, "enlighteneth," imports that the illumination of the Word always was, and always will be exercised upon man.

JOHN I. 10.

<p>10. He was in the world, and the world was made by him, and the world knew him not.</p>	<p>10. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ᾔγνω.</p>
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Here John fixes the imputability of the godlessness of man. It was no stranger that the world did not know; it was its Creator, it was he who was in the world from the beginning. As *Λόγος* is masculine, the two pronouns here in Greek are in the masculine gender. The Latin interpreter of the Vulgate has translated them literally paying no heed that their antecedent in Latin is the neuter "*Verbum*." Maldonatus refers the "*in mundo erat*" to the Incarnation, that the Word was in the world after the assumption of our human nature and the world knew him not. We reject this opinion for many reasons. Certain it is that John is here laying down motives to condemn the world's ingratitude for its treatment of the Son of God. Now the Incarnation was in one respect a local event, and none could be blamed for not recognizing the Incarnate Word during his sojourn on earth except those who came within the immediate influence of the Christ. The great world outside of Palestine could only be reproached for rejecting the Christ after the motives of credibility had been made known to it. This was after the Resurrection of Christ. Hence the only ones that these words would aptly apply to in the opinion of Maldonatus would be the Jews, but of these John speaks in the following member of the sentence. Again, John seems to proceed here by a climax from the first rejection of the Incarnate Word by the

whole world to the particular rejection of the Incarnate Word by the Jews. We believe then that the clause: "He was in the world," corresponds to the sentence: "There was a true light that enlighteneth every man that cometh into this world." It was the presence of the Word of God in the world from the beginning. It marks the part that the Word appropriates to himself in the omnipresence of God.

John adds another motive why the world should have known the Word, the world had been made by him. By these words the Evangelist does not wish to appropriate creation to the Word as one *from* whom it came, but as one *through* whom it came. Creation is always appropriated to the omnipotent Father, but the divine conception of the universe which by an act of God's will became a reality was conceived in the Word. This brought the world into such a close relation with the Word that John marvels that even with the presence of the Son of God from the beginning in the world that he had created, the world turned away from him, became oblivious of him.

John in unison with St. Paul blames the world for not recognizing the Creator from the evidences of design in the world. Certain it is that a right use of man's natural reason will lead a man to the recognition of a creative intelligence back of the universe. Some few did arrive at such truth, but John is here speaking of the great mass of humanity who remained for ages in oblivion of God. In this verse, John changes the signification of the term world, in the last clause it means humanity.

JOHN I. 11.

11. He came unto his own, 11. Εἰς τὰ ἴδια ἦλθεν καὶ οἱ
and his own received him not. ἴδιοι αὐτὸν οὐ παρέλαβον.

The native nervous force and beauty of the original are adequately reproduced in the English translation. It is a grand pathetic arraignment of the Jewish people. The Greek terms *ἴδια* and *ἴδιοι* here used denote a special relation existing between the Word and those thus designated. Thus, after the death of Christ, John is said to have received the Mother of God *εἰς τὰ ἴδια*. Now some, and among them Cornelius a Lapide, refer these

words to the whole world that was God's own by many titles. They would have them intensify the preceding verse. We reject this; for, in the first place, it would be a languid tautology. Moreover, certainly this sentence refers to the advent of the Incarnate Word. Now it would not be true that the whole world rejected the Incarnate Word. The spirit of the world rejected and rejects him, but the generous harvest of the gentile world disproves any such exegesis of the words of John. The world before the Incarnation became oblivious of God, but after the Incarnation God soon had multitudes in every clime that did not reject his Christ. Hence, we refer this sentence to apply to the Jews. They were constituted "a peculiar people unto God." [Deut. XIV. 2]. Hence the Son of God at least might expect a welcome from his own chosen people. And they rejected him. He does not say they did not know him; because the Jews, in rejecting the Son of God, impugned the known truth. The Evangelist brings to a climax man's ingratitude in the fact that even Christ's own chosen people did not receive him. On the side of God stand creation, illumination; on the side of man, oblivion and godlessness in the great world, and the rejection of God by his own chosen people. The few Jews who did receive Christ would not be sufficient to break the universality of this proposition.

The chosen people of the Old Law was the Lord's own people by many titles, but they were never so closely bound to him as are the children of the New Covenant. The Christian people are bought by Christ's blood, sealed by his baptism, and fed with his body and blood. History repeats itself, and the rejection of Christ by Israel is verified again, and Christ is rejected by his own, not in equal degree as a great popular movement, but by individuals. Every Christian who does not put on Jesus Christ and follow him, can rightly apply to himself the words of St. John: "He came to his own and his own received him not." They apply to every Christian in whose thoughts and affections Christ has not his proper part. He comes to man upon the altars of the living God in the sacrifice of the mass; he comes in the tabernacles where he waits for worship and love; he comes in spiritual visitations to the soul. And oft it is verified that his own receive him not. In the

Blessed Sacrament of the altar he is present in the churches, but the number is not great of those who enter there to say a word of worship and love to him. Sunday comes and many temples are filled with his own, but the service of too many of these is perfunctory. Men's souls are growing strange to Christ because they have become gross in following after the things of this world.

JOHN I. 12—13.

12. But as many as received him, to them gave he power to become the sons of God, to them who believe in his name ;

13. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

12. Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

13. Οὐκ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

To illustrate still more strongly man's ingratitude, the Evangelist sets forth what God offered to the world in his Christ whom they rejected. This great benefaction was sonship of God. The force of the *ἐξουσία*, here is that of a right, a dignity, a privilege. Some have endeavored to see in this word the position of man's free-will as a co-operative agent in this sonship of God. Such opinion must be based on the Latin text *potestas*. The Greek *ἐξουσία* means more an authoritative right, and comports not well with such opinion. Of course the co-operation of free-will is a truth of Scripture, and therefore this verse can not be against it, but we believe that the Evangelist did not have in mind the question of free-will in writing this line, but only the great dignity of sonship of God conferred on man by the Incarnation. John has followed a chronological order in the events of God's history with the world. First was the godlessness preceding the Incarnation ; then the rejection of the Messiah by the Jews, and now he speaks of that growing church that even in his day had its goodly numbers who believed in the name of Jesus. There is an air of cheerfulness breathing

forth from this verse, as though in the dismal account of man's relations to God, this fact had burst forth an oasis in the desert. God receives much ingratitude in the world to-day, but still he never received from the world before the Incarnation the glory that it has yielded him since. The greatness of the sonship of God conferred on many by God through the Incarnation is too great for human conception. By the hypostatic union Christ brought humanity closer to God than it could have been in any other way. This sonship is called adoptive in contradistinction to the natural essential sonship of God. The term adoptive however is not adequate to express that relation. It might better be termed ineffable. Were it merely adoptive, nothing would have accrued to us more than to those of the Old Law who were also called adoptive children. Now it is certain that our sonship is something more than theirs. Christ is the essential Son of God and he is our blood-brother. Hence we have a natural brotherhood with Christ, and through this a sonship of God. Now this sonship does not make us share essentially the divine nature, as the human nature of Christ is not confused with the divine nature. In fact, our sonship of God is not natural, nor merely adoptive, but ineffable. It is a joint mystery with the mystery of the Incarnation, depending on it and like to it. If this sonship of the Christian were merely adoptive, it would consist in a mere extrinsic relation. Such is not true. Our sonship places something real and intrinsic in man. It is such a close union between God and man that St. Peter calls it a participation of the divine nature: "Whereby are given unto us exceeding great and precious promises; that by these ye may be made partakers of the divine nature, having escaped the corruption that is in the world through lust."—[II. Peter I. 4].

Sonship implies birth. Hence John manifests here the generation of the sons of God, and draws a strong antithesis between the birth of the sons of God and the birth of the sons of men. To show the excellence of the spiritual birth, he shows forth in detail the vileness of the carnal birth. Comparisons aid the mind of man to form a just concept of anything. In the first place, carnal generation proceeds through the blood of the agents by the power of the seminal principle. This principle is a secretion from the blood, and hence is commonly confounded

with the blood in description of carnal generation. The use of the plural *αἱμάτων* here does not refer to the agents in generation, but is simply a Hebraism in which blood as going out from its source is commonly in the plural number. Thus in Genesis IV. 10: “—the voice of thy brother’s blood, קוֹל דָּמִי אָחִיךָ, crieth to me from the ground.”

This first clause has reference to the corruptible matter whence is composed the body in carnal birth. The “will of the flesh” refers to the lowest agency that operates in carnal generation, that is the desire of the flesh for its gratification. This also is excluded in these spiritual births of which John speaks. There are many divergent opinions respecting the specific concept that John wished to convey by the “will of man.” Natalis Alexander and Calmet believe that by such phrase John meant human adoption which has its origin in the institutions of men here signified by the will of man. This opinion is certainly wrong. Rosenmüller holds that the will of the flesh and the will of man are not fundamentally different. Cornelius a Lapide also holds that the will of man simply explains more fully what is meant by the will of the flesh. We must know that the use of *ἄνδρως* makes the phrase only applicable to the male agent in generation. I believe that St. John is here enumerating the different factors that have part in carnal generation. First there is the material cause, the seed designated by John as the blood. Then there is the unreasonable concupiscence of the carnal members. This is independent of the reason of man and, as we have said, is the lowest element in carnal generation. Then there is the will of man, the highest element in carnal generation, moving a man to perpetuate his species by begetting issue. This last is signified by the will of man. It is referred to the male agent as the active principle in generation, and the one who as the head of the family longs to perpetuate his line by children. Now these three agencies cooperate in carnal birth. They are of God’s own institution, and the Evangelist is not condemning them. He is only by comparison showing the excellence of the spiritual birth over the carnal birth. There are grades of being by God’s ordinance in nature. They are all good in their separate spheres. Still one may bring out in strong

relief a higher grade of being by comparison with a lower grade, without condemning the latter in its proper place and function. So John, to tell man that there is something better than matter, compares material and spiritual genesis. Some believe also that John aimed this at the Jews who gloried in carnal birth from Abraham. John makes little of carnal descent to show them that the thing God prized was the spiritual birth.

JOHN I. 14.

14. And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

14. Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

In this wondrous sentence John comes down with the Word from Heaven, and begins his earthly career. The world possesses no greater truth than this, "the Word was made flesh." It unites Heaven and earth, God and man in the person of Jesus. The mystery of the Incarnation was never couched in better terms. That sentence has served as the criterion of orthodoxy.

In the subject of the sentence is the divinity in the Word which he has declared in the most absolute terms to be God; in the predicate is humanity, passible, corruptible humanity, and the union of these two terms in the identity of the person is marked by the verb "was made." All that went before was simply a preparation for this grand declaration, the basic truth of the New Law. By flesh John means real individual human nature. Such use is frequent in the Scriptures. Thus it is used Deut. V. 26; Judith VII. 16; Ps. LIV. 5 [Vulg. LV. 5]; Ps. LIII. 3 [Vulg. LIV. 3]; Eccli. I. 10; Isa. XL. 5—6; Jerem. XXV. 31; Ezech. XX. 48; Math. XXIV. 22; Mark XIII. 20; Luke III. 6; Acts II. 17; Rom. III. 20. I believe that John had a particular reason for employing the term here. The designation of humanity by the term flesh has special reference to its corruptible phase. John here declares in substance that the Word did not assume humanity in its glorified form, but a mortal corruptible body like to ours in everything but the

inherited taint of man's primal guilt. This sentence has always been the Church's safeguard against any heresy that attacks the Incarnation. All the dogmatic truths relative to that mystery are founded on this one. In virtue of it, exists the communication of idioms by which we may truly say that God was crucified; that God was born of Mary; that the Son of Mary was God, etc.

Some heresies fall by the term used in the subject of the proposition; and some fall by the predicate.

By the enunciation that the *Word* became incarnate, Sabellius and the Patripassiani are refuted who held that in the Incarnation the one God in one person assumed humanity. In the predication of flesh of the Word is refuted that numerous horde of heresies which attacked the verity of Christ's human nature. This proposition then stands as an eternal immoveable verity, and on it is built the edifice of our faith in Christ. The error of Eutyches, that in Christ human nature was sublimed into the divinity, falls; for such assertion is not compatible with the truth that the *Word* was made flesh, wherein is asserted a real sharing by the Son of God of our passible, corruptible humanity. In the system of Eutyches, the Incarnation, Passion and Resurrection of Christ would have been mere mockery. How could Christ call all men to witness if there were any pain like his, if his humanity had been sublimed into an impassible divine nature? The great heresy of Nestorius also falls by the same proposition; for if there be two personalities in Christ, it would be false to say that the Word *became* flesh. The proposition of John demands that there be some identity between the subject and the predicate. We have already refuted the Eutychian identity of nature; there only remains the identity of person.

Apollinaris and the Docetæ taught that Christ's body was of celestial origin or else only apparent. These also are routed by this master truth of John, "the Word was made flesh." The Gnostics, John's especial adversaries, are fully refuted by this proposition. Their system was that in Jesus, the Son of God resided by special immanence. John says not that the Word was in the flesh, but was the flesh, so that the members

of Jesus' body were the flesh of God. John argues not. Speaking in the Spirit of God, he simply says: "The Word was made flesh"; this was enough.

"And dwelt among us." The Incarnation was not one sole event. The Word did not simply come to earth, effect a union with man, and return thence; he dwelt among us, and shared with man man's earthly lot. Many have thought to see, in the Greek ἐσκήνωσεν, a reference to the transient dwelling of Christ here upon earth. In fact, σκηνοῦν radically means "tentorium tendere, tabernaculum figere." But long before the time of St. John, this verb was employed to signify the act of dwelling in any form in a place. In this sense Xenophon uses it, *Anab.* 5. 5. 7: "σκηνοῦν ἐν ταῖς οὐκίαις." St. Chrysostom and Cyril have adopted a strange interpretation of these words. They believe that they modify the concept enunciated in the preceding proposition. They affirm that to preclude the error that the divine nature were changed into human nature, John modifies the preceding assertion by this explanation. They interpret "among us" to mean in human flesh, and the Evangelist's mind to be that the divinity dwelt as in a tent in our humanity.—[Homilies in St. John]. Although this opinion finds favor with Patrizi, in my judgment, it is certainly wrong. Such words in the mouth of Cerinthus would have been taken as the concentration of his heresy. In the first place, it is a violence to the plain words of the text. If such had been John's meaning, he could not have concealed it more adroitly. Again if the "among us" meant humanity, then Christ would not have assumed an individual humanity but universal humanity, and the Incarnation would be a mere special immanence of the Word in all humanity. This would be the worst of heresies. Moreover, the hypostatic union is everlasting, and it would be erroneously characterized as a transient indwelling. I believe then that the Evangelist is simply here stating the fulfillment of the prophecy of Baruch III. 38: "Afterwards he was seen upon earth, and conversed with men."

It is the statement of that wondrous truth that the Son of God shared with us the viscissitudes of this earthly life through infancy, childhood, youth, and mature manhood. Neither is

this a truth of small moment. Christ came to be our model, as well as our Redeemer, and man will find much in the contemplation of that life lived on earth to make his own life like thereunto. It intensifies the sympathy between Christ and man to know that he trod all the painful paths that mortals must tread. He helps by his example, as well as by his word, and it comforts combating humanity to know that the leader asks man to do only what he has done first. I believe at the same time that, by use of this term rather than *οἰκεῖν*, John wished to portray that Christ taught us by his mode of life on earth that our life here is but transitory, "that we have not here an abiding city, but we seek one that is to come." This life is a mere pilgrimage, a wandering through the desert for every man, it could not have been less for Christ. Christ showed forth in his life that this life is but a novitiate opening into the fulness of life beyond. The dwelling of the Hebrews in tents in the desert was typical of the transitory character of this life. We have only pitched our tents here for a brief period. It is the verity of the sharing with us by Christ of this phase of our existence that the Evangelist wishes to bring out.

"And we have seen his glory." John, as an eye witness of all the miracles of Christ, could thus write. He had seen him still the storm; he had seen him heal the sick; he had seen him give life to the dead; he had seen him transfigured on Thabor; he had seen him in his glorified humanity after his resurrection; and, finally, he had seen him ascend into Heaven. Such an eye-witness could bear testimony to the glory of the Word.

To understand properly the sense of the phrase: "—the glory as of the only begotten of the Father," we must determine the exact force of the *ὡς* of the Greek text. *Ὡς* is a particle derived from *ὅς*, and marks a relation between two things. It may denote the relation of similarity between two things. It is thus used in the Apocalypse VIII. 8: "*—ὡς ὄρος μέγα*,—as it were, a great mountain." Such use of it is frequent in the Scriptures. It may also mark the relation of a fitting quality, or essential property to a subject. Thus it is used in many passages of the Scriptures. To instance one place, it is so used in Rom. VI. 13: "*—ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ*

νεκρῶν ζῶντας.” In this sense St. John uses the ὡς in this passage. It does not mark a similarity between the witnessed glory of Christ and that of the only begotten Son of the Father, but sets forth the glory witnessed by the Evangelist as an essential property manifesting that the man of Galilee was the Son of God.

John is the only one of the Evangelists who calls Jesus the only begotten. As he penetrated deeper into the mystery of the eternal generation of the Word, he seems to wish to bring out that there could be but one such generation. God could not beget another Son. As the intellectual faculty in man is one, so in God the intellectual generation of the Word in whom he sees everything is one. One eternal original principle, the Almighty Father; one eternal act of the divine intellect, the Subsistent Word; one eternal act of the divine will, the Subsistent Love—such is the Trinity. John here adds his own ocular testimony to establish the divine sonship of Jesus. He himself had seen a glory that manifested Jesus to be the only begotten of the Father. I believe he has especial reference to the transfiguration and to the events following the Resurrection, when even the matter-of-fact Thomas was forced to acknowledge Jesus as the Son of God.

Erasmus and Cajetan join the next clause, “full of grace and truth,” to the following verse and apply it to John Baptist. Their principal argument is that in the Greek the πλήρης, is in the nominative case, whereas did it refer to the Word, it should be in the genitive case. It is another evidence where the fixing of the attention upon the mere material text leads to gross absurdities. All the versions agree with the Vulgate in referring this qualifying clause to the Word. To refer such words to John the Baptist would be ridiculous. Such words fit only the person of Jesus. Again, if the clause were to modify the person of John Baptist it would come after his name, not precede in such an unnatural way. The best refutation of their opinion is to explain the use of the nominative case. This is cleared up by inclosing in parenthesis a certain parenthetical clause used in the verse of John.

The verse should be punctuated thus: “And the Word was made flesh, and dwelt among us (and we have seen his

glory, the glory as of the only begotten of the Father) full of grace and truth. Thus the *πλήρης* rightly agrees in case with the subject of the verse which it modifies.

We have now to see what specific concept the Evangelist wished to convey in declaring the *λόγος* full of grace and truth. Grace, *χάρις*, may mean outward grace of person, loveliness. It is evident that this is not what St. John means. Again it may mean the good-will and favour of any agent, and when applied to God, the favour of God. This is the predominant use of this word in the New Testament to mean the favour of God. The Evangelist wishes to state that his relations with the Christ on earth, while he was dwelling among men, convinced him that God was in him, and with him; that he was full of the favour of God. The explanation of the "truth" is easier. Christ said of himself that he was the truth. The world needed many lessons when Christ came. He taught the world the truths of God. In him was the fulness of truth which was to save the world. He who had conversed intimately with the Master of all truth for years, who had heard many things which have not been writ down for us, could say of his teacher that he was full of truth. What is there in the patrimony of the science of man comparable to the least of these truths? Mary was also declared full of the good-will and favour of God, but not as Christ was full. He was full as the fountain through which Mary and all of us receive whatever of favour of God we enjoy.

JOHN I. 15—16.

15. John bare witness of him, and cried, saying: This was he of whom I spake: He that shall come after me, was begotten before me, for he was before me.

16. For of his fulness have all we received, and grace for grace.

15. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

16. Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

The first textual variant of importance in the Greek of John's Gospel occurs in the 16th verse. In **8**, B, C*, D, L, X, and 33 this verse is introduced by the conjunction *ὅτι*. This

reading is approved by Origen, Hippolyte, Eusebius, Epiphanius, Cyril, and Hilary. For the "et" of the Vulgate stand Augustine and the Coptic, Armenian and Ethiopic versions. We feel assured that the reading $\delta\tau\iota$ is the correct one.

The 15th verse is identically repeated in the 30th verse; wherefore, we defer its exegesis to that place. The fulness of the grace of Christ is a diffusive fulness. It emanates from him as from a fount and flows into all his members. Our right relation with him is a necessary condition that we may enjoy the favour of God, which rests in him in infinite degree, and through him goes out and diffuses itself in all the members of the great brotherhood of Christ. We are absolutely dependent on Christ for everything. All justification that ever was wrought in the world was either through his foreseen or actual merits. He bought the souls of men, and they are his, and all they receive comes to them in virtue of his infinite merits. These are mysterious truths; we can but faintly comprehend them in this phase of our existence.

The phrase "grace for grace" has vexed the minds of many commentators. No consensus of opinion exists concerning it. Suarez interpreted it to intensify the degree of grace received. In his opinion, it stood for grace upon grace, in successive augmentation. The Greek $\alpha\upsilon\tau\iota$ is adversative, and can not admit of such interpretation. The opinion of Maldonatus is equally untenable. He believes that the phrase means that different ones receive different degrees of grace. It is evident that this is foreign to the intent of the Evangelist. In St. Augustine's opinion St. John meant that we would receive the grace of eternal life in Heaven in succession to the *gratia viatoris* here on earth. This opinion might have some probability, were it not that John asserts the event as an accomplished fact, "we have received," while the obtaining of eternal life is a future event.

The opinion of Cornelius a Lapide is worthy of notice. He believes the meaning of the phrase to be that we receive graces corresponding to the graces of Christ. That is, for all the wealth of grace that Christ possesses in himself, we as his brothers receive similar graces, differing in degree, but corresponding in nature and effect.

We believe with Cyril, Chrysostom, Theophylactus, Euthymius, Jansen, Ribera, Patrizi, Curci and others that the Evangelist means simply the succession of the new and perfect economy in the place of the old. The covenant given to Moses was a grace; it was a mark of God's favour by which he united the chosen people to himself by solemn treaty. He bound himself to favour them, to protect them, to be their God. Now this, I repeat, was a grace, a favour of God. With Christ came a more perfect covenant, founded upon a grander, broader and better basis, a covenant that was the most perfect mode of God's relations to man. This was the grand and perfect grace that we have received through Christ in place of, ἀντί, the first imperfect grace given through Moses.

JOHN I. 17.

17. For the Law was given
by Moses, grace and truth came
by Jesus Christ.

17. Ὅτι ὁ νόμος διὰ Μωυσέως
ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ
Ἰησοῦ Χριστοῦ ἐγένετο.

This verse is in plain confirmation of our exegesis of the preceding verse. John wishes simply to show what benefits have accrued to us in the substitution of the perfect grace for the first imperfect one. That which was in the preceding verse called a grace is here called a Law, because the chief characteristic of the Old Law was that it loaded men with mandates, and gave no power to fulfill them. It was not a life-giving covenant. There is a mystery in the giving of the Old Law. But of this we may be certain that it was not a covenant according to the heart of God. Israel forced upon itself that strange and complex system of religious enactments. Now the New Covenant is that in which God glories. It is his last and best treaty with man, and unlike the Old Law, it gives grace from itself. Its head is the fount of all grace, and from him course through the Church rivers of grace. The grace given to those who lived under the first dispensation came not from any inherent divine energy in that law, but from the foreseen merits of Christ.

St. John also places in antithesis the truth of Christ and the Law of Moses. Now as the law of Moses was also a creation of God, it must have been true. Therefore the antithesis can not be here between truth and falsity. The Evangelist contrasts not truth to falsity; but the truth and reality of the antitype to the adumbration of the type. The whole structure of the Old Law simply adumbrated the reality and truth of the perfect economy. The comparison between the economy of Christ and that of Moses is like that of substance to shadow, or rather to foreshadow. The energy of grace of the substance was not found in the foreshadow.

JOHN I. 18.

18. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath expounded the message.

18. Θεὸν οὐδεὶς ἑώρακεν πώποτε; μονογενὴς Θεὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

In the 18th verse we find the reading *μονογενὴς Θεός* in \aleph , B, C*, L, and 33; and it is approved by the Coptic, Syriac, and Ethiopic versions, and by several Fathers. A, C³, et al., have the reading *μονογενὴς υἱός*. This latter reading is approved by Tischendorf, and by most of the Fathers. It is followed by the *Vetus Itala*, and by the *Vulgate* and *Armenian* versions. Though strongly favoring the reading of B, as the case is doubtful, I have allowed the common reading to remain in the English.

Many difficulties invest this verse. It is difficult to establish its nexus with the preceding. In the preceding verse, John has set forth the preeminence of the New Covenant over the Old. The Jews exalted Moses over Christ, and it is possible that the present verse may have been a refutation of their objection based on Numbers XII. 6—8: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth; not in an enigma or a similitude but in a vision shall he see the Lord."

The Jews might have said: "No prophet, not even the Messiah is like to Moses who spoke to God face to face." And John answers: "No man ever saw God." There is a seeming contradiction here between the Old and New Testaments. Job, Jacob, Moses, Eliah and Isaiah are said to have seen God, while the Evangelist asserts that no one ever saw him. The truths of the New Testament are clearer than those of the Old. In this seeming contradiction, we shall first establish the certain dogmatic truth from the New Testament, and then make the passages of the Old accord thereto. John repeats in his First Epistle IV. 12, what he says here: "No man has seen God at any time." St. Paul in his First Epistle to Timothy, VI. 16, corroborates the truth: "— whom no man hath seen, nor can see, etc."

These clear passages establish the truth that no mortal has ever seen God. Those manifestations of God spoken of in the Old Testament were miraculous visions by which God made known his presence to man, or they were apparitions of Angels, who represented Yahveh and spoke in his name, or they were ecstatic psychological effects in which God impressed on the mind intellectual creations. Any celestial being who spoke in God's name was termed by the Hebrews Yahveh. A slight difficulty arises from the passage in Numbers, quoted above in which Yahveh seems to contrast the mode of his manifestation to Moses to the ordinary mode of communication. A close examination of the text however reveals that in it is simply stated that God spoke familiarly to Moses, using no visions or enigmas. As he was the law-giver, it was necessary that God should show him plainly what he wished of him in the conduct of his chosen people. The greater clearness of manifestation regarded not the seeing of the essence of God, but the substance of God's communication. God's message to Moses was not involved in the attendant obscurity of prophecy, but was as a man conversing with his friend. It is quite probable that this divine commission was delivered out of a cloud of God's majesty, and, therefore, although God through no intermediary made known his mind to Moses, the divine essence of God was veiled.

Having established a harmony between the two testaments, we now submit another opinion for the sequence of this verse upon the preceding. It is certain that the knowledge of God

among men was greatly increased by the public life and teachings of the Son of God. The existence of God, monotheistic worship, and the future state of man's soul were revealed in the Old Law, but the perfection of God's mercy, the necessity of grace, the trinity of God, the love of neighbor; in a word, the perfection of Man's relations with God were established only by Jesus. This truth forms the proem of Paul's Epistle to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son." John evidently wishes to present the same truth. He had in the preceding verses spoken of Jesus as one who knew the essence of God. He now gives his warrant for what he has said, and what he will say: "I have not seen God; no man has ever seen him, but the Son who is in the bosom of the Father has manifested the things that I give to the world." The phrase, "who is in the bosom of the Father," is added to show the close relation that exists between the Son and the Father, and the consequent full knowledge that the Son has of the nature of the Godhead. It also manifests a relation that makes identical the essence of the Son and the Father.

We pass now to the genealogy of Christ given by Matthew I. 1—17; and by Luke III. 23—38.

MATT. I. 1—17.

1. Βίβλος γενέσεως Ἰησοῦ
Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ
Ἀβραάμ.

2. Ἀβραὰμ ἐγέννησεν τὸν
Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν
Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν
Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

3. Ἰούδας δὲ ἐγέννησεν τὸν
Φαρὲς καὶ τὸν Ζαρὲ ἐκ τῆς
Θάμαρ, Φαρὲς δὲ ἐγέννησεν τὸν
Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν τὸν
Ἀράμ,

LUKE III. 23—38.

23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς
ἀρχόμενος ὥσει ἐτῶν τριάκοντα,
ὦν υἱὸς, ὡς ἐνομίζετο, Ἰωσήφ,
τοῦ Ἡλεὶ τοῦ Ματθαῖ,

24. Τοῦ Λευεὶ τοῦ Μελχὶ
τοῦ Ἰανναὶ τοῦ Ἰωσήφ,

25. Τοῦ Ματταθίου τοῦ
Ἀμὼς τοῦ Ναοὺμ τοῦ Ἑσλεὶ τοῦ
Ναγκαὶ

4. Ἀράμ δὲ ἐγέννησεν τὸν Ἀμυναδάβ, Ἀμυναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,

5. Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ, Βοὲς δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ῥούθ, Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

6. Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα. Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

7. Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,

8. Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν,

9. Ὀζίας δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκιάν,

10. Ἐζεκιίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσειάν,

11. Ἰωσειας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12. Μετὰ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σελαθιήλ, Σελαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,

26. Τοῦ Μαὰθ τοῦ Ματταθίου τοῦ Σεμεεὶν τοῦ Ἰωσήχ τοῦ Ἰωδὰ,

27. Τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβάβελ τοῦ Σαλαθιήλ τοῦ Νηρεί,

28. Τοῦ Μελχὲι τοῦ Ἀδδεὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἡρ,

29. Τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρεὶμ τοῦ Μαθθαὶ τοῦ Λευεὶ,

30. Τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακεὶμ,

31. Τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθαὶ τοῦ Ναθάν, τοῦ Δαυεὶδ,

32. Τοῦ Ἰεσσαὶ τοῦ Ἰωβηδ τοῦ Βοὸς τοῦ Σαλὰ τοῦ Ναασσών,

33. Τοῦ Ἀδμεὶν [Ἀμυναδάβ] τοῦ Ἀρνει [Ἀράμ] τοῦ Ἑσρὼν τοῦ Φαρὲς τοῦ Ἰούδα,

34. Τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ,

13. Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἑλιακείμ, Ἑλιακείμ δὲ ἐγέννησεν τὸν Ἀζώρ,

14. Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιούδ,

15. Ἐλιούδ δὲ ἐγέννησεν τὸν Ἑλεάζαρ, Ἑλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν, Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,

16. Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

17. Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.

3. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram.

35. Τοῦ Σεροῦχ τοῦ Ῥαγαῦ τοῦ Φαλέκ τοῦ Ἑβερ τοῦ Σαλά,

36. Τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ,

37. Τοῦ Μαθουσάλα τοῦ Ἑνώχ τοῦ Ἰαρὲτ τοῦ Μαλελεήλ τοῦ Καινάν,

38. Τοῦ Ἑνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ Θεοῦ.

23. And Jesus himself began to be about thirty years of age, being, as was supposed, the son of Joseph, who was of Heli, who was of Matthat,

24. Who was of Levi, who was of Melchi, who was of Jannai, who was of Joseph,

25. Who was of Mattathias, who was of Amos, who was of Nahum, who was of Esli, who was of Naggai,

4. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.

5. And Salmon begot Boaz of Rahab. And Boaz begot Obed of Ruth. And Obed begot Yeshai. And Yeshai begot David the king.

6. And David the king begot Solomon of her that had been the wife of Uriah.

7. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa.

8. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

9. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezekias.

10. And Ezekias begot Manasses. And Manasses begot Amon. And Amon begot Josias.

11. And Josias begot Jechonias and his brethren at the time of the transmigration to Babylon.

12. And after the transmigration to Babylon. Jechonias begot Salathiel. And Salathiel begot Zorobabel.

26. Who was of Maath, who was of Mattathias, who was of Semei, who was of Josech, who was of Juda,

27. Who was of Joanna, who was of Resa, who was of Zorobabel, who was of Salathiel, who was of Neri,

28. Who was of Melchi, who was of Addi, who was of Cosam, who was of Elmodam, who was of Er,

29. Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi,

30. Who was of Simeon, who was of Juda, who was of Joseph, who was of Jonan, who was of Eliakim,

31. Who was of Melea, who was of Menna, who was of Mattatha, who was of Nathan, who was of David,

32. Who was of Yeshai, who was of Obed, who was of Boaz, who was of Salmon, who was of Naasson,

33. Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Juda,

34. Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

13. And Zorobabel begot Abiud. And Abiud begot Eliakim. And Eliakim begot Azor.

14. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15. And Eliud begot Eleazar. And Eleazar begot Matthan. And Matthan begot Jacob.

16. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17. So all the generations from Abraham to David are fourteen generations; and from David to the transmigration into Babylon are fourteen generations; and from the transmigration into Babylon to Christ are fourteen generations.

35. Who was of Serug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Salah,

36. Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech.

37. Who was of Mathusala, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan,

38. Who was of Enos, who was of Seth, who was of Adam who was of God.

From the earliest times of the Christian era the divergency between the genealogy of Christ as set forth by Matthew, and as set forth by Luke has puzzled men's minds. These two accounts have difficulties when taken singly and when compared with each other. Matthew proposed as the scope of his genealogical table to show that the promise of Yahveh had been maintained to Abraham and to David. To Abraham it had been said that in his seed all nations should be blessed. Of David the Lord had said: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Ps. LXXXIX. 35—36. The Jews expected that the Messiah would be the son of David, and through David be from the blood

of Abraham. Matthew traces the genealogy of the Christ through this line to fill these prophecies and expectations. Luke, on the other hand, writing for the universal scope that actuated Paul's preaching, traces the Redeemer back to the parent of the human race, to show the verification of that primal prophecy made in Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; her seed shall crush thy head, and thou shalt crush his heel."—Gen. III. 15. Hence, in tracing the genealogy of Christ from Adam to Abraham, Luke is alone, and in that narrative there is but one difficulty, concerning which much has been written.

By inspection of the two texts we notice that Matthew begins at the most remote antecedent. Luke begins with the Christ and proceeds analytically to Adam, marking the relation of sonship by the genitive of the article prefixed to the same case of the parent. Matthew terms his account the *βίβλος γενέσεως*, of Christ. Some have thought that by the term *βίβλος* Matthew designated the whole Gospel. Such opinion is erroneous, since only the first chapter deals with the *γένεσις*. The word *γένεσις* here evidently means human birth, implying, at the same time, a history of ancestral descent. Matthew, writing Hebrew for Hebrews, called this history a *סֵפֶר*, *βίβλος*, in accordance with Hebrew usage, in which every written document is called a book. Hence the terms *βίβλος γενέσεως* applies only to the history of Christ's human birth narrated in the first chapter. Concerning the name Jesus, we shall speak later in the chapter. The name Christ is the Greek *χριστός*, the anointed, from *χρίω* to anoint with oil. It is the exact equivalent of the Hebrew *מָשִׁיחַ*, the anointed, from *מָשַׁח*, to anoint. When God gave any commission, or conferred any favour regal or priestly on any of his people, he caused such a one to be anointed with oil as a sign of his elevation. Such anointing was emblematic of the outpouring of the grace of the Holy Ghost by which such a one was guided and aided in the execution of the functions of his office. The Son of God, in whom the plenitude of the divinity substantially rested, was by excellence the *anointed*, to whom the Father had given the supreme priestly and kingly power in the universe.

In designating Jesus as the son of David, the son of Abraham, Matthew marks out the two grand termini of his genealogical table. Abraham was the founder of the race; David, the founder of the grand kingdom that had been promised to the patriarchs. To both repeated promises of the Messiah had been made. With Grotius and Calmet, we believe that the words, "son of Abraham," should be joined not to David but to Jesus Christ. They do not directly import David's Abrahamic sonship, but the Redeemer's carnal descent from Abraham's seed.

If we enumerate Abraham and Christ, all the names in Matthew's genealogical table are forty-two. In Luke, from Adam to Christ inclusively, are seventy-six names. Some of the Fathers have made Luke's number seventy-seven by connumerating the name of God.

We state here as a first principle that it is not necessary for the correctness of any genealogical table that all the successive members should be enumerated. Lacunas may happen and in no wise affect the correctness of the table, provided the stream of blood descent is not interrupted. It is like following the course of a river by land. We may depart for greater or less intervals from the stream; it imports nothing, provided, in going back, we are made certain that it is the same stream. We are not busied to know every portion of the stream but its source. So in these genealogies, and especially in the genealogy of Christ, we seek nothing of the intermediate members, except to lead us to the source.

The first real difficulty that presents itself in the genealogy of Christ is that in Luke's table. In the 36th verse Cainan is placed as the son of Arphaxad. Now in the original Hebrew of Genesis, XI. 13, and I. Chron. I. 18, no mention is made of Cainan, but Salah is given as the son of Arphaxad. The Samaritan Codex and all the versions agree with the original Hebrew, save only the Septuagint, which inserts the name of Cainan between Arphaxad and Salah. This point has been made the subject of endless inquiry and conjecture. Some have held that the Cainan was an interpolation in the Septuagint, and that Luke, writing for the Greek world, traced the line of

Christ's descent conformably to the text of Scripture that the Greek tongue made use of, not adverting to the correctness of the Septuagint's table.

St. Jerome, Cajetan, Jansenius and Hummelaur reject Cainan from the table, but they fail to explain the presence of the name in Luke. That an interpolation of this kind could creep into a version of Scripture made by uninspired agents, I am fully prepared to believe. Errors of greater magnitude are present in the Vulgate, which has the highest sanction of the Church. But that Luke should ignorantly embody this error in his Gospel, in which he professes to treat all things with great accuracy, I can not believe. Such error is incompatible with inspiration. Nor can it be doubted that Luke originally wrote Cainan in this place. All the codices except D uniformly agree in the reading as we have placed it above. Usually the omission of a member in a genealogical line imports no error. Such omissions occur all through the Old Testament, and it is certain that Matthew has omitted several. But in the case in question, the absence of Cainan in the Hebrew must be due to a corruption of the text. Thus it reads: "And Arphaxad lived thirty-five years, and begot Salah, And Arphaxad lived after he begot Salah four hundred and three years and begot sons and daughters, And Salah lived thirty years, and begot Heber."—Gen. XI. 12—14. Now such precise and detailed account leaves no room for the theory of the intentional omission of a member. The Samaritan Codex, the Peschito, and other early versions are in accord with the Hebrew original. The reasons are weighty against the presence of Cainan in the line, but the stern necessity of defending Luke from error forces us to believe that in the many vicissitudes through which the Hebrew text has passed, at a very remote date the accidental error of the omission of this name came into the text of Genesis. The Septuagint reads as follows: "And Arphaxad lived a hundred and thirty-five years, and begot Cainan, And Arphaxad lived after he begot Cainan three hundred years and begot sons and daughters, and he died, And Cainan lived a hundred and thirty years and begot Salah, And Cainan lived three hundred and thirty years, and begot sons and daughters, and he died."

The entire chronology of the Septuagint in the history of the Patriarchs differs from the Hebrew.

From Abraham to David the genealogies of Matthew and Luke in substance agree. Matthew adverts to certain events connected with the persons of the table, for the reason that, writing for the Jewish people, these well known events made the narrative more vivid, and appealed to the spirit of that very national people. Thus while Luke only speaks of the sonship of Judah from Jacob, Matthew speaks of the brothers of Judah, the other eleven sons of Jacob who were the founders of the Israelitic people. In like way, Matthew adverts to the fornication of Judah with Thamar, his daughter-in-law, whence sprang Pharez and Zarah.—Gen. XXXVIII. 6—30. The stratagem of Thamar by which, after being deprived of issue by the death of Her and the sin of Onan, she conceived the twins Pharez et Zarah was famous among the Jews, and Matthew adds to the vividness of his account by the present mention of that event. In the genealogy of Joseph four women are mentioned by Matthew: Thamar, Rahab, Ruth, Bathsheba. Harduin assigns as a reason of this that they were all aliens. It is doubtful whether Rahab and Bathsheba were such; and if such were Matthew's scope, he should have mentioned Roboam's mother Naamah who was an Ammonitess.—I. Kings, XIV. 21. This opinion is evidently untenable. Jerome believes that only the impious women are mentioned in Christ's genealogy, since, coming to save sinners, he deigned to spring from sinners. This was also the opinion of Origen. This opinion has still poorer foundation. Thamar's action, considering the customs of that time, may be defended. I find no evidence of Ruth's sin in Scripture. She is rather the type of a faithful, beautiful woman. The imputability of Bathsheba's sin was not very great on her part, since she only obeyed her king, whom she, doubtless, thought could do no wrong. Again, if it were Matthew's aim to bring into relief the great sinners in the female line of Christ's genealogy, he could not pass over Athalia the wife of Joram, and mother of Ahaziah the most impious of women [II. Kings, VIII. 18—26; XI. 1—3.] He could not pass over Maacah, the wife of Abiah, mother of Asa, who was the leader in the rites of Priapus

in his grove which she had consecrated. [I. Kings, XV. 13.] Hence we say that the just reason of the mention of these women is that some unusual event is connected with them, well known in Jewish history.

The next point of difficulty in the genealogy of Matthew is the union of Salmon and Rahab. The father of Salmon was Naasson of the Tribe of Judah, one of the leaders in the Exodus. [Num. I. 7.] At the expiration of the forty years of Exodus, when the Israelites entered Palestine, Salmon the son of Naasson would be of a marriageable age. Now the Harlot of Jericho Rahab harbored the spies sent by Joshua to explore the city, and, for that reason, was spared and afterward dwelt in Israel. [Jos. VI. 25.] It is evidently this woman whom Salmon took to wife, and of whom he begot Boaz. The remarkable faith of this woman and her signal benefit conferred on the Hebrews made her famous in Israel. She is the only Rahab that Jewish history recognizes, and the time accords well, as she and Salmon must have been contemporaries. Now from the fall of Jericho to the birth of David, according to the chronology of the Book of Judges corroborated by the Acts of the Apostles, XIII. 20, the interval was not less than 450 years; and very probably it was more. Now according to Matthew and Luke this interval must be covered by the four generations of Boaz, Obed, Yeshai, and David which would necessitate that these would have begotten issue long after they were centenarians. Such begetting would comport with the physical condition of the earlier Patriarchs but not with the physical condition of man after Abraham, who finds it difficult to believe that a son will be born to him when a centenarian: "Shall a child be born to him that is a hundred years old?" [Gen. XVIII. 17.] Some have endeavored to solve this difficulty by denying that the Rahab of the Evangelists and the harlot of Jericho were one and the same person. Thus Origen [Hom. XXVIII. in Luc.]: "*— et Rahab quæ unde sumpta est scire nequeo.*" This opinion is also held by Andreas Masius, Harduin, and Rosenmüller. As we have said above, the fame of the harlot was the reason of her insertion here. Hebrew history knows no other Rahab, and, furthermore, to reject the Rahab of Jericho does not solve

the difficulty, since Salmon must have wedded some one in the days of Rahab. The theory of Harduin is especially weak. In order to bring the times of Salmon son of Naasson down to more recent times than the siege of Jericho, he supposes that Naasson was a boy of twelve when setting out from Egypt, and that he begot Salmon in his seventy-second year, two years after the fall of Jericho. This would bring the marriage of Salmon more than fifty years closer to the birth of David. Many things in this arbitrary assumption are repugnant to certain data. In the first place, Naasson is mentioned in Numbers as chief of a tribe, which chieftancy could not be held by any one under twenty. [Num. I. 2—18.] Again, we know that only Joshua and Caleb of all those who set out from Egypt with Moses entered the promised land. Therefore Naasson fell in the desert. [Num. XIV. 29—30; XXVI. 64—65; XXX. 10—13.] Others endeavor to solve the difficulty by appealing to the chronology of I. Kings VI. 1, in which the whole time intervening between the Exodus and the building of the temple in the third year of the reign of Solomon is placed as 480 years. Taking from this number the three years of Solomon before the construction of the temple, the seventy years of David's life [II. Sam. V. 4] and the forty years of the Exodus, there will remain 367 years. This theory also fails. In the first place, it is morally certain that the number 480 in the I. Kings VI. 1, is erroneous. The fact that the Septuagint in that place has 440 years shows that the number is uncertain. The most positive proof of its uncertainty is in the Acts of the Apostles, XIII. 20. According to the best Greek Codices this verse reads: "And after that, he gave unto them Judges for about the space of four hundred and fifty years, until Samuel the Prophet." This reading is also supported by the Syriac versions.

Hence from the destruction of Jericho to the reign of Samuel would be about 450 years. David was born several years after Samuel assumed the judgeship, for when Samuel annointed him king he was a little boy and Samuel was in his old age. Hence we insist on the longer period in conformity with the chronology of Judges and the Acts. But even if their assumed chronology were right, in order to distribute the 367 years in four generations every one would have to beget issue

after the age of ninety, or some one or ones at a more advanced age, both of which are incredible in the ordinary course of events. The genealogical table from Naasson to David appears in I. Chronicles, II. 1—15, and in Ruth, IV. 18—22, and in both places it accords with Matthew. We propose as a solution of this difficulty that Matthew omitted several members of the series between Salmon and David. We know that such omissions are common in all genealogical tables; we know also that Matthew has in other parts of his table certainly omitted members. Proofs of our opinion are first, it was customary with Hebrew genealogists; secondly, Matthew in other places has certainly proceeded thus; thirdly, the utter impossibility of otherwise covering the interval; fourthly, such theory receives corroboration from the contemporaneous generations of Levi. Eleazar and Ithamar the priests, sons of Aaron, who performed the priestly functions in the desert were contemporaries and of the same generation as Naasson the chief of the tribe of Judah. I. Chron. VI. 1—8. Again, Zadok of the line of Levi was a contemporary of David.—I. Chron. XV. 11. Now from Eleazar to Zadok there are nine generations: Eleazar, Phineas, Abishua, Bukki, Uzzi, Zerachiah, Meraioth, Amariah, Achitub, Zadok; while from Naasson to David there are given in Matthew but six: Naasson, Salmon, Boaz, Obed, Yeshai, David.

In the genealogy by Matthew we find it affirmed that Joram begat Uzziah. This same Uzziah is mentioned in II. Chron. XXVI. 1, and he is placed to be the son of Amaziah. He is again mentioned in II. Kings XV., where he is called Azariah. In I. Chron. III. 10—12, we read: "And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son." This Azariah is one of the many instances in Hebrew where a man bore two names. In giving his genealogy, it is evident that Matthew has omitted Ahaziah, Joash, and Amaziah. We believe that Matthew had no specific aim in omitting these three, but he simply shortened the way in such manner from Abraham to Christ without obscuring the evidence of Christ's descent through the royal line of Judah's kings.

A difficulty affecting both the Old Testament and the New is in relation to Hezekiah the son of Achaz whom Matthew places in his genealogy. Now, according to II. Kings, XVI. 2. Achaz was twenty years of age when he began to reign, and he reigned sixteen years in Jerusalem. This would make the years of his life 36. His son Hezekiah succeeded him, who was 25 years of age when he began to reign.—II. Kings, XVIII. 2. Now from this it results that Achaz must have begotten Hezekiah when he was only in his twelfth year. This has moved Poussines, Zaccaria and others to deny to Achaz the natural paternity of Hezekiah. Poussines believes that he was his son by adoption. This opinion is absurd, since adoption was an unknown thing among the Hebrews. We believe then that Achaz at the early age of twelve begot Hezekiah. In eastern climes, where puberty is reached at an early date, such an event would not be unusual. St. Jerome relates the case of a boy of ten years becoming a father. Joram was 40 years of age when he died, II. Kings, VIII. 17, and his son Ahaziah who succeeded him was 22, II. Kings, VIII. 26, hence begotten in his father's eighteenth year. Josiah was 39 years of age when he was slain in battle.—II. Kings, XXII. 1. After an interval of three months Joakim succeeds him, who, though his second son, was 25 years of age, and consequently begotten not later than the 14th year of his father's age.—II. Kings, XXIII. 36. By making the 20 years of Achaz' age when he began to reign full years, and, in like manner, the 16 years of his reign; and by placing Hezekiah in his not completed 25th year, Achaz would be in his 13th year, at which time procreation of issue would not be unusual in that climate. We must also take cognizance that many errors have crept into the numbers of the Old Testament, and if our solution seems violent and improbable, one may appeal to the accidental corruption of the numerals in the text.

A difficulty arises out of the account of the idolatry of Achaz, II. Chron. XXVIII. 3: "Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." The difficulty is founded in the supposition that, if he burnt his children, he would be

deprived of a successor. To answer this, some assert that this impious rite was not a human sacrifice, but only a passing through fire. This opinion is certainly wrong. Josephus, who knew the traditions of his people well, asserts in the XII. chap. of IX. Book of Jewish Antiquities that Achaz offered his son as a burnt offering. Wherever the rite is spoken of in Scripture, it means a human sacrifice. Jewish history recognizes no mere passing through fire in the heathen rites, in the awful valley of Hinnom, but it does record that infants were burnt there in honor of Moloch. We insist then that Achaz did really cremate his son to Moloch, but this did not deprive him of male issue. In the first place, the deed of Achaz is mentioned in the II. Book of Kings, XVI. 3, and there mention is made of only one son. Although in Chronicles the plural is used, I believe that it means only the one son whom he thus offered. In fact, the Syriac has the singular form in the passage in Chronicles. And again, even though he cremated more than one, it is not for that reason to be believed that he burned them all. It was only in his fierce idolatry and with a desire to win the favour of the god Moloch that he did this; hence he would not deprive himself of his line of succession. Hence the fact that Achaz offered one or more of his sons to Moloch does not interfere with the line of his succession. In the 11th verse of the 1st chapter, Matthew says Josias begot Jechonias. Here is another evident omission of a member in the genealogical series. Strange and confusing are the explanations given of this passage of Scripture. Without attempting to reconcile the divergent opinions, we propose what we consider a certain opinion concerning this text. In the first place, this Jechonias who is by Matthew declared to be begotten of Josias is in Hebrew called יְחִיָּאֵל. He is the יְהוֹיָכִין Jechoiachin mentioned in II. Chron. XXXVI. 8—9. By comparing the Hebrew text of the two names, it will be found that the only difference existing between them is in the placing of the component syllable יָה, which in one case is placed before the element יָכ, while in the other it follows it. The names are identical in signification, both being composed of יָה, the name of Israel's Deity, and יָכ from כָּחַץ, to strengthen. This man

was begotten of Eliakim also called Jehoiakim. This Eliakim or Jehoiakim was the second son of Josiah. He began to reign at the age of eight years, and after a reign of three months and ten days was taken captive to Babylon.

We find additional proof that the Jechonias of Matthew is the son of Jehoiakim in I. Chron. III. 15—17: "And the sons of Josiah were the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son. And the sons of Jeconiah, Assir, Shealtiel his son, Malchiram also, and Pedaiah and Shenazzar, Jecamiah, Hoshama and Nedabiah."

Patrizi and others have insisted on this passage to deny that the Jechonias of Matthew is the same as the Jehoiachin of II. Chron. XXXVI. 8—9, and the Jeconiah of I. Chron. III. 15—16. They argue that Matthew speaks of brothers of Jechonias: "Josias begot Jechonias and his brethren." Now aside from the passage in I. Chron. III. 15—16, no brothers of Jeconiah are ever mentioned. In relation to this passage they say that even if Zedekiah were the brother of Jeconiah it would not justify the plural "brethren" of Matthew. But most of all, they insist that the Hebrew of the verse makes Zedekiah not the brother but the son of Jeconiah. They refer the sonship signified by בן not to the remote antecedent Jehoiakim but to the nearest Jeconiah. That the Hebrew could express the sense they wish, I do not deny; but that it must necessarily, and that in the present instance it does so mean, I absolutely deny. In the first place, in the verses immediately following, I. Chron. III. 17—18, the sons of Jeconiah are given in full, and no mention is made of Zedekiah among them.

How, we ask, could any writer Hebrew, Greek, or barbarian, write after this manner: "The sons of Jehoiakim were Jeconiah whose son was Zedekiah, and the sons of Jechoniah were Assir, Shealtiel, Malchiram, Pedaiah, Shenazzar, Jecamiah, Hoshama and Nedabiah?" Aside from the fact that Zedekiah is not in the enumeration, no rational writer would violently insert one son in the preceding verse, when, in the very next verses, he was going to give the whole issue

Patrizi saw the force of this argument and strove to set it aside by a linguistic subtlety. We notice that in the passage in question the first son mentioned of Jeconiah is called Assir אַסִּיר. Now אַסִּיר from אָסַר to bind means *vincetus*, bound, and is so used in Isaiah XLII. 7. Hence Patrizi makes Assir not a proper name but an epithet of Jeconiah after his captivity, and thus he would translate the 17th and 18th verses of I. Chron., chapter III. 17: "The children of the captive Jeconiah were Shealtiel, etc." Hence he says that Zedekiah his first son, mentioned according to him in the preceding verse, is not mentioned in the enumeration of Jeconiah's children, because in this place are only mentioned those whom he begat in captivity. No version supports his hypothesis. Patrizi could not have adverted to the age of Jeconiah when he was led captive to Babylon. According to him Jeconiah begot Zedekiah before his captivity, and the Hebrew writer, as it were, divided his children into two classes. Zedekiah who was born before Jeconiah's captivity, and those in the 17th and 18th verses born in captivity. But according to II. Chron. XXXVI. 9, Jeconiah was only a little more than eight years of age when he was made captive by Nabuchadnezzar. If he had already begotten a son, taking into account the natural period of gestation, Jeconiah must have become a father when he was not older than seven years. Such infantile precocity we are not willing to accept. We maintain then that the Jeconiah who closes the series in Matthew ending with the transmigration is Jeconiah the son of Jehoiakim and grandson of Josiah.

According to I. Chron. III. 16, Jeconiah had a brother named Zedekiah but his place in history is obscure, for when Jeconiah was taken captive to Babylon it was his uncle Zedekiah who was made king in his stead. We believe therefore that the "brethren" of Jeconiah are his uncles who were taken into captivity with him. Joahaz preceded him on the throne and Zedekiah followed him, and both were transported to Babylon. Hence they are associated with Jeconiah their nephew in the exile. The designation of those of the second degree of kindred by the term brother is not a new thing in Scripture; it is the uniform usage of the New

Testament. In fact, Zedekiah who is clearly declared in II. Kings, XXIV, 17, to be the paternal uncle of Jeconiah is in II. Chron., XXVI. 10, placed as the brother of the same Jeconiah or Jehoiachin.

It is perfectly true to say that Josias begat Jeconiah and his brothers, because he begat him by a mediate generation; them, by an immediate generation. The phrase "at the transmigration into Babylon" does not mean that they were begotten during the transmigration. Such would be false. It is simply an epithet of those scions of the royal house to show that they were the captive heirs to David's throne. It would correspond to the English phrase: "Those of the Babylonian Captivity."

There is a difficulty found in the Old Testament regarding Jehoiachin's age. According to II. Kings, XXIV. 8, he was eighteen when he began to reign, while in II. Chron., XXXVI. 9, he is said to have mounted the throne at eight years of age. One text must be corrupt; most probably the latter.

A difficulty arises in regard to Jehoiakim out of a prophecy of Jeremiah XXXVI. 30: "Therefore thus saith the Lord of Jehoiakim, king of Judah: He shall have none to sit upon the throne of David." But Jeconiah sat on the throne of David, and Jechoniah is in Matthew, the son of Jehoiakim. Hitzig believes that the prophecy is refuted by the fact. In II. Kings, XXIV. 8, it is stated that Jeconiah reigned three months in Jerusalem, and was thence taken captive. Now this brief abortive reign could not be said to be to sit on the throne of David. Jeremiah is prophesying the captivity that came upon Jehoiakim and his issue, and the fact that during the siege of Jerusalem by the Chaldeans, Jeconiah and his mother were in Jerusalem for three months does not conflict with Jeremiah's words. The time was so short that it counted for naught; and the conditions of the siege made him already a captive. Jeremiah's words preclude any considerable duration of a reign properly so called.

There arises another difficulty from Jeremiah's words in the XXII. Chapter, 30th verse. There the prophet, speaking of Jeconiah says: "Thus saith the Lord: Write ye this man childless, *ἄτεκνον*, a man that shall not prosper in his days; for

no man of his seed shall succeed to sit upon the throne of David, and rule any more in Judah." But according to Matthew Jeconiah was the father of Shealtiel, and in I. Chron. III. 17—18, he is placed as father of Shealtiel and seven others.

The difficulty arises from a too literal acceptance of the impassioned discourse of Jeremiah. In his prophecy, the second clause explains the first. "Proclaim," he says, "the man childless," not that he begets no children, but that "none of his line shall sit on the throne of David." The line of kings ends absolutely in Jeconiah. In the restoration of Judah, it had no kings, and it was a vassal of Persia. The glory of David's earthly kingdom was over forever—till the spiritual restoration of it by the Messiah, David's seed. Neither is it against the tenor of the prophecy that Christ, who sat upon the throne of David, was of Jeconiah, because the Prophet here speaks of the earthly throne of David, and Christ's kingdom was not of this earth. The Prophet, then, speaks of the absolute and final cessation of the line of kings in Jeconiah, which he emphasizes by calling the man childless.

The next difficulty that confronts us is in relation to the sonship of Shealtiel and Zerubbabel. Matthew makes Shealtiel the son of Jeconiah. Luke, on the other hand, makes Shealtiel the son of Neri. The only mention of a Neri in the Scripture, besides this one, is of the father of Baruch. To remove the discrepancy between the Evangelists, some have invoked the law of the levirate. As we must say more of this later, we will describe it here. It is promulgated in Deut. XXV. 5—6: "If brethren dwell together and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the first-born which she beareth, shall succeed in the name of his brother who is dead, that his name be not put out of Israel."

By the term brother here was meant the nearest of kin in a collateral line, and the levirate bound equally the nearest of kin through the different degrees. The object of this law was that the inheritance might remain in the different families, and, hence, the son begotten of the union of the sister-in-law with

the levir was heir to the possessions of the defunct brother. It was to avoid this law of succession that Onan, brother of Her and levir of 'Thamar, wrought the abominable crime of onanism, for which he was stricken with death. [Gen. XXXVIII, 8-9]. In order that this law should come into effect, the brother must have died *ἄπαις*, childless. Again, the first and only the first son born of the levirate union was constituted the heir of the defunct brother. This is the law that men appeal to in the paternity of Shealtiel attributed by Luke to Neri, by Matthew to Jeconiah. Jeconiah, they say, married the widow of the defunct Neri, and the son thence born Shealteil is by Matthew, who followed the blood line, referred to Jeconiah; while by Luke, who follows the legal line, that son is ascribed to Neri whose inheritance he received.

I can not admit this application of the levirate law. In the first place, there is no example in Scripture where in a genealogical table a son of a levir is ascribed to the defunct brother. Examples of the opposite are at hand. For instance, wherever the posterity of Boaz is mentioned, Obed whom he begot of Ruth, whom he married in accordance with the levirate law, is not given as the son of Ruth's defunct childless husband Mahalon but is always ascribed to Boaz. The son of such a marriage was only considered a son of the defunct kinsman in his legal right of succession, and in the legal propagation of the family in order that families should not die out; but in a genealogy one deals with blood descent. It would be farcical to make a genealogical table, and introduce therein legal sons. Josephus, who was conversant with the customs and laws of his race, thus speaks of the effects of the levirate, Antiq. Bk. IV. C. VIII. 23: "If a woman's husband die and leave her without children, let his brother marry her, and let him call the son that is born to him by his brother's name, and educate him as the heir of his inheritance; for this procedure will be for the benefit of the public, because thereby families will not fail, and the estate will continue among the kindred." The son then of the levirate union was the son of the defunct brother only by a "*fictio juris*." Julius Africanus was the first to introduce the legal sonship of the levirate law into the genealogical tables. Many have followed him, moved by the seeming necessity that

this was the only means of reconciling Matthew and Luke. They seem never to have adverted to the fact that both Matthew and Luke reject this mode of reckoning lineage by uniformly ascribing to Boaz Obed who was begotten of Ruth by the levirate law, and who by the *fictio juris* belonged to Mahalon. An additional reason for rejecting this widely received absurdity in the present case of Jeconiah is the fact that kings were prohibited from following the levirate law. In the Mishna, in the Tract De Synedriis, Cap. II. 2: "Rex calceum non tradit, neque alii id faciunt ob uxorem ejus; jure leviratus nullam ducit, neque conjux ejus nubit." Jeconiah would thus be prohibited by the institutions of his people from marrying his brother's wife. We place then as our opinion that the Shealtiel of Matthew is the son of Jeconiah by blood issue. We hesitate not to say that the Shealtiel of Luke is a different individual from the Shealtiel of Matthew and Chronicles. Luke's account from David to Christ descends from David's son Nathan, while Matthew proceeds from Solomon. Now setting aside the absurd theory of the legal sonship, it is impossible that Nathan's male issue should become identical with the Solomonic line in Shealtiel. To assert the distinction of these two individuals, we have simply to admit that two individuals in Israel's history bore the same name. Those who contend that the Shealtiel of Luke be the same as the Shealtiel of Matthew adduce the fact that Zerubbabel son of Shealtiel of Matthew is also given as the son of the Shealtiel of Luke. This is not an insuperable difficulty. Zerubbabel was prominent in Jewish history at the period of their emancipation from the Babylonian captivity; hence, the Shealtiel of Luke proud that he himself bore the same name as the celebrated captain's father called his son by the name of Israel's chief in her return.

There is a conflict also between I. Chron., III. 19, and Matthew, I. 12. Chronicles make Zerubbabel the son of Pedaiah, the brother of Shealtiel. Many varying opinions have been advanced for the solution of this difficulty. Schanz and Cornely appeal to the levirate law, by which Pedaiah married the widow of Shealtiel and of her begot Zerubbabel. Besides laboring under the absurdities already enumerated in relation

to the levirate, this opinion has the additional defect that thus Matthew, who, they maintain, built up the natural generation of Christ, would in this case have given the legal sonship of Zerubbabel, a thing incredible in any writer. Knabenbauer believes that a textual error has crept into the Chronicles by which the paternity of Zerubbabel is falsely attributed to Pedaiah instead of Shealtiel. All must admit that the text of Chronicles has suffered more by the vicissitudes of time than any other book of the Old Testament.

In order that we may have a clear understanding of the question, we must distinguish issue from issue. We say then that the chief who led Israel back from captivity was Zerubbabel the son of Shealtiel by blood descent. He is called the son of Shealtiel in nine places in the Old Testament: I. Esd. III. 2; Ibid. 8; Ibid. V. 2; II. Esdras, XII. 1; Haggai, I. 12—14; Ibid. II. 21; Haggai, I. 1; Ibid. II. 4. However it might be for others to ascribe the levirate son to the defunct brother, it would be ridiculous in the solemn words of prophecy in which Haggai thus addresses Zerubbabel: "Speak now to Zerubbabel the son of Shealtiel, etc." We believe that the Zorobabel of Matthew is this same chief, son of Shealtiel. The Zorobabel of Luke has already been proven to be another individual.

Now we may solve the difficulty arising out of I. Chron. III. 19, in two ways. We may hold with Knabenbauer that a textual error has crept into the text of Chronicles whereby Zerubbabel son of Shealtiel is falsely attributed to Pedaiah, or we may say that the Zerubbabel of Chronicles was the cousin of the Zorobabel of Matthew. An example of two brothers having sons bearing the same name ought to surprise no one. Against this theory a weighty objection is aimed, that it seems incredible that the writer of Chronicles would pass over the genealogy of the great chief of the return, and give the descent of his obscurer cousin. In answer, it can be said that the writer of Chronicles did not propose to give a detailed account of all the data of Israel's history. That writer, who was most probably Ezra, wrote for a particular scope, and as there is in his work no mention of the great events effected under Zerubbabel, so there is no mention of that Zerubbabel's lineage. Omissions of important matter occur in all the Holy

Books. A strong reason in favor of the second opinion is that in Matthew the whole line of Zorobabel's posterity beginning with Abiud is different from the posterity of the Zerubbabel of Chronicles.

It should cause no surprise that the genealogical line should continue uninterrupted through the captivity. The condition of the Hebrews in Babylon was more that of colonists than slaves. In fact, after the edict of restoration by Cyrus, many of them preferred to remain at Babylon. We know that in the 37th year of the Captivity Evil Merodach, then reigning in Babylon, relaxed the captivity of Jeconiah, and spoke to him kindly, and placed his throne above all the kings that were with him at Babylon. In fact, it seems that the condition of those captive kings was a mere vassalage, allowing all the personal liberty accorded to royal prisoners of state. Such captivity would not interfere with domestic relations. We give no thought to reconcile the different descendents of the Zorababel of Matthew and Luke since we have already established that they are two distinct individuals.

In Chapter I. 17, Matthew divides his genealogies into three *τεσσαρεσκαίδεκα*, one extending from Abraham to David; the second from David to the Captivity; and the third from the Captivity to Christ. This also has been made the subject of much discussion. In the first place, it is certain that Matthew omits several generations in every period, hence how can he say that the generations between two epochs were fourteen? Aside from the instance already given of the omission of the three kings, certain evidence of such omission is found in the fact that, while Matthew from David to Christ enumerates only 28 generations, Luke places in the same interval 42.

It is certain that Matthew does not mean that the real number of generations between these epochs was fourteen. Such would certainly be false. He simply divides up the generations which he thought good to give into *τεσσαρεσκαίδεκα*, perhaps for convenience of memory. It was as if he would say: "I will mark the lines from Abraham to David, and from David to the Captivity, and from the Captivity to Christ, every one by fourteen landmarks, so that men may be enabled to examine

the records and see that Christ is from Abraham and David. Perhaps Matthew, in order to have always this number, purposely omitted some members, especially since those he gave were fully sufficient to trace the line.

In our opinion Jeconiah closes the second period, and opens the last. This is denied by Patrizi and others, but they adduce no valid reasons for their opinion. They would have the first Jeconiah one of the sons of Josiah, and they are not agreed whom. They thus constitute two Jeconiahs. This arbitrary position falls by the fact alone that thus there would be a lacuna in Matthew's line that would induce uncertainty; for we could not be certain of whence the second Jeconiah descended. Now, although Matthew may omit at times, it is never where we cannot go back to the parent in the direct line. He could omit kings where the records of the Jews made it easy to trace the line through the omitted members, but Jewish history knows no other Jeconiah of the Babylonian period except Jeconiah son of Jehoiakim grandson of Josiah. If the second Jeconiah be not he, a lacuna is introduced in the line which would break the thread. They bring against us a difficulty which results from the identity of the two Jeconiahs. If there be but one Jeconiah, he is the last member in the second *τεσσαρεσκαίδεκα*; hence, they say, he should not enter as a member in the last series; but if we exclude him from the ultimate *τεσσαρεσκαίδεκα*, there remain but thirteen members including Christ. Many solutions have been proposed for this difficulty, but the simplest and best seems to be the following. Matthew, is not enumerating all the members between Abraham and Christ, but simply arranging those he gives in series of fourteen. Now, in that arrangement, since Jeconiah closed an epoch and opened another, he is placed twice in the enumeration. The reason that the same does not happen with David is that the succession there is not broken by any great event, whereas in the case of Jeconiah, the captivity gave him a sort of double function in the series, that of closing the line of kings in the captivity and opening the line of progenitors of Christ after such event. Had Matthew said: "From David to Jeconiah there are fourteen generations," the account could not stand.

But he says: "From David to the captivity are fourteen generations; and from the captivity to Christ are fourteen generations."

These statements are strictly true and assign a twofold place in the enumeration to Jeconiah. The transmigration itself is made to stand as a member in the computation, and gives to Jeconiah a sort of double personality, as the one who marks the fall of the royal house in entering the captivity, and the one who continues after such event the line which led down to Christ.

There is a certain Jewish coloring in this mode of dividing the members into τεσσαρεσκαίδεκα. Augustine and others see a mystery in the number fourteen. Such opinion was a result of the excessive mystic exegesis of the time. I can see no other reason than a mere wish to aid the memory and please Jewish taste.

We come now to the cardinal difficulty of the whole question. Matthew and Luke, taking as a point of divergency David's issue, proceed by two distinct lines down to Christ. Matthew, starting from Solomon, proceeds through the line of kings to Joseph the husband of Mary. Luke begins with David's son Nathan, and proceeds through an obscure line to Heli, and then an uncertainty arises in tracing Christ's origin from Heli. Nearly all the members mentioned by Luke between Nathan and Christ are persons unknown in the other Scriptures. Some believe that the two lines converge and unite in Shealtiel and Zerubbabel, but we have already rejected this opinion. The nucleus of the whole difficulty consists in this that Matthew makes the father of Joseph Jacob, and then traces the antecedent lineage back to Solomon, while Luke traces the origin of Jesus from Mary and Joseph through one Heli, and then goes back through the line of Heli's progenitors to Nathan. This difficulty moved Dean Alford (1810—1871) in his edition of the Greek Testament to avow that: "It is quite beside the purpose of the present commentary to reconcile these two genealogies. It has never been accomplished, and every endeavor to do it has violated either ingenuousness or common sense." Without essaying to examine all the opinions bearing upon this vexed text, we shall

only mention the two leading ones. The first opinion has been famous since the times of Julius Africanus its inventor. Nearly all the Fathers and old scriptural writers adopted his hypothesis. It must without doubt be called an *opinio communissima* among Catholic exegetists. It does not in equal degree prevail among Protestant interpreters, and the later Catholic writers are not so concordant in its acceptation. The opinion of Africanus is totally based on the levirate. No author of prominence has ever denied that Matthew wrote down the real blood line. His use of the verb begot alone would substantiate this. Again, Matthew wishes to prove that the prophecy has been fulfilled which proclaimed that Christ would spring from the seed of Abraham and David, which necessitates real, natural procreation. This opinion is corroborated by our opinion above, that nothing less than blood descent can be placed in any genealogical table. Applying the levirate law upon this basis, they suppose that Jacob and Heli were uterine brothers, born of Estha who had been successively married to Mathan and Melchi. We can do no better here than to quote from Africanus' own words in his Epistle to Aristides : "Mathan and Melchi, having married in succession the same woman, had children who were brothers by the same mother, as the law did not prohibit a widow, whether she became such by divorce or by the death of her husband, to marry again. Mathan, therefore, who traces his lineage from Solomon, first had Jacob by Estha, for this is her name as handed down by tradition. Mathan dying, and Melchi, who traces his descent from Nathan, though he was of the same tribe but of another family, having, as before said, married her, had a son Heli. Thus then we shall find the two of different families Jacob and Heli brothers by the same mother. Of these the one, Jacob, on the death of his brother, marrying his (brother's) widow, became the father of a third, viz. Joseph, his son both by nature and calculation. Wherefore it is written: 'Jacob begot Joseph.' But, according to the Law, he was the son of Heli, for Jacob being his brother raised up seed to him, having Joseph, according to nature belonging to himself, but by the Law, to Heli." Africanus claims to have received this from the relatives of Christ. Eusebius, who

preserves for us the testimony, says of it: "Although it be not supported by testimony, we have nothing better to advance, either better or more consistent with truth."

To say nothing of other things, this hypothesis is weak in applying the levirate law to the hypothetical half brothers Jacob and Heli, which seems not to have been contemplated by such ordinance. Again, how could Luke profess to write with accuracy when he mixes legal and natural sonships in his line? The levirate son of Ruth by Boaz is by him ascribed to Boaz, not to Mahalon, to whom he belonged if he recognizes legal sonship in his table. Again, Matthew, a Jew writing for Jews who alone understood this mode of descent, discards it; while Luke, writing for the universal Christian world, in which gentiles must hold the greater part, traces the Christ from Adam by a mode of descent which was foreign to their customs, and which they could not understand. Moreover, if both Matthew and Luke describe the genealogy of Joseph, we are not made certain by their statements that a drop of Abraham's or David's blood was in the Redeemer. Joseph was not a factor in his conception, and we can only establish Mary's kinship to Joseph by collateral arguments which often do not surpass the sphere of conjecture. Finally, Luke says plainly that Jesus was the putative son of Joseph, hence if he gives the genealogy of Joseph, he would establish that Jesus was only the putative son of David, Abraham, and all others in the list, a thing which he scarcely aimed at. It has always seemed strange to me that Luke would have gone over the very same ground as Matthew, and differed from him in bringing in the weak legal sonship, which could count nothing in real lineal descent. As a gentile, he would not attach much importance to this legal ordinance, and the great gentile world were not expected to become conversant with the old dead ordinances of the imperfect code, before they could know how Christ came from Adam through Abraham and David. There is something so Jewish about the levirate that, to make their theory plausible, they would have to make it adopted by Matthew, which is impossible from the very words of that Evangelist. Another opinion that merits passing mention is that of those

who make the Evangelist term Joseph the son of Heli inasmuch as he had married his daughter Mary. Examples of such loose use of affinity for consanguinity are not wanting in Scripture, but they never occur in genealogical tables, and would be especially out of place in the genealogy of Christ. Lord Hervey's opinion that Matthew referred the royal line in which no strict attention was paid to blood issue, but only to the right of succession is evidently absurd.

We place then as our opinion on this passage that Luke sets forth the real blood descent of Jesus through Mary, and that consequently Luke's line is the line of Mary's ancestors.

This opinion has been defended among others by Galatinus, Genebrard, Jansenius, Lightfoot, Lucas Brugensis Vossius, Toynard and Calmet.

In this we make Heli the father of Mary the Mother of Christ. But here there arises a difficulty. The parents of Mary were Joakim and Anna. That Joakim was the father of Mary rests on tradition alone, and a fact of such nature can not be rendered certain by tradition. But we may satisfy this difficulty without disturbing this venerable tradition. Heli is a shortened form of Eliakim which is convertible with Joakim, as is clear from Judith IV. 5, 7, 11, cfr. Judith XV. 9. Patrizi opposes, and says that, though Eliakim and Joakim are convertible, not so Heli and Eliakim; for Heli is written הֵלִי, while Eliakim is written אֱלִיָּקִים. This objection proves nothing. The only evidence that Patrizi has that the Eli of Luke corresponds to the הֵלִי of the Hebrew is the fact that the Greek term Ηλει has the rough breathing in some texts. It is evident that this is not conclusive. Breathings and accents are the work of uninspired agents, and came into the codices many centuries after they were written, and if the argument proved anything, it would prove against Patrizi; for the Vatican Codex, the Polyglott of Walton, the received text, and other authorities have the smooth breathing, Ἡλει, which is the Greek transliteration of אֱלִי, a contraction of אֱלִיָּקִים.

Petrus Galatinus testifies that the Rabbi Judas Sanctus gave answer to the consul Antoninus that the maternal grandfather of the Messiah was Eli or Jehoiakim. According to the same Galatinus the Rabbi Nechoniah-ben-Kanah wrote of Mary's descent: "Erat quidem puella in Bethlehem Juda nomine Maria filia Jehoiakim Eli." These testimonies standing alone would avail little, but taken as corroborative of a truth already established, they have some weight.

We come now to a closer examination of the text of Luke. Had Luke said: "Heli begot Joseph," we would never have advanced our theory. We reproduce the original text and the exact translation of the Greek of this passage. "*Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσεί ἐτῶν τριάκοντα ὢν υἱὸς ὡς ἐνομίζετο Ἰωσήφ τοῦ Ἡλεί, τοῦ Ματθαί,* etc." "And he, Jesus, was entering upon about his thirtieth year, being the son, as it was thought, of Joseph, of Heli, of Matthat, etc." According to our opponents, the Greek genitive of the article before Heli marks the paternity of Joseph; and so on, through the series, son is referred to father by such genitive. This we deny. We believe that the genitive of this article before Heli marks simply the sonship of Jesus from him, and all through the series, not the origin of one of the members from the other, but the origin of Jesus himself from all these members is marked by the genitives. In other words, the antecedent of the relative, made use of by the Vulgate and the Douay version, is not the precedent factor but Jesus, with whose sonship the verse starts. It is evident that such exegesis is made necessary by the very words of the Evangelist himself. The clause *ὡς ἐνομίζετο* can only modify Joseph, or else the genealogical table is absurd, giving a series of members who by the express declaration of the writer had no influxus in the blood of Jesus. Now, unless the relation of Jesus to Heli is more real than his relation to Joseph, the *ὡς ἐνομίζετο* must needs qualify the whole series. Another argument in favour of this hypothesis is that, when it traces the sonship of Jesus back to God, it is much more fitting to say that Jesus was of God, since he was of God by real natural sonship. In the other mode of computation, when we reach Adam, we must make an abrupt change from sonship to creation. We believe then that Luke simply here declares that

Jesus was the putative son of Joseph, but the real son of Eli and of Matthat and so on, till he asserts that he was the son of God.

Neither is there need to introduce here a harsh parenthesis including *ὡς ἐνομίζετο Ἰωσήφ*. Blood lineage flows down in two streams which form a confluence in the composite principle of generation, the matrimonial union. In tracing the source of the effect of this composite cause the going back proceeds in genealogies upon the line of the male element, because he is the active factor in generation, and his blood is principal in the issue. Now Luke wishes to trace the blood of Jesus, whose issue from the union of Joseph and Mary was miraculous, and stands alone in the history of the universe. He had already spoken of Mary's virginal parturition, I. 35; he opens the present verse with Joseph's reputed paternity, and then wishes to follow the stream of blood back to its primal source. In following this stream of blood he can not follow the male line; there was no male line, he had already excluded it; hence he proceeds by the line of Mary's blood. Mary was of David's line by David's son Nathan. It was good that in the accurate account that Luke promised in the preamble to give, that we should know the real blood line of the Messiah from David; he has given it to us through Mary.

But they say: "If Luke wished to give us Mary's line, why did he not say so clearly, and not employ language that has deceived many?" We believe that Luke's account is more skilful and more beautiful by the omission of Mary's name here in the line. He has consulted that delicacy with which the Scriptures always invest Mary, by speaking in terms so that it might easily be gleaned that the line of Mary's blood was intended, without making her a member with these men here enumerated. He has with consummate art done two things. He has, in accord with the Jewish custom, only enumerated male members, and, at the same time, has given the real lineal descent of the Christ. He refers him to his reputed father, and tells the mystery, and then in the next degree passes to the real line of blood, a transition rendered necessary by the very miraculous conception of the Messiah.

It is certain that Luke's contemporaries understood him perfectly. No question was ever made of the descent of the

Christ until the time of Julian the Apostate. Writing in that age, when Mary herself was still living, and when the memory of her descent was still in men's minds, no danger of deception was incurred. That men should differ on a critical point of this nature in the course of time, ought to surprise no one. Such is the fate of many passages in the Inspired Writings, and certainly their authors wrote to be understood. Why did St. Paul write in such a way as to call forth from St. Peter himself the declaration that there were many things in him hard to be understood. These passages were understood by their writers; they did not foresee our difficulty. I believe that Luke artistically endeavored to write a genealogy that should contain only male members, and yet give the blood descent, and that he has accomplished it.

Two objections are here brought against us. If Luke gives the real genealogy, why did Matthew write? We answer that it was in the design of God that both his foster father and his mother should be of David's line. It would have been an anomaly not in harmony with the divine plan if, even though Mary was of the blood of David, Joseph, her real spouse and Christ's reputed father, should be of another stock. Now since Jesus was born in a legitimate wedlock between Mary and Joseph, it was right and true for Matthew to give the Messiah's paternal ancestors to show the design of God in choosing Joseph of David's race to be his father. We hold it to be true, however, that, had not Mary descended from David's seed, the prophecy made to David that the Christ should spring from his seed would not be fulfilled. But since, by the direct providence of God, she was of the direct lineal descent from David, which verified the prophecy, it was fitting that Matthew should give the paternal line, and Luke the maternal line, so that Christ's Davidic descent should be in every way evidenced.

There is nothing farcical about Matthew's table; Christ was not born in an adulterous union, but in a legitimate wedlock. Hence men who might not make a study of the mode in which the foetus is formed in the womb had a right to know the genealogy of his reputed father, that, thus recognizing Christ as David's son, they might receive him as the Messiah. Luke who is studying great accuracy supplements the genealogy

in Matthew by the genealogy of Christ's mother, who gave of the substance of her body for the formation of his body. The genealogy of Joseph, though perfectly right and true for Matthew, would have been farcical for Luke, after having advised us beforehand that Joseph was only the reputed father; for, by that very phrase he gives evidence that he made the critical study of the formation of Jesus' body; and hence he gives us his real blood line back through David to Adam.

A final objection they advance against us is that thus Christ would not be Solomon's son, which they seem to think necessary from the promises made to Solomon. We answer that their theory in establishing both genealogies as those of Joseph does not confirm the Solomonic origin of Christ. They, after all, stop at this that Joseph came of Solomon, although legally the son of Nathan. Moreover, there is no place in Scripture where the Messiah is promised to spring of Solomon's blood, as was promised to David. They cite many passages of Scripture, II. Sam. VIII. 11—16; I. Chron. XXVIII. 4—5; Ps. LXX. (Vulgate LXXI.). The real import of these passages is that Solomon, in the splendor of his glory wrought by God's blessing, should be a material type of the spiritual glory of Christ's Kingdom, and of that glory that Christ received in entering his kingdom after the Resurrection. Solomon's relations to Christ were those of the type to the antitype, not of the father to the son. We believe, therefore, that the harmonious concordance of Matthew and Luke demands that we recognize in Matthew the paternal line, and in Luke the maternal lineal descent of Christ from David.

LUKE I. 5.

5. There was, in the days of Herod the king of Judea, a certain priest named Zacharias of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

5. Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά; καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

It was the usual mode of fixing the date of a historical event, to locate it under the reigning sovereign. So Luke fixes the date of the birth of John by placing it in the reign of Herod king of Judea. The Herod here mentioned was the son of the wealthy and influential Idumean Antipater or Antipas, and his Idumean wife Cypros. Antipater cultivated the friendship of the Romans and also of the Arabs. Through the influence of his father, Herod at first received the government of Galilee. Being of an ambitious turn of mind, and aided by his father's wealth, he soon rose to eminence. Upon the succession of Mark Antony to the Empire of Rome, Herod advanced his interests with him by large presents of gold. He finally went to Rome, and by giving large sums of money, obtained the kingdom of Judea from Antony and Octavius Cæsar. History has no record of a more cruel monster. His life is a series of murders, which comprises his wives and his own children. He was a very active man, and has been called great on account of his achievements. He restored the Zerubbabelian Temple on a magnificent scale. This was the temple which figures in the times of our Lord. Some further repairs were made on it also at a later date. The date of Herod's death is placed in the spring of the year 750 from the building of Rome. The birth of Christ according to Patrizi, with whom I agree, is placed in the winter of the year 747, A. U. C.; and since John's conception preceded the conception of Christ by six months, with sufficient accuracy we could locate the date of the event here mentioned in the spring of 746, A. U. C.

Zachary is called a *ἱερεὺς τις*, a certain priest. Some have asserted that he was a high priest. Such was the opinion of Chrysostom, who based his opinion on the nature of the priestly function performed here by Zachary. This opinion is certainly erroneous. We find in no place mention of Zachary among the high priests. Josephus enumerates the high priests of this time, and no mention is made of Zachary. Again, the high priest was never called *ὁ ἱερεὺς* but always *ἀρχιερεὺς*. (The reading of the received Greek text, Act. V. 24, is evidently erroneous.) Moreover, that Zachary was one of many, is implied by the addition of *τίς*, a certain one, which could not be

said of the high priest. Finally, it is against all the data of history to assert that there were many contemporaneous high priests, of whom one succeeded another in turn, as is plainly said here of Zachary.

We hold then that Zachary was one of the ordinary priests of the class of Abiah, one of the twenty-four orders of Aaronic priests that had been constituted by David.

We must know that to Aaron alone and to his posterity was given the priesthood. The whole tribe of Levi were chosen for service in the temple, hence they were called Levites; but of these the line of Aaron alone was chosen for the priesthood. Aaron had four sons Nadab, Abihu, Eleazar, and Ithamar. Nadab and Abihu for their idolatry were stricken with death by God in Mt. Sinai, and left no issue; hence the whole line of priests descended through Eleazar and Ithamar.—1. Chron. XXIV. 1—3. In the times of David these families were represented, that of Eleazar by Zadok, and that of Ithamar by Achimelech the son of Abiathar. David gave to these and their posterity the headship over their respective families, and divided all the other priests into twenty-four classes, of which sixteen were of the family of Eleazar and eight of the family of Ithamar. The eighth class of these twenty-four orders was that of Abiah to which Zachary belonged. Such division of the priests endured even down to the destruction of Hebrew polity by the Romans. These twenty-four orders of priests ministered in the temple successively, every order for a week, and this is what Luke means by saying that Zachary was of the course of Abiah. His wife was of the daughters of Aaron. There was no law that the priests should only marry the daughters of Aaron. Luke seems to bring out this detail to nobilify the origin of John. He may have had in mind also to show that Christ chose his precursor from the most noble parentage in their nation. Luke is describing an important historical personage, and wishes to give accurate data of his origin, that men might know whence he was.

LUKE I. 6—7.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elizabeth was barren; and they both were well advanced in years.

6. Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι.

7. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν Ἑλισάβετ στεῖρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

As agents to cooperate with himself in the execution of his great designs, God chooses persons who are according to his own heart. It would be incongruous that the wicked should participate in the works of God in such a way. When Zachary and Elizabeth are called righteous, it refers not to any specific virtue alone but to the possession of all the virtues. Such is the Scriptural use of the word. The signification of the phrase "before God" has in this place its usual Scriptural signification. That is, it manifests the reality of the attribute which it qualifies. That which is so before God is in very truth so. When the Evangelist thus qualifies the righteousness of these pious consorts, he establishes that their virtues were not seeming, but those which could bear the scrutiny of God. The next clause shows forth their careful thought and careful submissive attention to the obligations of a religious life, and their unswerving perseverance therein. The term "ordinances" employed here by Luke does not mean anything specifically different from the "commandments", but in accordance with the usage of Greek writers, it is used as a word of synonymous import to strengthen the force of "commandments." The Alexandrians render by *δικαιώματα* the Hebrew דִּקְיָה. Luke took the term from the Greek Scriptures. Neither is the term a poor rendering of the Hebrew. The divine statutes are acts of justice, which would be the first signification of *δικαιώματα*. Luke uses the two synonymous words to comprehend all man's religious obligations. The *ἄμεμπτοι*, poorly rendered by the *sine querela* of the Vulgate, has reference to the freedom from

anything that might be the just motive of reprehension. Zachary and Elizabeth were human, and subject to human frailty, but they were blameless in regard to any grave defect that would cause a rebuke from the Almighty. Calvin denied that any one can lead a blameless life. If we accept blameless in the sense of absolute exemption from every venial defect, it is true that such sinlessness was never found in any creature save only the Blessed Virgin Mary. Of course, the created humanity of Christ is exempt from sin, but its hypostatic union takes it out of the category here spoken of. But the Scripture here speaks of exemption from any crime. This is possible, and many do this.

Among the Hebrews, the greatest affliction was to be childless. In the designs of God he wished to attract men's minds to John by the miracle of his conception. For this reason, by the providence of God, Elizabeth was barren. Had God given her a miraculous fecundity in the age when women are fruitful, the miracle would not have impressed men so much. The operation of God would be hid from the world in such case, since they would have attributed such an event in a woman's fruitful age to natural causes. Hence God defers her issue, till the natural powers of conception are destroyed by old age, that the world might recognize in this fact the miraculous exercise of the power of God.

LUKE I. 8—10.

8. And it came to pass, that, while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense, having gone into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time of incense.

8. Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ,

9. Κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου.

10. Καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

Since in every order of priesthood, there were many priests, the days of service and the kind of service to be performed in the temple were determined by lot to the several priests. The Greek word *ἐφημερία*, literally a daily course, does not refer to the weekly course of the priests of Abiah's order, but to the day in that course assigned by lot to Zachary. When the week of one of the orders of priests arrived, it was determined by lot what days the several priests should serve, and what should be their function. The "before God" refers here to the presence of God in the Holy of Holies of the temple, before which Zachary's priestly function was performed.

The ceremony of offering incense here assigned to Zachary is described in chapter XXX. of Exodus. The altar of incense was a square, being a cubit in length and a cubit in width. It was two cubits high, and stood in the temple immediately in front of the veil which enclosed the Holy of Holies. The priests of Aaron's line burned sweet smelling incense thereon every morning and evening, which rite was emblematic of prayer which as a sweet incense ascended to God. From the function which Zachary performed, some endeavor to glean that he was a high priest. Thus Ambrose, Augustine, and Bede. The Herodian temple was a vast quadrangular enclosure, within which, were four other enclosures. Into the great outer court both Jews and gentiles might enter. The next court was also quadrangular, separated from the first by a stone wall, upon which was an inscription forbidding any foreigner to enter under pain of death. Into this only Jews both men and women entered. The third enclosure within this was not allowed to the women. Within this was the court of the priests, where stood the altar of holocausts and the altar of incense. Within this was the Holy of Holies, into which only the high priest entered once a year on the day of atonement. Now those who sustain that Zachary was the high priest, locate the place of his priestly function in the Holy of Holies. They make the time to be the day of atonement. Many things disprove this opinion. Zachary could not be said to have obtained by lot to burn incense, if he were high priest. Again, if the date were the day of atonement, the daily course could not have been determined by lot. But, most of all, the altar of incense was not in the

Holy of Holies but in the court of the priests in front of the veil of the temple. As this is the cardinal point of the whole difficulty, they insist on placing the altar of incense in the Holy of Holies. For this opinion they seek confirmation in the Epistle of Paul to the Hebrews, IX. 3, 4. "And after the second veil, the tabernacle, which is called the Holy of Holies; which had the golden censer, etc." Paul terms the *thuribulum* a *θυμιατήριον*. Josephus in speaking of the altar of incense designates it by the same term. Hence they say the authority of Paul is that the altar of incense was in the Holy of Holies, and as none could enter there save the high priest, Zachary must have been high priest. Now that the altar of incense was not in the Holy of Holies rests on the surest data. Josephus in *Antiq.* III. VI. 8, clearly places it in the main temple before the veil of the Holy of Holies. It is certain that in this important detail the construction of the temple always followed the description given to Moses. We find in Exodus, XXX. 1-6 the following: "And thou shalt make an altar to burn incense upon. * * And thou shalt put it before the veil that is by the ark of the covenant, before the mercy-seat that is over the covenant, where I will meet with thee." Moses obeyed this mandate. "And he put the golden altar in the tabernacle of the covenant before the veil." *Ibid.* XL. 26.

As the location of the golden altar of incense is thus certainly placed without the Holy of Holies, we must endeavor to make Paul's words agree with this certain data. Cornely adopts Ribera's solution of the difficulty. Ribera asserts that Paul speaks of the altar of incense, and that it actually stood without in the court of the priests before the veil of the Holy of Holies, but that it could be said that the Holy of Holies had it, since it pertained especially thereto, being immediately in front of its veil; just as an altar may be said to have a missal, even though it be not actually upon the altar. The weakness of this opinion must be evident to all. St. Paul in Hebrews, IX. 3-4, is plainly speaking of things that were actually in the Holy of Holies. Moreover, the altar of incense standing out in front of the Holy of Holies no more pertained to the Holy of Holies than the table of loaves of proposition, and the seven-

branched candlestick. We must look for some better way of reconciling Paul with the rest of the Scriptures.

In the first place, wherever the altar of incense is spoken of in the Greek Scriptures, it is called not *θυμιατήριον* which Paul uses, but *θυσιαστήριον*, the term which Luke employs here. We say then that the *θυμιατήριον* of the Epistle to the Hebrews is not the *θυσιαστήριον*, the altar of incense, but a golden portable censer, which the high priest bore into the Holy of Holies, offering incense when he entered there once a year. This censer is described in Lev. XVI. 12. No one used it but the high priest, and it belonged exclusively to the Holy of Holies. So clear is this that one must marvel that men have thought otherwise. The only signification of *θυμιατήριον* which is used by Paul, in both profane and Scriptural Greek is only a censer, while *θυσιαστήριον* invariably means an altar. The isolated passage of Josephus is of little worth against such evidence. We conclude then that Zachary was one of the ordinary priests; that he was offering sacrifice of incense on the altar of incense in the temple, in the court of the priests, into which none but the priests could enter. The people were without the enclosure, as the 10th verse states. The time of offering incense was at a fixed hour morning and evening, and the people came to the temple to offer at the same time their morning and evening prayers, Levit. XVI. 17.

LUKE I. 11—25.

11. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense.

12. And Zachary seeing him was troubled, and fear fell upon him.

13. But the angel said unto him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

11. Ὦφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος;

12. Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

13. Εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλεισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

14. And thou shalt have joy and gladness, and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord; and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb.

16. And many of the children of Israel shall he convert to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers unto the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18. And Zachary said unto the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19. And the angel answering, said unto him: I am Gabriel, who stand before God, and am sent to speak unto thee, and to bring thee these glad tidings.

20. And behold thou shalt be dumb, and not able to speak until the day wherein these things shall come to pass, because thou hast not believed my words which shall be fulfilled in their season.

14. Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται;

15. Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,

16. Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν.

17. Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεῖα, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

18. Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

19. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ, καὶ εὐαγγελίσασθαί σοι ταῦτα.

20. Καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἣς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

21. And the people were waiting for Zachary, and they wondered that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; and he made signs unto them and remained dumb.

23. And it came to pass that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after these days, his wife Elizabeth conceived; and she hid herself five months, saying:

25. Thus hath the Lord dealt with me in the days wherein he hath looked upon me to take away my reproach among men.

21. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῇ χρονίζειν ἐν τῷ ναῷ αὐτόν,

22. Ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ, καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.

23. Καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

24. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα,

25. Ὅτι οὕτως μοι πεποίηκεν ὁ Κύριος, ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

It is natural for our human nature to experience the sensation of fear, when brought face to face with the supernatural. But for Zachary there was another basis for his fear. The truth that no man may see God with mortal eye and live was deeply impressed on the Jewish mind. Zachary shared the belief of his race. Now they considered every celestial apparition as equivalent in effect with Yahveh, and, hence, feared the dissolution of soul and body from any such vision. So great was the marvel that any one should live after any such vision, that Hagar's fount was called the fount of the living and seeing, to mark the great miracle that Hagar lived after the vision of the angel.

The angel allays Zachary's fears by addressing him in a familiar way by his own name, and by announcing to him joyful tidings. There has been some divergency of opinions as to what the prayer of Zachary was that had been heard by God. Many have maintained that it was the prayer for offspring. They base such opinion on the fact that, in the following discourse of the angel, the theme is exclusively the birth of Zachary's son. This opinion is looked upon with favour by Cornelius a Lapide. The greater part of exegetists reject this opinion for the following reasons. They say that it would be incredible that Zachary in his old age, when his consort had passed the time of fecundity, should pray for offspring, and his incredulity shows, they say, that he no longer expected this, and one does not pray for the impossible. These authors maintain that Zachary's prayer was for the salvation of Israel, and for the coming of the Messiah, and that the angel here announces that the first act in the drama was about to begin. Certain it is that Zachary as priest prayed for the people. As a faithful man, he doubtless longed and prayed for the Redeemer, but, in this present instance, I believe that the angel has reference to the particular deprecation of the holy man, that the curse of sterility might be averted from his house. In the first place, the words of the angel directly manifest such. He tells him that his entreating is granted, by describing the birth and characteristics of his offspring. As the strength of the opposing opinion consists in the difficulties that it alleges, ours will gain strength by their solution. They say that it is not likely that Zachary prayed for offspring, at a time when its natural impossibility rendered him incredulous even to the voice of an angel. We answer that it is not necessary that Zachary at that very time prayed for such event. It suffices that he some time prayed for offspring, and the fulfillment of that request, deferred by God for his own reasons, is announced to him at this time. It is certain that Zachary had grown old in petitioning Heaven for this great blessing, and now the angel announces its fulfillment. Hence the slowness of Zachary is explained. It is a known fact that the dull minds of men are slow to be influenced by the supernatural. A certain torpor coming from the flesh invades the soul of all men in some degree. Zachary

did not absolutely refuse to believe; he simply wished for more certainty. It was an announcement too great to be suddenly comprehended, and like a man he asked for additional evidence. Probably, as our opponents assert, he had already ceased to hope for the fulfillment of his prayers, and it took an extraordinary cause to awaken in him a realization that the angel spoke in the name of Yahveh. It is characteristic of even those who believe to want greater tangible security than God ordinarily concedes. In the words of a well known writer, each client of a bank wants to count his gold; each believer wants to realize all its reasons; to have them in his hand, and before his eyes. So Zachary wished for greater signs of the miraculous event announced to him. In the days preceding the Incarnation, the supernatural had greater difficulty in impressing men's souls than now. Abraham and Sarah laughed in doubt, when apprised of a similar event. God often manifests one's destiny in the name which he puts upon one. So here the name given to the son of Zachary betokened his relations with Yahveh. John, Greek *Ἰωάννης*, is the Hebrew יְהוֹנָן from the apocopated יְהוֹנִי and יָנִי, *gratiosus fuit*. It literally signified Yahveh is gracious. By this name, the angel marked two things: that in his birth Yahveh had been gracious with his parents, and also that his birth was the prelude to the great grace of Redemption now at hand.

The joy and gladness mark something more than the common joy felt at the birth of a child. They mark the lustre shed on the parents of this wondrous youth by his great life and mission. They may not have lived to see their child usher in the Messiah, but the prerogatives given this youth, which must have been discernible in his tenderest years, must have gladdened the hearts of those parents, who plainly saw that God was with their son. The birth of John was a glad event, and caused rejoicing in many different ways. In the first place, the event was unusual, and attracted great attention by its evidently miraculous character. The social status of Zachary and Elizabeth was in honor, and their friends were numerous. These rejoiced at the marvellous birth. But again, the knowledge of the event spread in Israel, and many rejoiced that God had visited his people in giving them this child of

promise. Israel rejoiced, and looked forward to some great manifestation of God's mercy towards them in the birth of this child. All this is signified in Gabriel's prediction that many will rejoice at John's birth.

The epithet of "great before God" indicated that the greatness of John's life would be that which Yahveh would approve. It would be true greatness, which consists in accomplishing the things which God reputes great. The world calls men great who deluge the world with blood. God's angel calls great a ragged hermit of the desert, whose life was sacrificed to gratify the whim of a dancing girl. The eternal conflict between God's way of judging and the world's way of judging is discernible in the life of this man. The *σίκερα*, which we render strong drink is the *שֵׁכָר* of the Hebrews. From the root *שָׁכַר*, to be drunk, it signified an intoxicant of some nature in contradistinction to *יַיִן*, wine. Much uncertainty exists concerning the exact nature of the *שֵׁכָר*. Some believe that it signified old wine. Aben Ezra affirmed that it was a strong liquor made from honey and dates, or from wheat or barley. Kimchi says that it is manufactured of fruits. St. Jerome, speaking of this drink says: "In the Hebrew language, every drink that intoxicates is called sikera, whether it be that made of corn, or from the juice of apples, or when beans are decocted into a sweet barbarous potion, or when dates are pressed into a liquor, or when from boiled fruits a thick colored juice is made." It probably comprised every fermented liquor outside of wine.

The priests in the temple abstained from wine during the time of their actual ministry, Lev. X. 9. The Nazarenes abstained from it during the time of their vows, Num. VI. 3. The abstention from wine was taken as an evidence of sanctity. John's perpetual abstention, both predicted and commanded by the angel, showed forth the total consecration of his whole life to God. The angel predicts that John will be full of the Holy Spirit, to show the intensity of the influence of Heaven that will operate in his whole life. It is not the place here to speak of the harmony of free will with this special influence of God's grace. We do not know either the mind of God, nor the soul

of man well enough to settle absolutely this question, but we can see that a being, who comprehends all time in the eternal instant of eternity, can give any influx of grace that he wills into the soul of man without destroying his free will. There needs be no difficulty in the fact that the infant Baptist was filled with the Holy Ghost at an age when he was unconscious of it. All baptized infants become temples of the Holy Ghost before the age of conscience. God loved and protected John in his infancy with a special love and protection, somewhat after the manner in which he dealt with the Blessed Virgin Mary. Some difference of opinion exists concerning the exact point at which to place the special sanctification of John by the Holy Ghost. The Syriac, Arabic, and Persian versions translate the passage: "*Replebitur Spiritu Sancto adhuc existens in utero matris suæ.*" The Greek *ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ* will permit such version. The Fathers generally locate the point of sanctification of John to be while he was yet in his mother's womb. Paul uses a similar expression in Gal. I. 15, where it is certain that he means the first moment of rational conception. The Fathers generally place the date of John's sanctification to be the moment, when, at the voice of the Virgin Mary, the infant John leaped in the womb of Elizabeth his mother. Certainly such marvelous phenomenon indicated something unusual, and nothing more fitting can be assigned as its cause than that, at the voice of the Mother of God, who was then in her period of gestation of the Redeemer, the precursor, in virtue of the foreseen merits of Jesus, was cleansed from Adam's guilt. This opinion is morally certain, and we fully adopt it. St. Augustine opposes it on the ground that cleansing from original sin is a being born again; but, he says, in order to be born again, real birth must have preceded. This is nothing. Spiritual birth in all save Mary is subsequent to carnal birth, but carnal birth in this sense signifies merely the conception in the womb. Forsooth, in Augustine's opinion, if one were taken from the mother by the Cæsarian section, he could not be baptized. The Church has sufficiently condemned such opinion by ordering the foetus to be baptized, if attainable, at any stage of its development. We hold then that John in his mother's womb was sanctified and cleansed from the hereditary taint

of Adam's guilt, and that God ever thence protected him by a special providence, and shaped his life for his great work.

The "Lord God" of the 16th verse is not specifically the Incarnate Word, but it is Yahveh the God of Israel, without allusion to any of the three persons. It refers to the great mission of penitential baptism preached by John to Israel. This prophecy was literally fulfilled. Multitudes went out to be baptized in the Jordan, and certainly he did revive the Yahvistic worship in Israel. In fact, the people never ceased to revere John. The Jewish people, in the days of John, were not idolaters; but a great remissness had invaded them. They had almost lost sight of the deeper spiritual element in religion. The priesthood was corrupt, and the teachers were hypocrites. John cried out in the midst of this religious decadence for them to do penance, and many heeded his call. This is the plain import of this prophetic verse.

Some have understood by the "Lord God" Christ; and they derive thence an argument for the divinity of Christ, who is called God by John. That such could not be the sense, is evident from the fact that John's preaching was more efficacious in arousing the old faith in Yahveh than it was in leading them to Christ. Again, if the angel had meant the person of the Son here, he would have spoken more plainly.

In the 17th verse the angel quotes from Malachi IV. 5—6: "Behold, I will send you Eliah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This prophecy will be literally fulfilled in the coming on earth of Eliah the prophet, who was taken from earth in a chariot of fire. He will prepare the world for the second advent of Christ, as is plainly here indicated. So plain is the import of these prophetic words that we wonder that, among Catholics, Reinke, Lucas Burgensis, Arias Montanus, Braun, Bergier, Jahn, Scholz, Ackerman, and Dereser assert that Malachi is prophesying solely of John the Baptist, and deny that there is any future coming of Eliah. Such opinion was

rightly called by Bellarmine heretical, or at least bordering on heresy. The angel applies the prophecy to the Baptist, because he was the Eliah of the first coming. He fulfilled for Christ in his first coming what the Tishbite will effect for the second, hence he was even called by Christ Eliah, though he taught them also that the old prophet would come before the last day.

By saying that John the Baptist would precede the Lord in the spirit and power, *δύναμις*, of Eliah, the angel asserts that there will be a resemblance in mode of life, actuating motives, characteristics and effects between the Baptist and Eliah. Now it seems evident from Holy Writ that Eliah will be in his return to earth like to that which he was as the stern prophet of Israel. There is no more austere figure in the Old Testament than Eliah—stern, uncompromising, mortified, ardent as fire for the worship of Yahveh, unworldly, Eliah was most like to the apostle of penance. They both dwelt in the desert, both were clothed in a garment of camel's hair. They spared no wicked one. Eliah combated the royal house of Achab, and slew the priests of Baal. John Baptist reproved the monster Herod, and denounced in scathing terms the strongest sect in Israel. John Baptist also came in the power of Eliah, by which is signified that intense energy and moving power of the man's words, and his potent influence upon men. The son of Sirach speaking of Eliah, [Eccli. XLVIII. 1,] says: "And Eliah the prophet arose as a fire, and his word burnt like a torch." Alone he challenged four hundred and fifty priests of Baal to essay whose God was the mightier. This impetuous zeal for good, and fearless attack of evil characterized them both. It will, doubtless, distinguish the old prophet at his second coming. The real import of the following clause is that both John Baptist and Eliah will improve the moral status of the world in their respective times. To express this the angel uses one part of the strange expression found in Malachi: "—to turn the hearts of the fathers to the children." Some have understood that this was equivalent to the phrase: "—to convert the hearts of the fathers together with the children," and they interpreted it to mean universal Israel, both old and young. The textual structure of the sentence will not permit this sense, and it would be weak and languid. Others believe

that it places this one domestic virtue of peace for the improved state of morality to be wrought by John. This is also weak. The Fathers here mentioned are the founders of the Jewish people, the Patriarchs, who were faithful to Yahveh. The Jewish people had degenerated from the old faith of their forefathers, and this degeneracy could be said to have alienated the hearts of their forefathers from them. From the fact that the tenor of the people's life was no longer the tenor of the lives of the founders of the race, the hearts of the children of Israel here called "the children" could be said to be alienated from their fathers. John's mission was to recall Israel to the old fidelity of their fathers, and, by that means, to break down this alienation. He was to make of Israel such sons that Abraham, Isaac, and Jacob would not be ashamed of them; this could well be said to be the conversion of the hearts of the fathers towards the children. He was to arouse in the Jewish people an emulation of the fidelity of their forefathers; this is the converting of the hearts of the children to their fathers. John's mission was to lead the Jews to Christ.

The angel characterizes those with whom John was destined to work as ἀπειθεῖς, literally unmanageable, stiff-necked. Never did epithet better fit a subject. The record of Israel in the Old Law and in the New is a record of stiff-necked rebellion against Yahveh. Their perverse, obstinate refusal to receive the Christ springs from that same characteristic trait. These John was to lead to the wisdom of the just. The wisdom here spoken of, the φρόνησις of the Greek, signifies the practical wisdom displayed in the right ordering of human life. It is the intellectual basis of the whole structure of the christian life. Human acts demand an intellectual basis. No man can order his life aright without this higher wisdom. It is a characteristic defect of christian life of our day that it is not thoughtful enough. The words of Jeremiah are appropriate to our own day [XII. 11]: "With desolation is all the land made desolate because there is no one who considereth in his heart." These are busy days, and many interests absorb men's thoughts, and often those who claim to believe and to be christians, live like pagans six days of the week, and then play christian for the smallest portion of time into which they can crowd the

precept of hearing mass on Sundays. There is no glory for God in such a life. Such lives are blanks, deserts, unproductive of anything worthy of Heaven. Such lives fail, because they have no intellectual basis. Such lives are aimless, purposeless. Hence the apathy, the coldness, the hopelessness of many lives. The wisdom of the righteous is a creation of the soul illumined by the Holy Ghost, and is attainable by the meanest intellect. It intensifies the realization of the aim of human life, the destiny of man, the worth of merit; in a word, it makes a live issue of the questions of the soul. It goes with a man out into his daily life. It makes him work like a christian, trade like a christian, converse like a christian, in a word, live like a christian. It makes a live issue of religion, teaches a man, that there are things better than gold and land and stocks.

The last clause of the 17th verse makes known that John's mission was to make the people ready for the Saviour's coming. The translators of the Vulgate must have read here *κατηρτισμένον* where we have in our Greek codices *κατεσκευασμένον*. The authenticity of our Greek reading can not be questioned; hence we translate this participle "prepared," instead of the *perfectum* of the Vulgate. The divergence is slight.

The words of Zachary in the 18th verse do not convey an absolute unbelief, but a certain tardiness to believe. Abraham, the model of believers, used similar words in a like instance.—Gen. XV. 8. When a doubt is held concerning the existence of God, or concerning his attributes, or concerning the destiny of man, it is mainly derogatory to the Almighty, and gravely reprehensible. But when there is question of some personal dealing between God and the creature, and the dull senses of man can not suddenly realize that the omnipotent God is going to show forth such an exercise of power, the doubt is only an evidence of the difficulty of the natural to seize the supernatural. Such doubt does not offend God in great degree. The natural is so real, and the supernatural so far removed from our daily lives, that when brought face to face with these unseen realities, we hesitate, and ask for all the tangible evidence that we can get. We believe; but who of us would not wish that God might give more confirmation to many things which we see only dimly here? So Zachary, not in incredulity, but, as it

were, doubting himself more than God, asked for a sign of confirmation of the event, which, according to his own words, was naturally impossible.

The angel adduces as a warrant for the truth of his message his character and his mission. The name Gabriel is composed of the Hebrew words גַּבְרִיָּאל et אֵל, *Robur Dei*, the power of God. The angels are not christened in Heaven, but receive names, when they enter into relations with mortals. These names indicate the special quality which characterizes them in their mission. The giving of the name is for the benefit of the minds of men, who have need of such mode of designation. Gabriel is the spirit chosen of God to announce to man events which demand the exercise of the omnipotence of God, hence his name.

Besides the present instance Gabriel announced to Daniel VIII. 16; IX. 21, the vicissitudes of Christianity, and to the Blessed Virgin Mary her virginal conception. When Gabriel says he stands before the throne of God, he simply manifests in a mode easily perceivable to man that he ministers to the Almighty. The figure is taken from the custom of sovereigns of those days whose chief ministers came before the royal throne to receive the mandates of the king. It is readily seen that it is vain to inquire what order Gabriel holds among the seven spirits who stand before the throne, or whether he is of the Seraphim or Cherubim. We have not entered Heaven yet, nor do we know much of its essential nature.

Zachary had asked a sign, and he was accorded one by the angel, that he should be mute until the birth of the promised offspring. This event filled a two-fold object. It gave to Zachary the sign that he had demanded, and it served as a slight punishment for his slowness to realize the truth announced by the angel. There is a certain fitness here between the punishment and the offense. Although directly the term *σιωπῶν* here used imports only the state of being mute, still, from the context, as we shall see later, it appears that Zachary was struck with deafness also. This dumbness and deafness was emblematic of the tardiness of the spiritual sense of his soul to receive the great truth announced to him. The

clogging of the avenues of the outer senses reminded him that he had obstructed the avenues of the soul, which let in the truths of the higher order. The repetition of emphasis: "thou shalt be dumb, and not able to speak", must not be considered a tautology here. Any solemn discourse admits of such a repetition. It was almost always used in earnest or impassioned discourse in Hebrew.

The function that Zachary performed in the temple was a daily one, and occupied a certain space of time well-known to the people. At his coming forth from the court of the priests, the priest was wont to bless the people. As Zachary prolonged his time within the temple, it naturally became a subject of wonderment to the assemblage awaiting his blessing without. Had his interview with the angel been limited to what is written here, it could have caused no perceptible delay. We must conclude that we have only the briefest account of the substance of the event; that many details have not been written.

The logical order of facts is not here well preserved in the 20th verse. A feeling of wonderment had seized upon the multitudes through the unusual tarrying of the priest within. The consternation and awe reflected in the countenance of Zachary, his inability to address them, as was the custom, and the signs which he made gave evidence to the people of the supernatural phenomenon. The ingenuousness of the writers of the New Testament appears in this fact, as in many others. If Luke were writing myths, multitudes yet living when his Gospel appeared could have convicted him of mendacity. It is a strong proof of the veracity of the New Testament that the Jews, who hated Christ, dared not in those days say of any part of the Gospel narrative, this is false.

The priests of the different orders dwelt in their own cities throughout the land, and every week the order assigned to duty for that week came to Jerusalem and dwelt there in proper quarters near the temple, and, at the close of the weekly function, every one returned to his own home.

Although the conception of John was miraculous in a certain respect, still it came about through seminal propagation. Hence, Elizabeth's conception is placed after the return of

Zachary from the temple, Many causes have been assigned for the five months' seclusion of Elizabeth. Rosenmüller and Reuss hold that she thus secluded herself, because she was not thoroughly convinced of her pregnancy. Such an opinion manifests an ignorance of nature as well as of Scripture. No woman could be ignorant of her pregnancy for that period, and Elizabeth could not have praised God for having taken away her opprobrium, if she doubted of its fulfillment. The most of Catholic interpreters assert that this seclusion arose from a delicate sense of womanly modesty, and that, as they say, she concealed the certain evidence of her sexual intercourse as long as was possible. Though almost universally accepted, I can not accept this opinion. Though conception would be known to the woman herself, no discernible evidence to the public would appear during that time. Would it not be strange, if Elizabeth did this through a feeling of shame, that she should hide herself, when the public evidences were absent, and go forth, as soon as she could not conceal such fact? Would it not be more reasonable that she should avoid the public during the last months of her pregnancy, as womanly modesty impels woman to do in our own day? Finally, in that day, when maternity was held as the greatest honor of woman, would this false shame of Elizabeth be reasonable? For these weighty reasons we must depart from the *torrens doctorum* in the explanation of this fact. We believe that the 25th verse gives the true reason for the retirement of Elizabeth. God had taken away her opprobrium before the eyes of men, and, therefore, she could not shrink from the public recognition of such honorable event. It is too grave an imputation against the Jews of that day to say that Elizabeth feared that, at the knowledge of her condition, they would descend to an improper consideration of its natural causes. In fact, the Evangelist gives the real cause in the words that she utters. She retired from the world to return thanks to God for having taken away her opprobrium. Silence and retirement from the world are the circumstances in which the best communion with God can be held. Elizabeth, upon receiving this great and miraculous demonstration of Yahveh's goodness, consecrated five months to seclusion and prayer in thanksgiving therefor.

MATT. I. 18.

18. Τοῦ δὲ Χριστοῦ Ἰησοῦ ἡ γένεσις οὕτως ἦν, μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου.

18. Now the birth of Jesus Christ was in this wise: When his mother was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost.

LUKE I. 26—27.

26. Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἡ ὄνομα Ναζαρέτ,

27. Πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυίδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίας.

26. And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

In the 18th verse of Matthew we find the reading Ἰησοῦ Χριστοῦ in \aleph , C, E, K, L, M, P, S, U, V, Z, Γ , Δ , Π , et al. This reading is followed by the Sahidic, Coptic, Peshito, Philoxenian, Armenian and Ethiopian versions. It is adopted by Tischendorf. The two terms are transposed in B. Some authorities of minor weight omit the term Ἰησοῦ.

In the same verse the reading γένεσις is found in \aleph , B, C, P, S, Z, Δ , et al. The reading γέννεσις is found in E, K, L, M, V, Γ , Π , et al. Tischendorf approves the former reading; it is followed by the Vulgate, and we adopt it as morally certain.

Matthew omits the Annunciation and the details connected therewith, and connects the espousal of Mary with the visible signs of her pregnancy.

In these parallel passages, the first thing that merits attention is Mary's name. It is the Hebrew מִרְיָם, Miriam. Multifarious explanations have been given of the signification of this name. Some have derived it from the participle in hiphil of רָאָה to see, and יָרָא, the illumination of the sea, hence

stella maris, the star of the sea. Others derive it from ים and מר, bitter: others, from מרא the Syriac for lady. The futility of these conjectures is apparent to all. It is unworthy of a scholar to seek these conjectural meanings for this honored name. It is quite evident that nor Mary's greatness, nor any characteristic of her life, nor any quality of her soul can be discerned in her name, which was a common one among Hebrew women. It very probably, like all Hebrew names, had some signification in its origin, but this is not discernible by us. The Church in celebrating the feast of her name, adverts not to this trifle of the signification, but simply honors Mary by a feast in a way that may appeal to human hearts. Such feast does not extol the literal meaning of that name, but celebrates the honor that Mary shed upon that name.

The next point to determine is what is meant by the sixth month here mentioned by Luke. It is, without doubt, the sixth month of Elizabeth's gestation of John Baptist, hence we know that the conception of the precursor preceded that of Christ by six months. The clause in Luke "of the house of David," although it could be referred to Mary, most probably qualifies Joseph its nearest antecedent. We are careless of this, as we have already established Mary's Davidic descent. Concerning the specific concept of *μεμνηστευμένην*, espoused, many opinions exist. The signification of this word in profane writers is that of a thing promised, hence in this instance it would mean betrothed. Now many of the Fathers and other Scriptural writers give to this word in this place the signification of married. They think that the honor of the Blessed Virgin Mary demands this, since it would not save her honor if she conceived while being merely betrothed. Knabenbauer denies such assumption, and advises that we take the term in its native sense of betrothed; but, at the same time, he believes that the espousals gave the betrothed the right to use matrimony. He bases this latter opinion on Deut. XXII. 23-28. The cited text of Deuteronomy calls the betrothed a wife, hence he concludes that the betrothed had all the rights of marriage.

The espousals were a solemn contract concerning a marriage. They were made before witnesses, and had for object the union of the parties, and from the day of the espousals, the marriage was looked upon as a settled thing, and the woman received the name of wife, although she had not yet entered the habitation of her husband. The aforesaid husband could not repudiate his betrothed, without giving her a bill of divorce, and in case of fornication, the betrothed was treated as an adulteress. When the day of the nuptials arrived, the bridegroom ordered a banquet to be prepared at his house, and being dressed in festive garments, accompanied by young men of his own age, in the midst of joyous songs and the sound of musical instruments, he went to the house of the bride, who clothed herself in brilliant attire, put on a crown, and was thus escorted by maidens of her own age to the house of the bridegroom. This ceremony was a mere social custom. It added nothing to the intrinsic nature of the marriage contract. It could be dispensed with at the will of the parties. The legality of the contract was established by the formal espousals. Now the very nature of the case gives evidence that usually the consummation of matrimony was subsequent to the social ceremony. But still no imputation could be cast upon the honor of the woman whose child was conceived after the espousals. So in Mary's case, her honor before the people was saved by her betrothal; her honor before St. Joseph was saved by a direct communication from Heaven.

Various reasons have been assigned for the Redeemer's birth from one legitimately united in marriage, rather than from an unmarried virgin. In the first place, it was not in the designs of God that the miraculous birth of the Messiah should be known at that time. Again, it was due to the honor of Mary to thus protect her honor and good name; for to those who would be slow to believe that such a miracle had been wrought, conception by an unespoused virgin could serve as a basis to impugn her character. Moreover, Mary needed the help and protection of her virgin consort in the rearing of the divine Child. St. Jerome adduces from Ignatius Martyr another reason, namely, that thus the virginal conception of the Messiah was concealed from the Devil. The utter futility of

such reason is apparent. Certainly the Devil knew the very import of Gabriel's message; he knew the message of the angels to the shepherds; the devils whom Christ drove out of the energumens knew him, and proclaimed him. Hence, why should God adopt such means to hide from Satan the mode of the birth of Christ? The opinion is most absurd. St. Ignatius' opinions on demonology were somewhat extravagant.

The next member in this parallel passage that claims our attention is the clause: "— she was found with child of the Holy Ghost." The clause is obscured by its brevity. It clearly asserts two things: first, that there appeared evident signs of pregnancy; and, secondly, that the cause of this pregnancy was the Holy Ghost. But those who saw Mary's pregnancy did not then know its cause, as the statement might seem to import. At this time only Mary knew the miracle of her conception.

It is a fundamental position of Catholic theology, that all the actions of God exercised upon objects outside of his divine essence are common to the three persons of the Blessed Trinity. But certain of these same works are appropriated to the different individual persons, on account of some analogy that the works bear to the property of the person. Now therefore, the divine power which caused the conception of the Son of God in the womb of the virgin Mary is thus appropriated to the Holy Ghost. St. Thomas in his *Summa Theologica*, Part Third, Question 32, Art. I., gives four reasons why this work is appropriated. If one lists, he may accept these. I recognize the reason to be that the Holy Ghost is the fecundating principle of the universe. As Christ's conception was a work of divine fecundation, the Holy Ghost supplied what was required that Mary should conceive.

In relation to the signification of *συνελθεῖν*, theologians array themselves in two different schools. It is certain that evident signs of Mary's pregnancy appeared before some fact signified by the *συνελθεῖν*. The force of the member, "— she was found with child," imports not that there was any investigation to ascertain such fact. Such a thing would be preposterous. The proposition simply means that her condition became recognizable by those of her

circle of friends and relations. In this point the opinion of St. Jerome is especially objectionable. It is certain that Mary's condition caused no surprise to any one but Joseph. She was his wife, and no one but him knew that they had abstained from carnal intercourse. Now here Jerome says: "Non ab alio inventa est nisi a Joseph, qui pene licentia maritali futuræ uxoris omnia noverat."—Hom. in Festum St. Joseph, XIX Martii. This would signify that Joseph ascertained this fact after an investigation only warranted by conjugal rights. Knabenbauer declares that it is only reverence for St. Jerome that prevents him from calling this irreverent. This is equivalent to saying that the thing is irreverent, but that one is sorry that St. Jerome said it. Such opinion is incompatible with the purity of the Blessed Virgin Mary. No man can defend this opinion. The condition of the Blessed Virgin became apparent to Joseph, as it did to others from the evident natural signs that always accompany gestation. In relation to the signification of the *συνελθεῖν* many, among whom Salmeron, Calmet, Lamy, Patrizi, Schegg, Reischl, Schanz, Fillion, Keil, Weiss, Knabenbauer, and Curci, declare its signification to be that of habitation in the same domicile, and they believe that by it Matthew informs us that Mary's pregnancy became evident before the solemnization of her nuptials, when she went to live in Joseph's house. These writers also quite generally assert that the espousals were equivalent to marriage. Though based upon good extrinsic authority, we can not adopt this opinion. In the first place the signification of *συνέρχομαι* is to come together, to meet, to have dealings or intercourse with. The verb always signifies an individual event, never a permanent state or condition of being. Hence it would not well express the state of individual domestic life. Again, the defenders of this opinion assert that the conjugal rights could be exercised by the betrothed before the solemnization of the nuptials. Hence the Evangelist would say nothing, by telling us that Mary was pregnant before they came together, since such fact could legitimately and naturally happen after her espousals.

Wherefore we must give to the term *συνελθεῖν* a different signification. If it were against the laws and

customs regarding matrimony to consummate it before its solemn celebration, then Mary would be considered an adulteress, being evidently pregnant before her entrance into her husband's house. Among those opposed to this opinion are Chrysostom, Ambrose, Jerome, Paschasius, Theophilus, Euthymius, Maldonatus, Barradius, Tostatus, Jansenius, Cornelius a Lapide, Sylveira, Sa, Estius, and Menocchi. These maintain the signification of *συνελθεῖν* in this place to be sexual intercourse. This opinion we embrace. In the first place, it accords with the basic meaning of the verb, which even with profane writers is a euphemism for coition. Moreover, it clearly gives the reason for Joseph's wonderment. There had been no carnal union between them, and yet Mary was gravid. Again, Mary's fame was thus saved, for, as it happened when she was in her husband's possession, no one but Joseph knew the absence of the natural factor.

By saying that the event happened *before* they came together, the Evangelist does not mean to imply that St. Joseph at any time intended to consummate his holy union with the Blessed Virgin Mary. It simply conveys his surprise that his virgin spouse had already conceived, without his cooperation. Neither does it imply that after her delivery, such carnal intercourse existed. That Mary always remained a virgin, rests solely on the authority of the Church. Helvidius the heretic blasphemed that by this phrase the holy writer affirmed that the Blessed Virgin Mary and St. Joseph used matrimony after her delivery. This heretic insists especially on the use of the conjunction "before." He says in effect that by excluding such act *before* the birth of Christ, the Evangelist admits it afterward. St. Jerome, in refuting this arbitrary assumption, makes Helvidius himself ridiculous: "If I should say," he writes, "that Helvidius did not do penance before he was damned, it would not signify that such event took place afterward." The only point in Helvidius' argument that weighs anything is, that if carnal intercourse never took place between the mother of Christ and her consort, there would be no use of the temporal conjunction. We answer that the use of the conjunction forcibly brings out the fact of virginal conception, which the Evangelist has in view

in this place. He is not writing the history of Joseph's and Mary's lives, but describing the great miracle of the conception of Christ.

We must now follow the narrative of Luke alone, as he alone has described for us the visitation and the Hail Mary.

LUKE I. 28.

28. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women.

28. Καὶ εἰσελθὼν πρὸς αὐτήν εἶπε, Χαῖρε, κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ, [εὐλογημένη σὺ ἐν γυναιξίν.]

In the 28th verse of Luke the clause inclosed in brackets in our edition of the Greek text is not found in \aleph , B, and L, and is not found in the Coptic nor the Syro-Hexaplar versions. It is rejected by Tischendorf, Westcott and Hort. It is found in A, C, D, X, Γ, Δ, Λ, Π, et al. It is also found in the Old Italian version, in the Peshito, the Philoxenian, Ethiopian and Gothic versions, and we therefore believe that the passage belongs to the authentic text of Luke.

The expression "being come in," denotes that the annunciation took place within the Blessed Virgin Mary's dwelling. More definite determination of place and time is not given us. As the angel addressed Mary in her own tongue, he most probably saluted her in the customary Hebrew salutation שָׁלוֹם לָךְ, peace to thee. The expression is thus rendered by the Syriac. There is nothing strange in this portion of the angelical salutation. It is a simple expression of the benignity of the angel, and could be addressed to any one who was in favor with God. Mary's prerogatives begin to come out in the following clause, "full of grace." The Greek κεχαριτωμένη, perfect passive participle of χαριτώω, means literally to be highly favored. Heretics have endeavored to wrest the angel's words to signify that Mary was richly endowed with natural endowments. In another context such explanation would stand, but not here. In the New Testament the signification of χάρις, the root of the term in question, is the favor of God. Hence the angel declares Mary highly favored by the favor of God.

John declared Jesus full of this favor of God. Aside from him, no creature was ever made equal to Mary in this grace. Now such favor is not a mere barren complacency of the Divinity in the creature; it is a deific influxus, which draws the soul to a close union with God. The salutation of the highest angel in Heaven is worshipful when directed to Mary. Gabriel bows in reverence, as he beholds that purest, most favored temple of the incarnate God.

Catholics and Protestants are divided in regard to the sense of *κεχαριτωμένη*, which we render by "full of grace." Protestants render it "highly favored," and consider it the proclamation of a mere extrinsic good will which God bore to Mary. The only other place in the New Testament where the verb *χαριτώ* is used is in Ephesians, I. 6: *ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ*, "—wherein he hath made us accepted in the Beloved." It is evident from an inspection of this passage, that the term means an effect in the soul wrought by a principle which vivifies it with spiritual life, and renders it acceptable to God. Relying upon the Scripture, the analogy of faith, and the teaching of the infallible Church, Catholics hold that such condition results from a spiritual creation by God in the soul, which is an entity, existing in the sanctified soul, raising it to a closer union with God. This quality we call grace, and by the assertion that Mary was full of it, the intense degree of her grace is signified. Her degree of grace was above that ever given to any other mere creature. As the pious Suarez rightly expresses it, God loved the Blessed Virgin Mary more than the whole Church, more than all men and angels together. Nothing can be excessive when applied to Mary, except to make her equal to God.

The proposition "the Lord is with thee," is not optative but declarative. It is a common scriptural expression, and simply corroborates the preceding. It was the opinion of St. Bernard and St. Thomas, III. Q. XXX. 4, that the angel referred here to the Incarnation, that the Lord was with her, being incarnated in her womb. This is evidently false, since the angel is not speaking of a future event, and, at that time, the Incarnation had not yet taken place. This expression is addressed to Abraham by Abimelech, Gen. XXII. 22. God

promises such fact to Abraham, Gen. XXVI. 3, and again *ibid.* 24. The men of Gerar apply it to Isaac, *ibid.* 28. God promises such fact to Jacob, Gen. XXXI. 3, and again Gen. XLVI. 4. He assures Moses of such fact, Exod. III. 12, again *ibid.* XVIII. 19. Moses asserts in Deut. II. 7, that God had been with the people for forty years. In Deut. XX. 1, Moses assures the people that God will be with them. He gives Joshua the same assurance, Deut. XXXI. 8. Yahveh promises Joshua, Josh. I. 5, that he will be with him, as he was with Moses. The same expression is frequent in the Prophets and in all the Holy Books. In the Acts, XVIII. 9—10, the Lord bids Paul fear nothing, for he is with him. The expression simply imports the special providence of God, by which he especially protects, elevates, strengthens, and blesses. It imports a great degree of God's protecting care, and of the influxus of his special providence. The expression is always given to those whom God selects as agents in any great work, and it is the pledge of his cooperation. The Blessed Virgin was chosen for the greatest of works, that of the maternity of God, and the angel gives her here the pledge of God on which to rely.

The proposition, "blessed art thou among women," is a purely Hebrew idiom. The Hebrew language has no degrees of comparison. They, therefore, make use of expressions like the present to signify degrees of excellence, or of any quality attributed to a subject. So, in the present instance, it is the intent of the angel to affirm to Mary the superlative degree of benediction. The same expression is said of Jael who slew Sisera, Jud. V. 24. Uzziah, the prince of Israel, thus addresses Judith after her taking off of Holofernes, Judith XIII. 23: "O daughter, blessed art thou by the Lord the most high God above all women upon the earth."

The dignity of Mary is too great for human thought, it is too great for human words. The angel selected the strongest expression in Mary's language to convey the knowledge of the greatest benefaction ever made to man. In truth, Mary surpasses every created thing in the blessing that she received in being selected as the mother of God. These words first spoken by Gabriel have been resounding through the world

ever since. There is no prayer more on the lips of the faithful than the Hail Mary. Protestants inveigh against Catholic devotion for the place it gives to the Hail Mary. And yet, at least for the first part, Catholics have a good teacher. It ought to be evident to every fair-minded man that it is right to address Mary in the way that God's highest angel addressed her. In honoring Mary, in at least this first part of the Angelical Salutation, we are simply repeating what God himself by his chosen legate first ordered said. Verily there are no Protestant angels. An angel would freeze in the coldness of Protestant atmosphere.

LUKE I. 29.

29. And she was troubled at his saying, and revolved in her mind what manner of salutation this should be.

29. Ἡ δὲ ἐπὶ τῷ λόγῳ διε-
ταράχθη καὶ διελογίζετο ποταπὸς
εἴη ὁ ἀσπασμὸς οὗτος.

We have rendered this verse in conformity with the excellent authority of the Greek Codices **Σ**, B, D, L, X, and other authorities. The addition of *ἰδοῦσα*, found in some minor authorities, gave rise to the various translations of this verse.

Much that is extravagant has been written concerning this verse. St. Ambrose assigns as the motive of Mary's fear the appearance of Gabriel in the semblance of the male sex. He moralizes thence on this example for virgins. One consideration alone refutes this extravagant idea. The very fact that Mary must have recognized that Gabriel was an angel of God would dispel from Mary's mind all thought of his sex. Again, as the vision could not have occurred in such a way as to violate the privacy of Mary's life, such fear of man would not be an evidence of purity. Those who know least of sin are least suspicious. Mary's real cause for perturbation is the common shock that the natural feels in coming in contact with the supernatural. Mary in all her matchless purity and grace was, during the period of her earthly life, one of us in the natural properties of human life. She trembled with awe at the celestial vision, because she was not an unnatural woman, but a daughter, though unstained, of Eve, with a woman's natural

feelings. Some think they can not exalt Mary without disnaturalizing her. This is all wrong. It is not an essential of human nature to be a sinner. Mary had all that we have, except the taint of sin. Not being an Amazon, she felt a woman's timidity at the unusual sight, and at the marvelous words. Even the great Toleti goes into an extravagance here. Taking the old Aristotelian idea that fear was a passion, and that Mary had no passions, he makes this fear of Mary a propassion, voluntarily assumed by the Blessed Virgin. This is an absurdity. This womanly timidity is not a defect, it is simply an evidence that Mary was human. It is easy to conceive how Mary was troubled to hear herself addressed in such words by such a messenger. A humble Jewish maiden, of low social station, poor, whose world had been only the green slopes of humble Nazareth and her poor hovel, hears herself saluted by an angel in terms that betokened that she was a great personage with God. Naturally she was puzzled to know how these words could be addressed to her. There is an evidence of strength and womanly gravity in Mary's silent pondering of the angel's message. She is troubled, but yet composed and thoughtful. What a fitting quality of mind to receive a manifestation of the divine will, silence and thoughtfulness!

LUKE I. 30—33.

30. And the angel said unto her: Fear not, Mary; for thou hast found favour with God.

31. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus.

32. He shall be great, and shall be called the son of the Most High; and the Lord God shall give him the throne of his father David.

30. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ Θεῷ.

31. Καὶ ἰδοὺ, συλλήμψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

32. Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας.

33. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

33. Καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

There is a wondrous naturalness and simplicity in Luke's account of the Annunciation. We are actually transported to the scene, and made to witness the event itself.

The angel first dispels Mary's fears by announcing to her that she is acceptable to God.

The phrase "thou hast found favour," is a pure Hebraism. It is a common expression in the Old Testament to express the good will and favour of one agent towards another. Of itself it would not manifest any singular prerogative of Mary over any other one with whom God was pleased, but, in fact, we know that it does express a degree of the divine love never given to any other creature. And yet what had Mary done to merit such love? God's love for Mary was not mere caprice. To be sure, God's preventive grace, and his cooperating grace had been given in large measure to her, but she had not been an inert agent, dragged to her height of perfection, without contributing aught thereto. And yet her life was uneventful, she had not impressed her age. The great world was quite oblivious of her. There is one great truth illustrated by Mary's life, that one does not need startle the world by great deeds to please God. God judges not as man. The things that the world prizes are set at naught by God. One upward soaring of Mary's soul to her Creator availed more in his appreciation than all the great deeds chronicled in the records of men. There is a practical lesson in Mary's life for all. Most lives must be commonplace and uneventful. Sometimes, instead of making use of present opportunities in the uneventful life that is our portion, we sigh for a broader sphere of action in which to serve God. No doubt God sometimes calls chosen souls to a broader field, but these are isolated cases. The great mass of humanity must labor and strive in the ordinary, uneventful spheres of human life. Mary's life teaches us that the highest sanctity can be achieved in the lowest, meanest walk of life. The devils can do great deeds; we

may not equal them. God cares not for such. There is a path to Heaven from the lowest, dingiest place where human life drags out its brief span from eternity to eternity. God asks not of man brilliant, dazzling achievements; he asks what Mary gave him, the love of a pure heart; this every one can give. Sanctity consists in doing the little deeds well, and in loving God.

After allaying Mary's fears, the angel makes known the main import of his message: "Thou shalt conceive in thy womb." As conception does not naturally take place other than in the womb, the phrase, "in thy womb," is not added to explain the place of the conception, but for emphasis, to strengthen the marvelous concept that the Son of God would come into this world by a real though virginal conception.

The prediction by the angel of the name Jesus for Mary's son signified the role of his life as it had been set down in the designs of God. The name Jesus is the Hebrew יֵשׁוּעַ a contraction of יְהוֹשֻׁעַ, from the Hiphil form הוֹשִׁיעַ, [he saved, *salvum fecit*,] and the name of God יְהוָה, literally meaning God will save. In this prophetic name, the angel outlines the program of the Messiah's life. The aim and work of his life was to save the world. This is in accordance with scriptural usage, in which often God manifests his designs to be accomplished by some agent in the name given such a one.

It is the most common scriptural usage to declare what a man will be by saying he will be called such. In predicting the greatness of Mary's son the angel evidently points to his greatness as man. He adverts to his great work, the Redemption of the world which he wrought as a man. He refers to the renown that his public life acquired for him. The ὑψιστος, Most High, corresponds to the עֲלִיּוֹן of the Hebrew from עָלָה [he ascended]. It was an epithet of Yahveh, and often stood by itself to signify the God of Israel.

This passage rightly establishes the divinity of the Son of God. Had the angel meant only adoptive sonship, his words would have been absurd. It would need no

angel to predict that a child should be what every true Israelite gloried to be. Again, the great events in the conception of Jesus would be a farce, if he were not the natural Son of God.

Mary's Davidic origin appears clearly in the angel's message. Evidently there is no thought or mention of Joseph either on the part of Mary or Gabriel. In fact, both Mary and Gabriel explicitly exclude all intervention of man. Now the speech of Gabriel thus delivered would be unintelligible to Mary, were she not of David's line.

The declaration of Gabriel concerning the restoration of the throne of David by the Messiah is in accord with many prophetic declarations of the Old Law. After the time of David and the magnificent promises made to him, the Messiah's descent from Abraham is lost sight of, and the attention of prophets and people concentrate on his Davidic origin. The events of David's life and the subsequent glory of his kingdom made him a fit type of Christ. The Jews, interpreting these prophecies in a carnal sense, looked for a Messiah who would be of David's carnal descent, and would restore David's decadent kingdom to a great and enduring glory. But these words refer solely to the spiritual kingdom of Christ, of which David's kingdom was but a type. The eternal Father gave to Christ as man after his resurrection supreme dominion over all things. This is the verification of the angel's promise to Mary. The house of Jacob of the next clause means the universality of the elect. The house of Jacob as a type signified the chosen people of the Old Law. Now this chosen people was a type of the chosen universality of the elect. Christ is the king of that people, and his reign with them is eternal. As the phrase *לְעוֹלָם*, *in sæculum*, is sometimes used in Scripture to signify a long period which finally might end, the 33rd verse is added: "And of his kingdom there shall be no end," to fix the concept of absolute eternity. Nothing could be stronger than that the duration of a thing should have no end, and, by this phrase, the angel announced the absolute eternity of the reign of Christ with the just in Heaven.

LUKE I. 34.

34. Then said Mary unto the angel: How shall this be, seeing I know not man? 34. Εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

The expression, "to know man," is a euphemism to signify carnal intercourse with man.

The explanation of these wondrous words according to the common opinion of Catholic theologians, is as follows. In the first place, they deny that Mary's words denote any lack of faith. She is not doubting, but asking for guidance of the legate of the Most High. A mighty and unexpected event was to come into her life, and she sought from Gabriel the knowledge necessary that she might adequately cooperate with the Almighty. There is an air of calm dignity in this response of Mary to the angel that marks the incomparable qualities of soul with which the Mother of God was endowed.

A world of mystery invests Mary's response to the angel. She was espoused to a man, and that espousal rendered lawful the conjugal rights. Had there been nothing unusual in her espousals, the annunciation of the angel would have indicated that she was to cooperate in the natural way with the designs of God, and thus become a mother. And yet she, an espoused virgin, alleges in effect that, even to fulfill the angel's message, she can not know man. We approach this question with a certain reverential awe. Earth does not possess a biography of the wonderful life of the Blessed Virgin Mary. A certain veil of mystery hangs over that life, and we wish not to peer too closely into it. But the exigencies of the question move us to some investigation.

By the direct action of God, Mary was conceived immaculate, and destined for perpetual virginity. Though a member of our common humanity, Mary, in a certain sense, lived in a world of her own. Her immaculate conception placed her moral estate in the condition of Adam before the fall. We do not believe that Mary was often favored by the vision of angels, but we do believe that her union with God was intensely close. There was in her whole nature a grand moral elevation, an angelic purity. Her life was impressed by the Holy Ghost in a special

manner, and wondrous inspirations from Heaven came into her soul. Now in that mysterious communion of Mary's soul with Heaven, her whole life was fashioned for her great work. The purity of her nature naturally drew her to consecrate herself to God in virginity, and I am persuaded that in his mysterious ways God signified to Mary that it was his will that she should serve him in that state. Some pious writers call this Mary's vow. But I believe that it was more than a vow. She was so close to Heaven, and received so much of the divine grace, that her whole nature expanded in an estate like that of an angel, and thus all the propensities of her nature drew her to the state of virginity. We do not know the mode of the communication made from God to Mary, but we firmly believe that Mary knew from her earliest years that it was God's will that she should preserve inviolate her virginity. With an obedience never equalled by any other mere creature she accepted that divine will.

Of St. Joseph we know less than of Mary. Not one of his words is recorded in the Scriptures. We know that he was a righteous man, and that he, of all the men of Israel, was chosen to be the foster father of Jesus. The nature of the office which God destined him to fill moves us to believe that he was a man unlike the rest of men; a man of finer, purer, holier nature than the generality of the sons of men. We believe also that there were in his life strange, wonderful inspirations of Heaven, and that the holy union with Mary was brought about by the direct influence of God working in these two holy lives.

We hold that in entering into this union with Joseph, there never was the intention in Mary's mind to consummate the matrimony. Such intention would not be compatible with the virginity of the Mother of God. Such a design would in a measure rob her of the virginity of the soul, which is the informing principle of the virginity of the body. And moreover such intention is precluded by Mary's response to the angel.

Here the leading question arises, why did Mary enter into the married state, when its use was contrary to the virginity to which she was consecrated? Some endeavor to explain this by the law for female heirs promulgated in Numbers XXXVI.

Zelophehad had only daughters. He was of the tribe of Manasseh, and if his daughters were married to men from other tribes, their patrimony would pass from the tribe of Manasseh; and this would eventually bring confusion in Israel. Hence a law was passed to provide for such cases. This law is promulgated in the eighth verse of the same chapter: "And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of a family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers."

Now the advocates of the aforesaid opinion apply this law to Mary whom they suppose to have been an orphan without brothers. Hence to keep the inheritance in her tribe, she married Joseph her kinsman. Patrizi insists on this position to prove that Mary was of David's line.

We cannot accept his reasoning. Both the words and the object of the law of Numbers are fulfilled if the female heir married any man of her tribe; hence Mary could have married any man of Judah's tribe and fulfill the law. Patrizi thinks to prove from the expression: "— shall be wife to *one of a family* of the tribe of her father," that the female heir must wed her relative. That such opinion is false, is proven from the insertion of מִטָּה, tribe. The writer does not say that the daughter must marry one of *the* family of her father, but one of *a family of the tribe* of her father. The liberty of choice was restricted within tribal limits. Moreover, it has always seemed strange to us to call the Blessed Virgin an heiress, when she was so poor that she and Joseph could not procure the lamb established by statute in Israel for the purification of a childbearing woman, and had to avail themselves of the offering of the poor, a pair of doves or two young pigeons. Finally, although Hebrew customs expected a woman to marry, yet there was no law compelling her to do so, and in the event that an inheriting daughter remained single, she would possess her inheritance in her own right. The law of Numbers simply ordained that if such a woman be married, it shall be within the limits of her own tribe. On these grounds, we cannot admit that Mary became the spouse of Joseph to save any

inheritance. Neither do we think a valid proof is found here for Mary's Davidic descent, which is clearly proven from other sources, as we have already seen.

I believe therefore that the motive which impelled Mary and Joseph to enter this strange union was the inspiration of the Holy Ghost. The exact mode in which it was made known is not revealed to us. I believe also that at the time of their espousals it was known and covenanted by both that they should lead virgin lives.

LUKE I. 35.

<p>35. And the angel answer- ing said unto her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the holy being which shall be born of thee, shall be called the Son of God.</p>	<p>35. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα Ἅγιον ἐπε- λεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι, διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Τίδος Θεοῦ.</p>
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The angel's response absolutely excludes the operation of man in Christ's conception, and attributes to the Holy Ghost the fecundation of Mary. The reason that this effect is appropriated to the Holy Spirit has been given above. The Holy Trinity always was present in Mary, but here this coming down of the Holy Ghost into her expresses the miraculous divine operation by which she should conceive without the operation of man.

The use of the neuter τὸ γεννώμενον ἅγιον has attracted the attention of some interpreters. Some have thought that by such neuter the Evangelist aimed to teach that the personality of the son of Mary was not born of her, but came of God. The masculine pronoun denotes personality. Were such the fact, then the Church would err in her creed, for we daily profess faith in Jesus Christ who was born of the Virgin Mary. She is not the mother of the mere humanity of Christ. To assert that only his humanity was born of her would be the heresy of Nestorius. Hence the above mentioned opinion is both vain and dangerous. No good truth is ever attained

when we try to get out of a text more than is in it. The expression in the Evangelist plainly means that the foetus which shall be born of Mary shall be called the Son of God. He could have used the masculine gender and conveyed the same concept.

The term $\delta\iota\omicron$, therefore, of the 35th verse denotes a causal sequence between the sentence that it introduces and some preceding data. Christ was not the Son of God simply because he was born of a virgin by the power of the Holy Ghost, without the aid of man. Such agencies could operate and produce only a mere man. Moreover, Christ could have been conceived in the natural way and still have been the Son of God. Hence the angel can not mean to base Christ's sonship of God on his miraculous conception. Christ is not the Son of God because he was born of Mary by a virginal conception, but because he was the Son of God, a virginal conception was chosen by him as a fitting mode of entrance into the world. The $\delta\iota\omicron$ thus denotes a causality in the order of cognition. The virginal conception, the overshadowing of the Holy Ghost, and, in fact, all the events verified in our Lord's birth are motives to cause in us faith in the divinity of Christ. Again the $\delta\iota\omicron$ denotes a real causal sequence *de facto*. Although Christ could have chosen many other ways to assume human nature, *de facto* he chose this one. Hence, *de facto*, the foetus conceived in Mary's womb was the Son of God, because the operation of the Trinity, here appropriated to the Holy Ghost, united that foetus to the preexisting person of the son in the first moment of its existence. There were not two moments; but the very first instant that the foetus began to exist as a human individual it was the Son of God.

Various reasons have been assigned why Christ wished to be born of a virgin. Without rejecting what pious writers have written on this subject we select two reasons as the most potent. Although theologians vary concerning the mode of the traduction of original sin in mankind, all agree that the basic cause through which such traduction is wrought, is the "*via seminalis*" in which the foetus is conceived. Ever since the fall of mankind, there is a disorder in the union of the two principles of generation, and, in some way, the root of the

taint of original sin is rooted in seminal conception. Now Christ, in whom personal guilt could have no place, avoided the infected mode of man's procreation. He, who came to satisfy for the universal obligation of mankind, decreed not to incur the taint that he had come to destroy. The second motive we find in the exaltedness and sanctity with which virginity invests woman. He, who had come to teach man that virginity is the most exalted state, could not permit his mother to be deprived of the noblest prerogative of woman. A mysterious reason also which our dull senses can not fathom here might be found in the fact that the divine paternity of the Omnipotent Father permitted not that his son should have a human paternity on earth.

LUKE I. 36—37.

36. And behold thy kinswoman Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her who is called barren,

36. Καὶ ἰδοὺ, Ἐλεῖσαβεν ἡ συγγενὴς σου, καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλοῦ μένη στεῖρα,

37. Because with God nothing shall be impossible.

37. Ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα.

We have before established that Mary was of the tribe of Judah and house of David. Elizabeth has been declared by Luke to be of the Daughters of Aaron, consequently the tribe of Levi. Hence the consanguinity between Mary and Elizabeth can not be on the paternal side. As it was a common thing for the men of one tribe to seek wives in another, and as there was nothing in Israel's laws or usages against it, we can readily explain the degree of kindred between Mary and Elizabeth. Epiphanius states, Hær. 78 (58), that the royal line and priestly lines exclusively intermarried. I can not find any other authority for such assertion. But if a woman of Mary's kindred married a male relative of Elizabeth, or vice versa, their consanguinity is immediately explained.

The statement of the English versions of the Bible, that Elizabeth was the cousin of Mary rests on no scriptural authority. The Greek term *συγγενής* is generic, meaning simply a kinswoman. The great disparity in their ages leads me to believe that their consanguinity was not that of cousins, but perhaps that of aunt and niece.

We know from the angel's annunciation that Mary hitherto knew naught of the conception of John the Baptist. Elizabeth had secluded herself up to that time, and means of communication were such that the event, happening in one of the small villages in the mountains of Judea, could easily be kept from the knowledge of Mary, who dwelt at Nazareth.

The "sixth month" means the sixth month of Elizabeth's pregnancy.

Any incredulity that would be in the least degree a defect we reject from Mary. We demand for her the highest perfection in faith, as in every other virtue. But Mary was a human being. She had not been reared in Heaven, but in lowly Nazareth. Consequently, as the stupendous divine plan unfolded itself before her, she must have experienced a certain inability to grasp at once the great design. This is not a defect, but an evidence that she was human. To aid her in comprehending her great destiny, Gabriel corroborates his first declaration by the tidings of the pregnancy of her relative. Such miraculous event was an evidence that God was able to work in her, as he had wrought in Elizabeth. We hold that Mary was always absolutely sinless. But we do not hold that every element of perfectibility in Mary's nature was brought to its highest degree of perfection in an instant. Her sinless being expanded itself, and grew to the highest perfection ever reached by creature. There never was a time when she was not perfect; but she was more perfect, when she stood on Calvary than when she listened to the angel's message. Like the healthiest rose-bud, she blossomed into the fairest rose that ever gladdened God's universe. Her nature, that shrank back a little in wonderment, not doubt, at Nazareth at the awful, incomprehensible declaration of the angel, would not feel that difficulty in seizing the supernatural on Calvary. Her wonderful life with her divine Son had schooled her so that she

barely touched the earth. Mary always acknowledged the omnipotence of God. Gabriel was not teaching her an unknown truth, when he says that nothing shall be impossible with God. He was simply recalling this well known truth to aid her to grasp the great event which was to come into her life. No human intellect could realize suddenly in all its fulness so sudden and so great an event. Our eyes may be perfect, but if a light of exceeding great brightness flash suddenly out of darkness upon them, they are momentarily dazzled by the sudden transition. So with Mary; she stood amazed, awe-struck at the thought that she should be the mother of God. And Gabriel, giving her time to realize the import of his words, tempers the difficulty of the natural to seize the supernatural by the announcement of the miracle of her relative's pregnancy, and the reminder that the power of God can do all things.

The extension of God's power to *πᾶν ῥῆμα*, *omne verbum*, has been rightly taken by theologians as the limit of God's action. The *ῥῆμα* is the equivalent of the Hebrew *רֵמָה*, *res*, anything conceivable. The omnipotence of God extends itself to everything that does not involve a contradiction. Now everything that does not involve a contradiction is aptly comprised in the term *רֵמָה*, *ῥῆμα*, *verbum*. God can not perpetrate moral evil, he can not destroy himself, because such concepts involve a contradiction.

LUKE I. 38.

38. And Mary said: Behold the handmaid of the Lord, be it done unto me according to thy word. And the angel departed from her.

38. Εἶπεν δὲ Μαριάμ, Ἰδὸν ἡ δούλη Κυρίου, γένοιτό μοι κατὰ τὸ ῥῆμά σου, καὶ ἀπήλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

The great design has fully entered Mary's soul. In this wondrous sentence, she gives her consent. There is something so grand and noble in this reponse of Mary, that we recognize in it an evidence of the greatness of soul of the Mother of God. She in substance says: "God is my Creator; he has absolute dominion over me. The most absolute title of

possession exercised by creatures is nothing compared to the title of possession that Yahveh has over me, over my soul, my being. And, with a submissive will, I offer myself as his servant. Let his will, in this wondrous design that you unfold, be done in me." It is safe to say that excepting Christ's created will, never did human will link itself to the divine will so perfectly as is manifested in Mary's proposition. Mary first expresses absolute conformity to the will of her Lord. Some further find in it an expression of longing and desire. In fact, it could scarce be otherwise. How could the most perfect of all God's creature's not eagerly wish for the salvation of Israel, now promised through her? These wondrous words of Mary should be reflected in our words and deeds. Let a man say often in the intensity of faith: "Behold the servant of the Lord, let it be done to me according to thy Word." It betokens an abandonment of self into the almighty power of God, which is worshipful to God and elevating to the creature. Mary's words here are far different from the tone of worldly people. No sentence was ever uttered by human lips so unworldly, so simple, so sublime. It is better than the voice of an angel; it is the voice of the queen of angels.

It is the opinion of Fathers and theologians that, at these words of Mary in which she manifested her consent, the Son of God in that same instant became man in her womb. There seems to be a fitness in placing the event at that instant. The preliminaries were concluded; Mary was ready; the perfection of the event could not be well placed at another time.

Theologians often enlarge on the great interests that were at stake, while Mary pondered before giving her consent. They say the fate of humanity hung in the balance, awaiting Mary's consent. I could never embrace this opinion. The decree to redeem the world was an absolute decree, not depending on any condition. In the eternal prevision of God, when he foresaw Mary's cooperation, and therefore chose her, he foresaw her consent, and therefore, though she gave it freely, she could not have denied it, for God had foreseen all the events in the whole drama, and things free and contingent in their natures

were certain in his eternal comprehension of time. Hence, I believe nothing accrues to Mary by this impossible hypothesis.

The theologians, who hold that the rational soul comes not into the foetus till at such point of its development, when the organs are fit to perform the functions of organic life, make an exception in the case of Christ. They unanimously assert that the information of the foetus by the rational soul of Christ took place in the first instant of his conception. They reconcile this with their opinions of the successive grades of life by appealing to a miracle. By divine power, they say, the foetus was in an instant wrought to that degree of development, when it is fit to receive the rational soul. The theologians who hold that the moment that conception takes place, the foetus becomes informed with the soul, which is the one principle of every grade of life, find no such difficulty in their theory. Neither is it necessary, in this opinion, to induce the miraculous development of the foetus in Christ's conception. In their opinion Christ's conception was only miraculous in the exclusion of the male principle. In the mode of his formation in the womb, they make it identical with the common law of mankind that the foetus is informed by the principle of rational life at conception, although the soul can not exercise its faculties of mind till the organs are developed, and even then the expanding of the reasoning power is gradual, not reaching perfection till the period of adolescence. The latter opinion recommends itself to me. First, because in this opinion miracles are not multiplied; and, secondly, because it seems to accord better with the Biblical narration. The external evidences of Mary's pregnancy did not appear till at a time when by natural development the foetus would be fully organized. Now if by miraculous power the foetus was perfected in an instant, these signs would be evident immediately after the Annunciation. It is hard to conceive of the spiritual soul of man resident in a shapeless mass of animal excretion. It is one of the wonders of nature, wonderful in all, most wonderful in man.

The angel departed as at Mary's consent the Incarnation was wrought. His mission had attained its object.

LUKE I. 39—45.

39. And Mary rising up in those days, went into the hill-country with haste, into a city of Judah.

40. And she entered into the house of Zachary, and saluted Elizabeth.

41. And it came to pass that, when Elizabeth heard the salutation of Mary, the infant leaped in her womb; and Elizabeth was filled with the Holy Ghost.

42. And she spoke out with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me?

44. For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45. And blessed is she that hath believed, because there shall be a fulfillment of those things which were told her from the Lord.

39. Ἀναστᾶσα δὲ Μαρία ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα.

40. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλεισάβετ.

41. Καὶ ἐγένετο ὥς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλεισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη Πνεύματος Ἁγίου ἡ Ἐλεισάβετ.

42. Καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

43. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς ἐμέ.

44. Ἴδου γὰρ, ὥς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

45. Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

From Hebron northward to the plain of Esdraelon, extends a chain of mountains, rising at times to between 2000 and 3000 feet above the level of the sea. Southward of Samaria these were called the Mountains of Judea. On the western side of this chain, the land begins to rise at a distance of about fifteen

miles from the Mediterranean, culminating on the line of Jerusalem, and then sloping down to the Jordan and the Dead sea, which lie at a depression of over 1300 feet below the level of the sea. As Nazareth was on a slight elevation above the Plain of Esdraelon, Judea lying to the southward could be rightly termed the mountains. Although Luke speaks of a city of Judah, it is certain that he means a city of Judea. After the schism of the ten tribes, the southern portion of Palestine which remained faithful under Rehoboam and his successors was called Judea. Into what city of this tract Mary went, we can not determine with certainty. Patrizi vainly conjectures that it was Jutah, mentioned in Joshua XV. 55. Others believe that it was Hebron. Both opinions are of no worth, for if Luke wished to designate a particular city, he would have called it by its proper name. He has left it indefinite, and we can not ever precisely locate this city. The Franciscans have a church and hospice to the southwest about five miles from Jerusalem. The place is called by the Arabs Ain Karem, and by the Christians St. John's in the Mountains. It is in a picturesque, mountainous region, and tradition places here the house of Zachary and the place of the composing of the Magnificat. The Franciscans have built many sanctuaries in convenient places, and stoutly claim to have located these on the true sites of the great events in the Gospel narrative. There is little certainty that these sanctuaries are on the original sites of the events which they commemorate. Certainly in selecting St. John's, they have used good judgment.

Luke considered the specification of this probably very small village a detail of such small importance that he passed it by in a general way. Interest in the detail grows in our day, when pilgrims would wish to venerate the spot where the Magnificat was composed. It was some little town of Judea, and, in defect of certainty, we may venerate the Franciscan Sanctuary. The motive of Mary's haste in going to see Elizabeth was her eagerness to felicitate her on her blessing of offspring, and also to be of use to her in her confinement.

A journey from Nazareth to the mountains of Judea would occupy several days. It is quite certain that Joseph did not accompany Mary in this journey, for had he been present at the

interview between Mary and Elizabeth, he would have known that his virgin spouse was to be the Mother of God, and, consequently, he would not have been troubled at the evidence of her pregnancy. The reason that such a detail as the friendly salutation of one relative by another is given by Luke is the great miracle that was wrought in this salutation. The providence of God brought it about that this visit, which Mary made to congratulate and aid her kinswoman, should result in a miraculous proof of Mary's motherhood of God.

Rationalists and unbelievers have tried to explain the phenomenon of John's leaping in his mother's womb by natural causes. After six months of gestation they consider the fœtus capable of exercising such act, especially when the mother is greatly moved by anything. This would make the whole account ridiculous. How could Elizabeth, filled with the Holy Ghost, ascribe to the miraculous effect of Mary's voice a purely natural phenomenon? At such period of development the fœtus is merely passive in its existence, and naturally shows no such evidences of active, energetic life. We recognize in this fact a purely miraculous event. It was one of the many proofs that the Redeemer gave the world of his divinity. He could not ask the world to believe in him as God, unless he proved that he was God. So, even before his birth, he began to give forth the proofs of his divinity.

A perplexed question arises here to determine whether or not that leaping of John was a rational act. Origen, Ambrose, Theophylactus, Euthymius, Chrysostom, Bernard, and others defend that John by supernatural acceleration was endowed with the use of reason, that he might recognize the Christ then conceived in his mother's womb. Origen and Ambrose contend that this use of reason was permanent with John, while others believe that it was transient only for the event. Of course, the use of reason is always radically in the soul, and one of the greatest marvels of nature is the evolution of that spiritual soul in man, which first is not discernible in the young of man, but which gradually unfolds until mind is evidenced. We know by faith that the soul of man is not produced from the potentiality of matter. The soul comes into being by immediate creation; but it would seem that this spiritual substance itself

also evolved and grew to the perfection of its being, with the developing body. Toleti and Suarez hold that John, though gifted with this use of reason in the mother's womb, was deprived of it at birth, and only acquired it again, when by natural development he had attained the age of reason. There is something so complicated, so unlikely in all these opinions, that we gladly embrace the opinion of Augustine, who declares that the leaping of John was not a rational act. That it was miraculous, all Catholics agree; but we deny that John was conscious of the miraculous action which he wrought. The designs of God were attained without endowing John with the use of reason at this time. We believe fully that John was at that moment cleansed from original sin. We believe that his bounding signified joy that the Redeemer had come to take away the world's sin, which Redemption he then received. It was emblematic of the joy of the world at the conception of its Redeemer. But we see no need to induce this other great miracle of either a permanent or transient use of reason in an unborn foetus. Jacob and Esau contending in Rebekah's womb signified the contention of Israel and Edom, and the ascendancy of Israel, but they were unconscious of it. In their birth, the grasping of Esau's heel by Jacob prefigured the supplantation of Esau by Jacob, although they were unconscious of it.—Gen. XXV. 22. Again Balaam's ass spoke words of reason, and we are not to suppose that a rational soul was given the beast at that time.

We place, then, as morally certain that John, as an instrument in the hands of God, wrought this action, prophetic in significance, though he was not yet endowed with the use of reason. The filling of Elizabeth with the Holy Ghost was not the sanctifying grace, of which, however, she was not deprived. It was an ecstatic impulse of prophecy, by which she recognized Mary's divine maternity, and uttered prophetic declarations of her in the inspiration of the Holy Ghost. This inspiration was also a providential element in the data upon which Christ based his claim to the sonship of God.

So vehement was the impulse of the Holy Ghost that Elizabeth cried out with a loud voice the inspired truth which the Spirit placed in her mouth. In the first part of her

exclamation, she repeats the words of Gabriel in his annunciation. The phrase: "—blessed is the fruit of thy womb," was a common form of benediction among the Hebrews. Thus in Deut. XXVIII. 4, it is placed among the benedictions that should follow a faithful observance of the Yahvistic law. Of itself it could be applied to any pregnant woman, but certain it is that it never was predicated of any woman in the sense that the inspired Elizabeth applied it to Mary. By the power of the Holy Ghost, Elizabeth became apprised of the inexpressible dignity of the mother of God. Human speech was unable fitly to eulogize the fruit of Mary's womb, hence the inspired agent applied to him an expression according to the genius of her language that conveyed, as well as she might, her inspired thought.

On the authority of this inspired agent, rests the Church's warrant for the second part of the prayer that is never out of the mouth's of her children. The Spirit who placed it first in Elizabeth's mouth, has placed it in the mouth of the Church. There have been those who assailed the Church for this prayer. If Catholics err in this prayer, they err with the angel Gabriel and the Holy Ghost.

No word had been spoken by Mary of the child that she was carrying. By the illumination of the Holy Ghost, Elizabeth was made aware that Mary had conceived the Son of God, and she acknowledges her unworthiness that one so exalted should deign to visit her. Had there been one element of worldliness in Mary, she might have felt above her old station in life, and removed from her simple relatives by the matchless prerogative of motherhood of God. But had there been present that element, Mary would not have been mother of God. Excepting Christ himself, never being trod this earth less worldly, more heavenly than Mary. Heaven does not, can not come close to worldly souls.

Elizabeth is here the oracle of the Holy Ghost, and her words are the words of God himself. Nestorius is condemned by her words, for she calls Mary the Mother of Yahveh the God of Israel.

The voice of Mary wrought this great miracle, because she was the mother of God. All her prerogatives are in preparation for that great function, or they result therefrom. This

wondrous power and dignity is not transient; but founded in that divine maternity, it remains forever. Under the omnipotent Father, there is only one in Heaven that can say to Christ: "Thou art my son." Motherhood has been honored in Mary. Christian mothers may well take her for their model. Humanity has been honored in Mary. God loves the human race more because of Mary. That voice, tender and sweet, has wrought greater marvels than the leaping of the unborn infant. That voice pleading in Heaven for human souls works its greatest effects. The verse has already been explained, except that in it Elizabeth makes us aware that the leaping of the child in her womb was not the natural movement of the foetus, but a miraculous demonstration of great joy.

On the authority of all the Greek codices and of the Syriac version, I have departed somewhat in the 45th verse from the Vulgate reading. In the Vulgate the address is directly to Mary; while, in the Greek, it is in the third person. Mary is in every case the object of the import of the words; but it is evident from the text that Elizabeth in the impassioned speech of prophecy addresses her in the third person. Such forms of address are common in every language. According to the Vulgate, which the English translation reproduces, Elizabeth assigns as the reason of Mary's happiness the certain fulfillment of the things spoken to her by the angel; that is, that she were blessed because such fulfillment would surely come. Others translate the passage: "Blessed is she that hath believed that there shall be a fulfillment, etc." The Greek original will justify both versions. From intrinsic reasons we are persuaded that the translation which we have given in the text is the correct one. God was pleased with Mary's ready faith in his message to her. The Spirit of God through Elizabeth testifies his satisfaction at Mary's faith, and again corroborates the certainty of the fulfillment. Mary was then blessed in believing, because her faith, foreseen by God, moved him to select her for the greatest dignity ever conferred on created being. And having thus selected her, the fulfillment of the promise was absolute. One of Mary's greatest perfections was her docility and absolute faith in God, which breathes forth in her response to the angel: "Behold the handmaid

of the Lord, be it done to me according to thy word." Yahveh wished for the assent of Mary's mind to cooperate with him in the Incarnation. The fulness of Mary's faith and her docility to the designs of God were grateful to God, and by his inspired agent he manifests that he is well pleased with Mary, for her full faith.

LUKE I. 46—56.

46. And Mary said: My soul doth magnify the Lord,

46. Καὶ εἶπεν Μαριὰμ, Μεγαλύνει ἡ φυχή μου τὸν Κύριον.

47. And my spirit hath rejoiced in God my Saviour.

47. Καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου.

48. For he hath regarded the low estate of his handmaid: for behold, from henceforth all generations shall call me blessed.

48. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ, ἰδὸν γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί.

49. For he that is mighty hath done great things to me; and holy is his name.

49. Ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.

50. And his mercy is from generation to generation, to them that fear him.

50. Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.

51. He hath showed strength in his arm; he hath scattered the proud in the conceit of their hearts.

51. Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν.

52. He hath put down princes from their thrones, and hath exalted them of low degree.

52. Καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινοὺς.

53. He hath filled the hungry with good things, and the rich he hath sent empty away.

53. Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

54. He hath helped his servant Israel, in remembrance of his mercy.

55. As he spoke to our fathers, to Abraham and to his seed forever.

56. And Mary abode with her about three months, and returned to her own house.

54. Ἀντελάβετο Ἰσραὴλ παῖδός αὐτοῦ, μνησθῆναι ἐλέους.

55. Καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

56. Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

It was the Spirit of God which also moved Mary to burst forth in this sublime canticle. It contains more of Mary's words than we possess elsewhere in the entire Scripture. It resembles in some respects the canticle of Anna the mother of Samuel, I. Sam. II. 1. It bears also some resemblance to the Psalms. Some have endeavored to diminish the excellence of the canticle by alleging that it is not original; they have even charged Mary with plagiarism. The Blessed Virgin did not invent a new language in order to express the lofty sentiments of her soul. The Hebrew language was moulded in a Yahvistic mould. The worship of Israel's God so impressed itself on the whole life and thought of the people, that certain expressions became, as it were, consecrated to extol some special attribute of God, or express recognition of received benefits. This being the case, the Mother of God, adopting with maidenly simplicity the forms of expression of her people, gave utterance to a canticle, which bears upon it the eternal impress of Mary's soul. Its parts are found elsewhere, but considered in its entirety, it is second only to the words of Mary's son. In the canticle, Mary completely hides her part in the great event, and projects all the mighty work into the power of God. Without a thought of her own cooperation in the great work, she throws the whole event on God in ecstatic praise. By the use of "my soul" instead of the personal pronoun, the concept is intensified. It shows that the realization of God's omnipotence had penetrated her very being. Every power of her inmost soul was quivering in rapturous contemplation of the Incarnation, the greatest of God's works.

The words are similar to those of Anna the mother of Samuel, but the feelings which these words describe are as much above the feelings of Anna as Christ is above Samuel. In the first verse, there is a specimen of Hebrew poetic parallelism in which a thought is strengthened by associating with it another cognate thought with a slight variation in form of expression. The meaning of "my spirit" in the second member of the parallelism is the same as "my soul," but the form of expression is more graceful by this slight change. The whole phrase is Hebraic. The perfect "hath rejoiced" is used instead of the present tense, in accordance with the Hebrew idiom, in which that which has begun and yet endures is expressed by the past tense, which is not the tense of an action merely past, but of an action yet enduring or unfinished. Mary means by the *σωτήρί μου* to signify the God of Israel often called by David *σωτήρ*. This epithet is based on the Redemption, and is especially applicable by Mary, who realizes that the long expected salvation of Israel is now wrought through her. The *ἠγαλλίασε* "hath rejoiced" expresses intense joy, intense emotion of soul. It was almost the beatific vision for that moment. We can never realize the wondrous soul communion of Mary with God. Our nature, infected with its hereditary taint, is weighed down and circumscribed from these lofty thoughts. But Mary was in condition as though Adam had never sinned. The obscuration of the intellect, the weakness of the will, the proneness to evil which are the effects of our original sin, were not in her. Her spirit soared to Heaven untrammelled and rested in God. Holy Writ has recorded few words of Mary, but every one is worthy of that exalted woman, to whom we accord prerogatives above those of any other creature.

The 48th verse contains the cause of Mary's exultation. Origen, Augustine, Bede, Bernard, and others interpret the *ταπείνωσις* of this verse to signify the virtue of humility. As the word itself can admit of such signification, we must be guided in determining its precise import by the context. Humility is a moral virtue. Now if Mary ascribed to herself such virtue, it would savor somewhat of self-praise, and would ill fit the lips of the Mother of God. On this ground alone, we

reject such signification. We believe that it here signifies her low estate. Though the royal blood of David flowed in her veins, she was poor and unknown. The greatness of any conferred favor is heightened by the lowness of station of the recipient. The favor of God to us appears more marked, when we feel that we have nothing to offer commensurate with such favor. The supreme Lord of all creatures passed by all the great ones of the earth, and came to despised Nazareth, and conferred on this poor maiden a favor that our minds can not comprehend. Such an evidence of special love of God for Mary enraptures her, and she projects herself into the infinite ocean of God's love. She eliminates self completely from the great design. She brings into relief the greatness of God's power and his love for her by contrasting the greatness of the event with the lowness of her station. Mary rejoiced in her maternity for two causes. First, because it was the deliverance of her people; and, secondly, because it was a great manifestation of God's special love of her. To exalt Mary, it is not necessary to divest her of all that is human. Human nature desires to be loved, and Mary was enraptured by the certain knowledge that God loved her so that he chose her to give his son to earth. Now it is true humility not to glory in humility. Hence we can not embrace the opinion that makes Mary adduce here a moral perfection of her being as the object to which God had regard. The whole spirit of the verse is spoiled, and Mary is made vainglorious by such signification.

Many see in the second clause of this verse a prophecy of the enduring veneration that Mary receives from all generations. We admit that Mary could have prophesied such truth; for it is true, and will always remain true. But we can not recognize such to be the concept of the Virgin. The phrase is a Hebrew expression to graphically portray some good fortune come to one. Thus it is used in Gen. XXX. 13; Prov. XXXI. 28; Cant. VI. 8; and particularly Malachi III. 12. where, to describe the benedictions that will follow Israel's faithful observance of the Yahvistic law, Yahveh says: "And all nations shall call you blessed —." Wherefore we believe that the Blessed Virgin Mary did not in this text prophesy her

future honor and glory among men, but extolled the blessedness of her present lot, in the customary idiom of her people. This is especially important, because oft Catholics adduce this text to defend the veneration of the Blessed Virgin Mary, and they achieve nothing thereby. The original Greek term accords with our opinion. *Μακαρίζω* never means to venerate as a holy being; it means to esteem and proclaim happy. The verse aptly manifests that Mary realized the great prerogative that had been given her.

There is a characteristic Hebrew coloring throughout the whole canticle. The hiding by the blessed Virgin Mary of her own personality behind the power of God is beautiful in the 49th verse. The designation of God by the name of *ὁ δυνατός*, the powerful, is apt in celebrating the great work of the Incarnation. God did many great things to Mary, but as they were all in virtue of her maternity of the Son of God, this is what she has in mind in celebrating the Creator's power as shown forth in her. St. Thomas in the XXV. Art. of 1st Part, *ad sextum*, hesitates not to say that the motherhood of God given to Mary has a certain infinite dignity, and that God could not give to any creature a greater dignity, because, as there can be nothing greater than God, so there can be no dignity conferrable on a creature greater than the maternity of God. This opinion we embrace in toto.

Protestants have chosen to regard Mary as a mere instrumental cause through which Christ came into the world without conferring anything on her through whom he came. If such were the truth, Mary's words here would be false. We assume as certain that she speaks here in the Spirit of God. Any one admitting the inspiration of Holy Writ will admit Mary's inspiration. Now she does not say that God has done great things *through* her, but *to* her. Although she ascribes nothing as coming to herself from herself, she asserts plainly that great things have come to her from God. She recognizes that her own personality is the object of a mighty action, consequently, the maternity of Mary must have affected her as a personal prerogative, raising her in the scale of being, to justify the assertion that the great things were

done *to* her. The clause "and holy is his name" is a rapturous burst of gratitude at the contemplation of God's benefits to her.

The Blessed Virgin Mary, in the 50th verse, begins to take a larger view of God and his attributes, and departs from his personal dealing, with her to proclaim his attitude towards all mankind. The phrase, "from generation to generation," is a Hebrew idiom to signify the enduring duration of anything. The *ἐλεος* stands for the Hebrew *רַחֲמִים* which is a far more comprehensive term than *ἐλεος* of the Greek. *רַחֲמִים* signifies *benignitas*, *beneficentia*, *misericordia*: it includes in its signification every beneficent thing that God does for us. Mary makes this beneficence of God everlasting, since it is as eternal as his own essence. The love of man for man, or man for God may wane and die, but God's beneficence is absolutely eternal. The clause "— to them that fear him," gives the condition requisite in the creature for such exercise of divine benignity. God wishes rather to be loved than feared. This fear here is the reverential recognition of the Creator and his attributes, which in this period of man's existence includes a certain awe and motion of the soul which we call fear. The just man fears God in the sense that, in sobriety and thoughtfulness, recognizing God's power, he fears to do anything that would displease God. This fear is not opposed to love, but it is opposed to that flippant bravado, which, not penetrating to the fixed relations between God and man, recks not of God or of his attributes. God wishes every one to come close to him, and we can not come close to him without feeling a worshipful awe which, in defect of a better term, we call fear. The eternal endurance of God's mercy and beneficence could not be hid from Mary's great soul. In the dismal instability and change of everything in man's life, man longs for something changeless, something to trust infinitely: he finds it only in God. As God was, he is, he shall be. The Blessed Virgin Mary by an antithesis, contrasting God's dealings with the impious, brings into relief God's omnipotence. There is a double metaphor in the first clause. The arm is often metaphorically used to signify power. As it is the agency by which the power of the body is

applied to objects, by an easy figure, it passes to signify power itself. By the metaphor of anthropomorphism, this agency of man's strength is attributed to God to signify to our minds his power. Anthropomorphism is the natural result of the limitations of man's thought and speech. It robs God of nothing, and it assists our minds to represent the purely spiritual nature of God in the semblance of a man. The phrase, "in his arm," is a pure Hebraism, in which the ablative of agent is governed by **בְּ**.

The "proud in the conceit of their hearts" are those who have thrown off proper subjection to God, and have established their own will and pleasure as their law. Such condition of mind is often generated by wealth or authority. It has various degrees proceeding up to satanic rebellion against God. Examples of God's dealings with such oft appear in Israel's history. Thus he dealt with Pharaoh, with Goliath, with the hosts of Sennacherib, with Holofernes, with Belshazzar, with Antiochus IV. It was customary for the Hebrews, when proclaiming the Creator's might, to recall the many demonstrations of it that he had wrought in their favor. God often routed the proud foes of Israel and broke their power. There is nothing vindictive in this declaration. It is just and honorable to God to rejoice in what he has done. The chief intent here is to show forth the attributes of God by contrasting his attitude and deeds towards these two different classes of his creatures.

Eastern people always invested their rulers with a semidivine prerogative of power. Their reverence for a monarch can scarcely be understood by people whom republican ideas have divested of all respect for authority. With the Jews, it was a usual mode of extolling the power of God to make it supreme above kings and rulers. In this wondrous parallelism Mary proclaims Yahveh's power by contrasting its exercise upon the worldly mighty who resist him, and upon the faithful humble who trust in his providence. Examples of his dealing with princes are found in his dealings with Saul, with Nabuchadnezzar, with Haman, and with Antiochus IV. Examples of his exaltation of the

humble are more numerous. Thus he took David from his flocks to make him king. Thus he overthrew by David Goliath who had held in fear the whole army of Saul. He took Moses from feeding the sheep of Yithro to make him his lawgiver.. The burden of Mary's song is simply that the proud, worldly powerful are as nothing in the hand of God, and that the man who recognizes in truthful subjection the Creator's power has an infinite resource on which to draw. Although certain specific demonstrations of Yahveh's power might have been in Mary's mind in this utterance, the truth finds greater application in the quiet, unperceived ordering of the fate of high and low by God. The destinies of the universe are in his hands, and the mighty fall and the humble rise by a providence that orders all things fortiter et suaviter. The possession of great power is not in itself antagonistic to God. David possessed great power, Charlemagne possessed great power. Those to whom the words of Mary apply are those who trust in their worldly might, rejecting God's law. Mary's mind centres not on the objects upon which this power is exercised, but upon the power of God itself, which could best be glorified to a Jewish mind by asserting its absolute supremacy over kingly power, which they revered as mighty on earth. Mary must have included herself in those whom God has exalted.

The preceding contrast is between the mighty and the low; the next is between the rich and the needy. The trend of the 53rd verse is not socialistic. The mere possession of wealth does not excite the wrath of God, and poverty is not in itself, unless it be voluntary, a virtue. Again, we find that, notwithstanding this verse, the rich grow richer and transmit by inheritance vast estates, and the poor grow poorer, and many are hungry, and there is no miraculous equalization of possessions. Neither is the present verse the outcome of any social discontent occasioned by the communistic ideas of the plebeians. The influence of Yahveh's law upon the polity of the Jews, even in their worst days, prevented such social disorders. The verse must be understood in a moral sense. It proclaims in a concrete form that God's providence watches over the needy, and that the rich man who is inflated by his

possessions and oblivious of God needs expect naught of God. It is in conformity with the parable of Lazarus and Dives. God exercises this special providence in manifold hidden ways, not always by evident miracles. It is strictly true that the virtuous poor who make use of natural means to maintain themselves, and appeal to the providence of God, always watching over the affairs of men, are heard, and, if it be for their best interests, are relieved. This provident care of the poor by God at times has been exercised in a miraculous way. Israel itself was thus fed for forty years. It is also true that the man blinded and hardened by the greed for gold receives little of God's favors. God may not despoil him of his possessions, but the verse gives God's attitude towards him. Again, God's best gifts are not given on earth, and this is especially true in the New Law. In the great day of retribution unto all men, God will have more for those who had least of earth's goods than for those who made the possession of wealth the aim of their being. We say finally then that the main drift of the verse is to assert that God is favorable to the virtuous poor, and repels the proud, hard rich.

The *ἀντελάβετο* of the 54th verse signifies, to raise up from a decadent state and give aid. Mary recognizes that her son has come to redeem her people, and she naturally glories in the fact. Israel is called the *παῖς* of the Lord because he was Yahveh's first born. The force of the *μνησθήναι*, is poorly expressed in the Vulgate. It is the Greek infinitive of purpose, and marks the motive which impelled God to raise up Israel. So our English version would be more correct, did it render the passage: "He hath helped Israel his servant, that he might be mindful of his mercy." He wrought thus for Israel, that he might show himself mindful of his mercy. The verse is strengthened and completed by the following verse.

The Greek of the 55th verse gives cause for differing judgments. The sense of the verse seems to demand that "Abraham and his seed" should be in apposition to "our fathers," but this seems to be prevented by the fact that "Abraham and his seed" are in the dative case, while "our fathers" is in the accusative, governed by *πρός*. Such use of cases would accord with Hebrew usage, but it is against the

genius of the Greek language. Moved by this, some consider the clause: "As he spoke to our fathers" parenthetical, and they make the two datives "Abraham and his seed" datives of agent, the objects of God's mercy. As such arrangement of the words makes the passage rough and obscure, I prefer to recognize in the passage a Hebraism permissible to even the classical Greek writer Luke, since he was reproducing a purely Hebrew document.

"Forever" refers to the seed of Abraham. God made an everlasting covenant with Abraham and his seed, and Mary recognizes, in the conception of her son, God's fidelity to that promise made to Abraham and his seed. For ages the fulfillment of that promise had been deferred. Many patriarchs and prophets had gone down to the grave with an unsatisfied longing to see the Salvation of Israel. Mary recognizes that the long looked for event is come, and through her. God, albeit foreknowing Israel's rejection of the Christ, sent him that he might keep faith with Abraham and the fathers of Israel to whom he had promised a Messiah.

We hold that Mary remained with Elizabeth till her delivery. Some have denied this for futile reasons, such as, for instance, that it was unfitting that a Virgin should be present at the birth of a child. The natural mode of generation existed in man's primal innocence, and there is nothing unchaste about it. Our corrupt minds have invested it with an impure element, which by nature it does not possess. Mary's mind knew naught of this property of fallen nature, and for her the birth of the precursor had only in it the wondrous demonstration of Yahveh's power. Those who oppose us rely on the fact that as Mary went to visit Elizabeth in the sixth month, and remained about three months the nine months of Elizabeth's gestation would not be completed. We answer that the *ὥς*, "about" signifies either a slight deficiency or a slight excess, and in the present instance it means an excess of some part of a month. After Elizabeth's delivery, Mary returned to her paternal home at Nazareth. Although the birth of the Baptist is narrated by Luke after Mary's return home, it certainly took place during her stay with Elizabeth. Luke finished his account of Mary's part in the event, before taking up the other

theme. Chronology has but a secondary place in the Scriptures. The details of events are often grouped together, without any heed to chronological order.

LUKE I. 57—66.

57. Now Elizabeth's time was fulfilled that she should be delivered, and she brought forth a son,

58. And her neighbors and kinsfolk heard that the Lord had showed great mercy towards her, and they congratulated her.

59. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary.

60. And his mother answering said: Not so, but he shall be called John.

61. And they said unto her: There is none of thy kindred that is called by this name.

62. And they made signs to his father how he would have him called.

63. And having asked for a writing-tablet, he wrote saying: John is his name. And they all wondered.

64. And immediately his mouth was opened, and his tongue was loosed, and he spake, praising God.

57. Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.

58. Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.

59. Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ, ἐπὶ τῇ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν.

60. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάνης.

61. Καὶ εἶπον πρὸς αὐτήν, ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.

62. Ἐνένουν δὲ τῷ πατρί αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.

63. Καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάνης ἐστὶν (τὸ) ὄνομα αὐτοῦ, καὶ ἐθαύμασαν πάντες.

64. Ἀνέσχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν.

65. And fear came on all that dwelt round about them; and all these things were noised abroad throughout all the hill-country of Judea.

66. And all they that heard them laid them up in their hearts, saying: What manner of child shall this be? For the hand of the Lord was with him.

65. Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιουκούντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὄρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.

66. Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ ἑαυτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

In the 58th verse, Gabriel's prophecy, that many should rejoice in the child's birth, is partially fulfilled. It was an event which clearly manifested an extraordinary grace of God to Elizabeth, and gave evidence that God had visited his people. This joy was a part of that joy which Israel and the nations of the earth should feel at the opening of the new era of which John was the herald.

It has been erroneously believed by many that circumcision was a rite which was performed in the temple. Christian art has accepted such belief in the delineation of such event. That such was not the truth, is evident from the present passage. Elizabeth is present at the action, and she would not be allowed in the temple eight days after her delivery. The rite of circumcision was performed at home, and the kinsfolk and neighbors were wont to be present on the occasion, as is here stated.

Circumcision was commanded by God to be given on the eighth day, and it was one of the works that it was lawful to perform on the Sabbath. The period of eight days was established so that the infant might acquire sufficient strength to endure the wound. Although this rite was given to Israel as an emblem of the true faith, Patrizi contends that such usage prevailed among the Egyptians, Ethiopians, Phœnicians, Syrians and others. St. Jerome contends that the Egyptians, Idumeans, Ammonites, Moabites, and all the Saracens are circumcised.

Whether or not such custom was received by any surrounding people from the Jews, it is hard to say, but we strenuously deny that any such rite was used by them before the time of Abraham. We also believe that no such general usage ever prevailed among any people other than the Jews, and we hold that it was a distinguishing characteristic of their Yahvistic worship. The authorities who have asserted that circumcision was practised by various peoples have relied on Herodotus and Strabo, who often mingled myths and legends with their history. It would be unreasonable to call the prepuce the "reproach of Egypt," as it is called, Josh. V. 9, if the Egyptians practised circumcision.

The aforesaid opinion has found also much favor with modern Catholic interpreters. This arises from a certain disposition to accept the opinions of rationalists, lest they may appear ignorant. Chabas, in *Revue Archéologique*, Vol. III., pag. 298—300, endeavors to prove that circumcision was practised by the Egyptians back as far as the fourth dynasty, over 2400 years before Christ. He adduces as proofs paintings found in the ancient hypogea of that people, and also mummies dating from that ancient epoch. He declares that, in the little temple of Khons at Karnack, there is represented the circumcision of a child who is judged to be between the years of six and twelve. We believe that these are the only data worthy of consideration to prove this assertion. Of circumcision among other gentiles than the Egyptians Herodotus speaks, but he is best answered by Josephus: "He (Herodotus) says that the Ethiopians learned to circumcise their privy parts from the Egyptians, with this addition that the Phœnicians and Syrians that live in Palestine confess that they learned it from the Egyptians. Yet it is evident, that no other of the Syrians that live in Palestine, besides us alone, are circumcised." *Antiq. VIII. X. 3.* Herodotus wrote history not from documents, but from rumors and his imagination.

We hold that circumcision as a religious rite was first known and used by Abraham, and that it remained a distinguishing characteristic of the Abrahamic races. This would justify the belief that it prevailed in some degree among the Ishmaelites, and those tribes that have sprung from his line.

This leaves us one main question to answer: did circumcision exist among the Egyptians before the time of Abraham? The reasons which are alleged in support of an affirmative answer to this question have been adduced above. We now bring forth some proofs of our negative answer:

1. Even our opponents admit that it is only in exceptional cases that what they consider signs of circumcision are found in mummies; the great mass of the mummies bear no traces of it. This fact precludes the existence of circumcision as a religious rite.

2. The generation that entered Chanaan under Joshua were born in the desert. Circumcision had been neglected in the exodus. After passing the Jordan the whole multitude was circumcised, and the state of uncircumcision is called by Yahveh "the reproach of Egypt." This could be for no other cause than that the Egyptians were uncircumcised.

3. In the Prophet Jeremiah, IX. 25—26, we find the following: "Behold, the days come, saith the Lord, that I will punish all the circumcised with the uncircumcised; Egypt and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all nations are uncircumcised, and all the house of Israel are uncircumcised in the heart."

The only rational explanation of this text is that Israel, which is circumcised in the flesh, but not in the heart, will be punished with the nations Moab, Ammon, Edom, and *Egypt which are not circumcised*.

4. In the prophecy of Ezekiel XXXII. 32, it is said of Pharaoh: "— and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword. Even Pharaoh and all his multitude, saith the Lord God." The uncircumcised among whom Pharaoh shall be laid are the slaughtered Egyptians, and it is evident that the Prophet makes him one of them.

These data establish beyond a doubt that the religious rite of circumcision had no place with the Egyptians.

To explain what the authors mentioned above have written of the mummies and the paintings of Karnack, we say first that it is by no means certain that the condition of the bodies of the

mummies is due to circumcision. Neither is it certain that the representations at Karnack represent the circumcision of a child. But even granting both suppositions, they may easily be explained as the results of surgical operations operated for physiologic and hygienic reasons. The advanced state of civilization of the Egyptians warrants the belief that their medical science had recognized these beneficial results of the operation.

As the infant Baptist was the only child of the aged consorts, the relatives wished to honor Zachary by placing on the child the name of the father. The words of the Scripture manifest a counsel by those who from nearness of kin might believe that it was their privilege to name the child. The custom of giving the name in circumcision was an old one, and gave rise to the christian usage of naming the child at its baptism.

No account is taken of Zachary in the whole affair, since his condition rendered communion with him very difficult. The will of God made known to Zachary by the angel must have also been made known to Elizabeth. It is evident that in insisting on the name commanded by the angel, she is actuated by some certain knowledge of Gabriel's bidding. There is no need to resort to a revelation to her by the Holy Ghost. Zachary could have written the angel's command to her, and most probably wrote to her a description of the whole wondrous event in the temple. The faith of the pious Elizabeth appears in her insisting against the wishes of all her kindred that the child shall bear the name given him by Gabriel in the temple.

The 61st verse contains the words of Elizabeth's relatives who have an intimate knowledge of the things that pertain to her line, to the gens. Although the name John was usual among the Hebrews, it results from this passage that there was no such name among the gens of Zachary or Elizabeth. Those who opposed Elizabeth's will, attributed to caprice the placing of such name on the child. It is evident there was a certain conflict of opinions in the determination of the name, and they appeal to Zachary as the authoritative head of the family to settle the point at issue.

Certain evidence is furnished us by the 62nd verse that Zachary was both deaf and dumb. Had he been only dumb, they would not need to make known their mind to him by signs; and also, had he been able to hear the discussion, he would have manifested by writing his determination to obey the commands of Gabriel in the naming of the child.

There is an air of decision in the response of Zachary that cut off further controversy. The response indicates that the naming has already been done; he was named by the angel. The surprise of the assemblage was occasioned by the consent of Zachary and Elizabeth in the strange name, especially since they detected, in their determination to have such name given, that there was something back of it more than a mere human wish. Their minds were filled with wonderment at all the events in the strange birth, and now they inwardly resolve that some supernatural agency is at work in placing the name.

We have before stated that Zachary's loss of the faculties of speech and hearing was both a sign from Heaven and a slight punishment for his slowness to believe the angel's message. The angel had promised that it would endure till the birth of the promised child, and yet we find it enduring eight days after such event. The angel had commanded that the child be named John. Zachary's fidelity to this bidding of the angel was tested somewhat by the attempts of the relatives to place another name. His faithful execution of this mandate of the angel obtains the release from the punishment which his hesitation in faith brought upon him, and it was fitting that the state induced by his weakness should last till he had shown fidelity to the last requirement of the angel. Some critics have noted that the *ἀνεώχθη* though applicable to the mouth can not be predicated of the tongue, hence Vatablus in his Sacred Critics would insert *διηρθρώθη* after *γλῶσσα αὐτοῦ*. This is absurd. There is a Semitic coloring all through this account by Luke. Now the Semitic language speaks more directly to the mind than to the ear, and this zeugma needs not be bridged over by any term in order that the mind may perceive that the opening of the mouth and tongue means the removal of that which obstructed the organs of speech.

We may rightly infer that Zachary's deafness ceased at the same moment. The immediate cessation of the impediment upon the declaration of his will in the naming of the child manifests that his liberation came in virtue of his fidelity in executing the commands of the angel. It would be natural that a religious man, such as was Zachary, would, as the verse states, after such remarkable demonstration of God's power, consecrate to the praise of Yahveh the first use of his regained faculties.

At the majesty of God even the angels tremble. Theirs is not the trembling of painful terror, but of worshipful awe. Creatures of earth, then, must feel a certain awe and reverence when God, by any unusual demonstration, gives evidence that he is near. The miraculous regaining of Zachary's faculties evidenced that the Creator was showing forth his power in this child, and it impressed all with that emotion composed of awe, reverence, and fear, that we feel at the drawing near of the supernatural in any form. Considering the nature of man, it is not strange that an event of this kind was spread abroad through all the mountains of Judea. The "hand of the Lord" is a strong concrete way of saying that the power of God had been markedly manifested in the birth and circumcision of this child, and they rightly took these things into serious reflection as presaging some great events in John's life.

LUKE I. 67—80.

67. And Zachary his father was filled with the Holy Ghost, and he prophesied, saying :

68. Blessed be the Lord the God of Israel, because he hath visited and wrought the redemption of his people :

69. And he hath raised up a horn of salvation to us, in the house of David his servant,

70. As he spoke by the mouth of his holy prophets, who are from the beginning :

67. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος Ἁγίου, καὶ ἐπροφήτευσεν λέγων,

68. Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,

69. Καὶ ἡγειρεν κέρασ σωτηρίας ἡμῖν, ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ,

70. Καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,

71. That we should be saved from our enemies, and from the hand of all that hate us ;

72. To perform mercy to our fathers, and to remember his holy covenant ;

73. The oath which he swore to Abraham our father, that he would grant unto us,

74. That being delivered out of the hand of our enemies, we might serve him without fear,

75. In holiness and righteousness before him all our days.

76. And thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to prepare his ways ;

77. To give knowledge of salvation unto his people, in the remission of their sins,

78. Through the heart of mercy of our God ; whereby the Orient from on high hath visited us,

79. To enlighten them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80. And the child grew, and waxed strong in spirit, and was in the deserts until the day of his manifestation to Israel.

71. Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,

72. Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ,

73. Ὅρκον δὲ ὥμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν,

74. Ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ,

75. Ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν.

76. Καὶ σὺ δὲ παιδίον, προφήτης ὑψίστου κληθήσῃ : προπορεύσῃ γὰρ ἐνώπιον Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ.

77. Τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

78. Διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,

79. Ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

80. Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

In the 74th verse, the reading *ἐχθρῶν ἡμῶν* is found in A, C, D, R, Γ, Δ, Λ, Π, et al. It is followed by the Old Italian, Vulgate, Syriac, Armenian, Æthiopian and Gothic Versions and by the Diatessaron of Tatian. It is endorsed by Cyril of Alexandria and Origen. A, B, L, 1, 13, and 69 omit the pronoun *ἡμῶν*. Though the pronoun may not have been expressed in the original of Luke, it is evidently implied, and its expression enhances the clearness of the proposition.

In verse 75, E, H, M, S, Γ, Δ, et al, insert *τῆς ζωῆς* before *ἡμῶν*. Their authority is insufficient to make it a probable reading.

A more important variant is found in the 76th verse, where the reading *ἐνώπιον Κυρίου* is found in **N** and B. This reading is also adopted by Origen, Tischendorf, Westcott and Hort. All the other authorities stand for the reading *πρὸ προσώπου Κυρίου*, and we are persuaded that it is the correct reading.

The most important variant of the whole passage occurs in the 78th verse in which *ἐπισκέψεται* is found in **N***, B and L. This reading is followed by the Coptic and Peshito versions and by the Diatessaron of Tatian. But the rest of the authorities have *ἐπεσκέψατο*, which reading also Tischendorf approves. This reading we have also chosen.

The prophecy of Zachary differed in nature from mere inspiration. He was rapt by the Holy Ghost into an ecstatic state, in which he was aided by the divine power to utter truths in whose conception the natural faculties had little or no part.

Yahveh was called the God of Israel, not to imply that there were other gods, from whom he was contradistinguished, but to denote that the Jewish people was peculiarly related to him as his chosen people. It was also a mode of designating the true God in contradistinction to the false gods, not existing *in rerum natura*, but in the estimation of the idolatrous world.

God is said to visit an individual or a people, when he vouchsafes to such individual or people either an extraordinary effect of beneficent power or punitive justice. As the appearance of John was the first act in the drama of Redemption, Zachary, by the prophetic spirit, recognized that the promised Redemption by the Messiah was at hand. Although the

Redemption was intended for all men, the prophet adverts first in this place to its character as fulfilling the promises made to Israel. Salvation was first offered to Israel.

The Hebrew people were sprung from a family of shepherds, the twelve sons of Jacob. Hence it is natural that many of the expressions of their language should be taken from the pastoral life.

As horned animals have in their horns their defensive strength, the term "horn" passed to signify power in general, or rather the central source in which resides the strength of anything, and whence it emanates. In the present phrase then, the horn of salvation means the powerful source and centre of salvation. It is certain that this appellation applies directly to Christ, who is the absolute and sole source of all salvation, and also powerful to establish the eternal title to salvation for every man. God raised up this powerful source of salvation in the house of David his servant, inasmuch as Christ was of David's blood descent. Redemption is considered here as accomplished, because the work had begun, and, in the impassioned discourse of prophecy, it could be said to be wrought. God is said to have wrought the redemption of his people, inasmuch as he placed a title of redemption sufficient for the whole world of which every man might avail himself.

One of the greatest evidences of Christ's divinity was the fulfillment of the prophecies that had been made concerning him. So Peter bases his argument in Acts, III. 25, on the same ground. The prophets were special friends of God. Although there are records of impious men who prophesied, still those properly called prophets were men according to his heart, to whom he entrusted the deliverance of his truths to God's people. They are said to be of old because they go back to the origin of the Hebrew people. They are more numerous, beginning with Samuel and continuing down to the close of prophecy in Malachi. First, scattered declarations of a messianic nature appear in them; but as time progresses, the Messiah assumes more and more of a reality, till Isaiah and Jeremiah speak of him with a clearness approximating that of the Gospel itself. In the 70th verse there seems to be an allusion to the long time that Israel awaited the coming of the

Messiah. We can not assign reasons for this long wait. It was one of the things depending solely on the will of God, and God has not seen fit to tell us his reasons for the centuries during which the world waited for its Redeemer. Some refer the verse to what precedes and some to what follows. We prefer to refer it to both the preceding and the following. Zachary adduces the prophets of old as authority for the great event which he recognizes in the birth of his son; and then continuing, he brings forth other things which shall be accomplished by the same event, which things also rested on a prophetic basis. The 71st verse contains a parallelism common in Hebrew poetry and prophecy. The second clause is simply a repetition of the thought of the first. The verse contains some event which God has promised through prophecy. God had often promised Israel liberation from her enemies. The later Jews interpreted these promises of an earthly liberation from the national foes of Israel, and fondly sought in them the presage of Israel's national greatness. If such be their import, then the prophecy has miscarried. Neither can they apply to the liberation of the Church from temporal foes. Christ promised the Church not liberation and security but martyrdom, hatred and persecution till the end of time. We maintain therefore that these words have no temporal application. They apply only to the soul in its combat with its spiritual foes. The reason that this sense of the words of Holy Writ does not move us more is that we allow to things of time too much preponderance in our lives. We live and think as though the most important part of our being were the body of flesh. The more unworldly a man becomes, the more real becomes the world of spirit, where alone man shall live the life of man.

Before the Redemption, the reign of Satan held a terrible domination over man. The Redemption broke this empire, and freed man by the vicarious atonement, and this is the salvation which Zachary proclaims has come in conformity to that which had been prophesied of old. The effects which the Redemption has wrought in man's spiritual relations with God can not be but dimly understood in this life. The Redemption effected more for man than we can ever see in this life. The salvation

thus wrought is in every man's power to obtain, but, *de facto*, these words apply only to the elect, that is the salvation offered to all, is only, *de facto*, of avail to the elect.

The two infinitives of the Greek text of the 72nd verse are infinitives of purpose, and state the purpose of the event which was prophesied, and which has come. The holy covenant was the treaty made to Abraham and confirmed to the other patriarchs of Israel concerning the Messiah and his reign. The coming of the Christ is called the showing of mercy, because it was the merciful solving of the world's obligation. The fidelity of God to his promises is celebrated by Zachary in the fact that, after so many long ages, he was mindful of the promise made of old to the founders of his people.

It would give too much of a local and particular character to the Redemption to make its motive consist alone in the fulfillment of the promises made to Israel. Yahveh was not a local God, but the God of the universe. Patrizi moved by such considerations denies that "our fathers" is the indirect object of "to perform mercy." We admit that God has a universal scope in the mission of his Son. At the same time, the general redemption of the world assumed a peculiar character for Israel. Without conflicting with the general and more comprehensive design, he came to Israel as a carnal son of Abraham, as the heir of David's throne. He came in virtue of promises and treaties made between Yahveh and the stock of the race. Hence, the Messiah could rightly say, even as he foresaw the myriads of converted pagans forming the great body of his Church, that he had not come except for the lost sheep of Israel. The great universal design of God included the particular design regarding Israel, and the prophet here, influenced by the traditions of his race, gives greater prominence to that character of the Messiah which related to his own people. Moreover, the calling of the gentiles was always considered in Scripture as an ingrafting of this scion into the trunk of Abraham. Hence the salvation of all these peoples can in this sense be considered a part of the promise made to Abraham. In this sense the pact made to the fathers of Israel would constitute the entire purpose of the Redemption.

A difficulty arises concerning the syntax of the noun oath of the 73rd verse. It is in the objective case in the Greek, and, at first sight, it is difficult to see what governs it in such case. Passing over the many opinions which have been advanced in solution, we deem the most probable solution to place it in apposition with the "holy covenant", the object of *μνησθῆναι*. One objection against this solution is that it should in such case be in the genitive case to agree with its antecedent in apposition. This is easily solved by admitting the Semitic coloring in the phrase. The idiom of the Hebrew language would readily admit such use of cases in apposition. The Syriac favors this opinion since it places the said oath in the genitive case. The oath to which Zachary alludes is that made to Abraham, Gen. XXII. 15—18: "And the angel of the Lord called unto Abraham out of Heaven the second time and said: By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

The veracity of God needs not in itself to be confirmed by an oath. Every declaration of God is absolute and unfailing. But God comes down to man's mode of thinking, and deigns to give to man that assurance which men find in an oath. By this he impresses more deeply on their minds the certainty of the great promise which was the only star of hope through the long dark night of the world's wait for the Redeemer.

The fulfillment of the declaration contained in verses 74 and 75 is verified in the spiritual estate of man. The Redemption broke the power of Satan, and liberated man out of the hands of demons. Redeemed man is free and secure in the power of Christ.

There is no conflict between what is here stated of the security of man's life, and what we experience and what inspired writers have written of the eternal combat that the powers of darkness wage against man's soul. Man's security is

not a spiritual inertia. It results from his spiritual union with Christ, and if we by active endeavor preserve that union, all adverse powers are unavailing to ruin us. God may well say that the Redemption has made man secure and without fear, since it loosed the actual possession of Satan, and established an everlasting refuge where no hostile power can harm us. Outside that refuge which is Christ there is danger and there is death; within it there is absolute security and no fear. Reasonable fear arises when there is some agency that can absolutely work us evil. There are not enough powers in the universe all working together to effect the destruction of a man who clings to Christ.

In virtue of Christ's triumph over those foes, he says to us in John XVI. 33: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." There is need of vigilance and strength in combating, but still we rest on the absolute assurance that the only way in which we might be overcome would be by defection from Christ; and certainly Zachary's canticle proclaims no security for those who fall away from the Messiah. In the 75th verse the tenor of a true Christian life is aptly described. The "holiness" and "righteousness" are synonyms to signify the same concept, the moral integrity and holiness of life which God exacts from the redeemed. It is a beautiful description of human life. To live always in the presence of God; to recognize his immanence in our souls; to live in righteousness and holiness, not "sinning when we have a mind, and then alternating with a feverish short lived penitence when we are tired of sinning," but all our days keeping such a tenor of life, that when the end comes, the Lord may be able to say: "Well done, thou good and faithful servant."

Zachary next directs his attention to his son, and apostrophizes him, delineating his role in history. In calling him a prophet, he uses the term in its fundamental meaning, in which prophet meant a legate of God. John was a legate sent to execute the most important commission. Zachary by inspiration sets forth the program of John's life, that of preparation for the coming of the Lord.

The 77th verse contains the nature of the preparation that John was delegated to make. This verse receives some explanation from John's own words in his ministry. The central truth of all his teaching was: do penance, for the kingdom of God is at hand. John is the first factor in effecting the great transition from the external worship to the internal spiritual worship of the New Law. John taught Israel the knowledge of salvation in establishing the great truth that the service of Yahveh no longer should consist in the burning of holocausts, but in the internal purging of the soul which should effect the remission of sins in this way. The penance and change of heart that John inculcated prepared men to receive the Christ in whom they received the remission of sins. The baptism of John did not remit sins, but it was the initial act for those to whom John preached, by which they entered into the New Covenant by which all sins are forgiven in virtue of the merits of Christ. The clause, therefore, "in the remission of their sins," qualifies the term "salvation." The salvation, of which John gave knowledge, was salvation in the remission of sins, and John's baptism wrought not this effect but prepared the people for it.

In the 78th verse the strongest expression is employed to bring out the concept of the great mercy of God shown to man in the Redemption. But the genius of our language is such that it can not reproduce the original strength of this expression. The Hebrew mind conceived the bowels as the seat of the emotion of mercy. The Greek writers of the Scriptures adopted this conception, and rendered the רַחֵם of the Hebrew by *σπλάγχνα*. Hence, to denote a degree of mercy that moves the whole interior of man, they use the expression, "bowels of mercy." Such would be the literal translation of the expression which is by analogy applied to God in this verse. Thus it is rendered by the Catholic version and the Vulgate. It is to be regretted that we have no corresponding equivalent in our language for this term. The literal translation is opposed to the genius of our language, and calls up no direct idea in the English mind. Hence, we have thought well to temper the crudity of such expression by a slight departure from the mere letter of the original.

The "Orient" of this verse corresponds to the Greek ἀνατολή, which means a rising of any of the heavenly bodies. The Syriac translates it *Splendor ex alto*. The Septuagint often rendered by ἀνατολή the מִצֵּי of the Hebrew, which properly means a *germ*. Thus it renders Zach. III. 8; VI. 12. Hence some have thought that this also should be rendered "*germen ex alto*." Whatever be the sense of the aforesaid prophetic passages, certainly the present term likens Christ by a metaphor to the rising sun. In Malachi, IV. 2, it is said of Christ: "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." As the material sun, coming forth in the heavens, dispels the darkness of the night, so Christ, coming from Heaven, by the illumination of his Redemption, teaching, and grace, dispels the spiritual darkness of the soul; hence he rightly calls himself the light of the world. The 79th verse has a close nexus with the preceding. It contains the effect of the Orient, the Sun of justice. The "shadow of death" is a common Hebrew phrase to signify the most dense darkness. All connected with death savours of darkness. Thus Virgil spoke of death, Aeneid Lib. X: "— in æternam clauduntur lumina noctem." The eyes close from the light in death, and the body goes down into the dark, silent tomb. Hence to intensify the idea of darkness they called it the shadow of death. By such term they did not signify any created thing existing in rerum natura, but a creation of the mind, horrid and repulsive. The two terms, "darkness and the shadow of death," are taken together, mutually strengthening each other, to signify the one concept of intense darkness. This intense darkness describes a condition of the world preceding the Incarnation. Of course, it must be referred to the moral order. It denoted the ignorance of God and of salvation, which reigned everywhere. The whole human race was enveloped in the darkest moral night. The Jewish people were no exception to this condition. It was a time of great religious decadence in Israel. False teachers had travestied Yahveh's law. Sects had arisen who even denied the immortality of the soul and the resurrection. A few remained faithful to Yahveh's law; but yet how feeble was the light afforded by this law compared to

the clear light of the Gospel? Man's destiny was, even for the believing Jew, wrapped in obscurity. The words of Zachary are applicable to the whole world, but it is most probable that he applied them only to his own people, since he includes himself in the subject of his discourse in the following clause. Although by the "darkness and shadow of death" Zachary meant primarily the ignorance and oblivion of God, the crimes of godless mankind are implied. The effect Christ was destined to work was a moral illumination. He was to dispel the encircling gloom, and give to man the truth and the light to receive the truths. These mighty effects which Christ works in every soul that receives him are not discernible to our dull senses, and are often considered as far-off issues, misty and dim. They are live issues in Heaven, and the closer a man comes to Heaven, the more do they impress him. It is true that the beneficent illumination of the Messiah had but little effect in Israel. That people even to-day remain in moral darkness and blindness of soul. But the prophecy only speaks of the influence of the Sun of justice considered in itself. He does not at this place advert to its blasted effect through the rejection of the Messiah. The way of peace is the way which leads to peace. Peace is here used for felicity. It includes the inchoate state of man's happiness here, consisting in the union of the soul with God in this our pilgrimage, and it includes the eternal perfect intuitive union in Heaven. This clause contains in one simple proposition the end of the Incarnation, and, in fact, of every thing that God ever did for man. That way lies open before every man. Christ has illumined us and taught us the way. He wills that we should walk in it. He gives aid that man may walk in it, and those whom Christ knows and who know Christ are walking in it. It ends in Heaven, and the steps by which we progress in it are the good deeds of a christian life. The "spirit" of the 80th verse here signifies the soul of John, which, in measure as the body grew and waxed strong, expanded itself, and gave evidence of both natural and supernatural vigor.

Whenever God chooses one for any extraordinary ministry, he gives graces fitting and adequate to the proper execution of such work. Hence the greater the work to do, the greater the

divine influence given him who is chosen to do it. John was chosen for a mighty work, to be the greatest of the prophets; hence, the Holy Ghost was with him from his prenatal state. Under the Spirit's influence, the physical powers of both body and soul unfolded themselves by a healthy growth, and the Spirit of God infused into the soul in its stages of development virtues fitting the various stages of development.

Every uninhabited tract of land is called in scriptural language a desert. It is difficult to locate where, in the many wild tracts of country of Palestine, John spent his years of preparation. The Franciscans show a tract of country west of Bethlehem which they call the desert of St. John. It seems however to be a desert made to order to be near the Franciscan hospice on the supposed site of John's birth. Many legends exist concerning the infancy of St. John. Baronius seems to have accepted the opinions of Nicephorus and Cedrenus, who claim that Elizabeth, fearing the wrath of Herod, hid John in a cave, when he was but little more than eight months old, and that, she dying forty days later, the child was nursed by angels. Origen approves this opinion. This opinion is unworthy of credence. Although the Gospel does not distinctly state the fact, in describing the development of John's boyhood, it supposes that such period of his life was passed in his father's house. At what exact period of his life he entered the desert, I am unable to say, but it seems to me evident that it was not till at such time when his bodily and mental powers were sufficiently developed that he could freely choose such seclusion from men, and sustain its difficulties. There is no need of multiplying miracles by sending this infant into the desert before the natural evolution of his reason, or the development of his bodily powers, to be reared in the fabulous manner set forth in the aforesaid opinion.

From the time that he went into the desert till the Spirit of God moved him to proclaim the baptism of penance, he withdrew absolutely from men. How wonderful are the ways of God! How long and dreary was the wait to which he subjected his chosen servant! Jesus was at Nazareth, and John in the desert, both awaiting the great event; and yet no communion existed between them. For John tells us that he

knew not the Christ till the Spirit of God descended upon him. It seems that this was so ordered in the providence of God, that men might not say that there was any collusion between them. God shows us, in calling John into the solitude to spend the best years of his life in preparation for his mission, the worth of silence and withdrawal from society in the soul's life. He shows us also, that to become great before God, the soul needs only God. We may not suppose that John was so inhuman that he never longed through those long years for the sight of human face, or for communion with his fellow man. But he sacrificed these tender longings to fidelity. The Lord had spoken, and such men as John never falter or calculate, when the Lord speaks. Excepting Jesus and Mary, there is no greater example of fidelity to God's will in history. He stands there in the midst of a corrupt, hypocritical generation, a giant, stern and uncompromising. He saw his duty, and observed it through a life which would cause even the bravest of us to shudder. There was no attention to personal interests in John's life; no smoothing things down to suit our natural craving for ease. The words of such a man would naturally force conviction.

MATH. I. 19—25.

19. Then Joseph, her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20. But while he thought on these things, behold, an angel of the Lord appeared unto him in a vision in sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost,

19. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

20. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων: Ἰωσήφ υἱὸς Δαυίδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου; τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἐστὶν Ἁγίου.

21. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

22. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us.

24. And Joseph, having arisen from sleep, did as the angel of the Lord had bidden him, and took unto him his wife,

25. And he knew her not till she had brought forth her first-born son: and he called his name Jesus.

21. Τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν; αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

22. Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος:

23. Ἴδὸν ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱὸν καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον μεθ' ἡμῶν ὁ Θεός.

24. Ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ,

25. Καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

There is a variant of some importance in the 19th verse of Matthew. B, Z, 1, and some recensions of **Σ** have *δειγματίσαι*. This reading is defended by Tischendorf, Westcott and Hort, and we have adopted it in our translation. C, E, K, L, M, P, S, U, V, Γ, Δ, Π, **Σ**^{*}, **Σ**^c et al. have *παραδειγματίσαι*.

In the 25th verse **Σ**, B, Z, 1, and 33 omit *τὸν πρωτότοκον*. This reading is followed by the Coptic, Sahidic, Curetonian Syriac and is endorsed by Tischendorf, Westcott and Hort. C, D, E, K, L, M, S, U, V, Γ, Δ, Π, et al. have *τὸν πρωτότοκον*. This reading is also followed by the other Syriac versions, by the Armenian and Ethiopian versions, and by many fathers. In Luke II. 7, the reading *τὸν πρωτότοκον* stands without a variant.

Joseph is called Mary's *ανήρ*, husband, and she is called his wife in virtue of the espousals, which, as we have said, constituted the real marriage contract, and gave the right to its consummation.

The next point in the verse that draws our attention is the epithet of just, *δίκαιος*, given to Joseph. Some have held that this signified the clemency and mercy of Joseph, which impelled him to deal most leniently with Mary. We recognize in the term a more comprehensive signification, comprising moral integrity and virtue in its broadest sense. A just man in Scripture is a man endowed with all the virtues. In such a righteous man, lenity would also find place. There is an interdependence among the virtues, and rightly does the Scripture make it result from Joseph's righteousness that he wished to show mercy to his spouse.

Some, accepting the reading *παραδειγματίσαι*, interpret it to signify to defame, to proclaim one's crime abroad to the public. The reading *δειγματίσαι* should be retained, meaning to denounce to the authorities, and manifest the cause whence he asked a solution from her. The Law provided a legal procedure in the case of doubtful adultery, and it was most probably this open public denunciation that Joseph shrank from.—Num. V. 12 et seqq. But in accordance with the Law, and the traditions of his people, he was bound to separate himself from an adulteress. Some have held that this thought of Joseph to put away Mary arose from reverence for her, when he recognized that she had conceived by the Holy Ghost. The improbability of such an opinion results from the angel's admonition afterwards made to him. Others have held that Joseph entertained a suspicion of adultery against Mary. Thus St. Ambrose, St. Augustine, and, of commentators, Cajetan, Jansenius, Estius, Maldonatus, Schanz and Fillion. This opinion has in it something so injurious to Mary, and supposes in Joseph such little knowledge of her virtue that we dismiss it immediately. We hold with Jerome, St. Paschasius, Salmeron, St. Bernardine of Sienna, and, of moderns, Cornelius a Lapide, Sylveira, Tirini, Menocchi, Calmet, and Knabenbauer, that Joseph's mind was in a state of utter mystery. He had not been visited by any angel to bring to him the annunciation of the conception of Jesus. Two things

absolutely irreconcilable were combating in his mind, and preventing the formation of any judgment. On the one side was the angelic purity of his spouse. He had received her with full knowledge of her design to preserve inviolate this perfection of her being. Everything about her spoke of Heaven and of virtue. How could any one come under the influence of Mary as closely as Joseph did, and not be impressed forever by the godlike element that invested her whole life? Mary brought Heaven with her where she went, and the influence that she would have on one, who was privileged to live so close to her as Joseph, would render any such suspicion impossible. The sanctity of Mary must have impressed Joseph that she was in a certain sense a superior being. On the other hand was the inexplicable event of her pregnancy. His mind was baffled; but I believe that not for a moment did the possibility of an adulterous liaison enter his mind. I am not inclined either to hold with many writers that he revolved in his mind possible causes for Mary's conception, such as violence offered her, or the operation of demons. Such conjectures savor of middle age monastic fables. I believe that Joseph absolutely suspended judgment. He had come to regard his spouse with a worshipful veneration; in her life had come an event which he could not understand, and prudently and justly he decided to do that which seemed best in that juncture of things, to quietly release her from her bond to him. The sense, of removal is not in the ἀπολύσαι which is rendered by *dimittere* in the Vulgate. It refers solely to the solving of the bond of their union, which in an unconsummated union among the Hebrews was a matter not difficult to execute by the mutual consent of contracting parties. Some, retaining the usual signification of the Vulgate *dimittere*, have advanced various conjectures concerning the mode of separation. Some believe that Joseph was to leave the domicile for a far off region; others that he was to send Mary home. These conjectures are foreign to the sense of ἀπολύσαι which refers solely to the dissolution of the bond of marriage. Whatever Joseph meditated concerning the future after such solution, is not written, and we know not enough of their circumstances to advance any probable theory. It is worthy of note that the phrase of the Vulgate, *voluit dimittere eam*, implies

a definite judgment, whereas the Greek *ἐβουλήθη* more properly signifies to revolve a thing in one's mind, to deliberate concerning a thing. Hence it appears that Joseph had not made up his mind, but was taking counsel with himself regarding such action.

It is evident, from the account, that Mary had made no explanation to Joseph of her miraculous conception. We have now to seek causes for such silence. This is one of the mysteries veiling her life, and we may not hope to see it clearly. Some have held that it was a delicate sense of reserve and modesty that prevented Mary from manifesting to Joseph the great event that had come into her life. The objection to this opinion is that in consequences so grave, and in fact, injurious to St. Joseph, such reserve would be unreasonable and unjust to him to whom she had plighted her faith. Hence, we believe that Mary's action was prompted by a sense of duty to God. She had received from God a gift far surpassing any other possible gift to man. From the moment of the Annunciation, Mary leaves the zone of common mortals to come closer to Heaven. We are far from representing Joseph as a stolid, meanly endowed individual, but we cannot make him equal to Mary. She was to remain in poverty and sorrow, but the substantial bond between her and the Son of God poured into her soul much of the influence of Heaven. The trust that had been given her was sacred; it was not to be babbled abroad to the world. The time had not come to give to the world at large the knowledge of the wondrous event. She was mindful of Raphael's counsel to Tobias XII. 8: "For it is good to hide the secret of the king." She felt that an event of such nature must be kept in sacred silence till God wished to manifest it in his own good time. Mary was a woman of faith. She threw herself totally on the power of God in this difficult juncture of things. Certainly the position was a difficult one. First, we must certainly believe that the tenderest, purest love existed between Mary and Joseph. The purer persons are, the stronger will be their love. It must have occasioned intense anguish to both during that interval. Joseph was wracked by the inexplicable event, and Mary was tortured by the inability to declare her innocence. And yet she believed that the thing

confided to her was too sacred to be manifested, and she threw her care on God, and waited. This silence of Mary is highly honorable to her. It betokens faith, fidelity to trust, and that calm, thoughtful firmness characteristic of great souls.

Although I see no necessity of admitting a direct inspiration of the Holy Ghost to Mary to maintain silence, still I believe that this event happened in this manner, and was written with a providential purpose. We see in all the miraculous events which God works a certain safeguarding against the imputation of fraud. God deals with man in a fair, open way, and performs his works in a manner that they will bear any man's investigation. We shall see the presence of this element in the works upon which Christ based his claim to be equal to his Father. Now had Mary and Joseph taken up their abode together as man and wife, men might have suspected some collusion between them in ascribing to miraculous agency the conception of the child. The plain matter of fact disturbance of mind of Joseph dispels all idea of any fraudulent design on the part of Mary and Joseph. It was also a trial of Mary's faith to allow her to be menaced by that which she dreaded most, a blot on her honor. It was a preparation for Calvary, where she was to stand and suffer in witnessing her Son slowly die.

We can not determine how long the suspense lasted which Mary and Joseph had to endure from the miraculous conception. Evidently God sent his angel before Joseph could carry into effect the counsel that he was forming to loose Mary from her bond to him.

Divergent opinions exist to explain the mode of the vision to Joseph. Some hold that the whole event was simply a creation in the ideal order, that there was no real substantial person of the angel present, but that the impression was imprinted on the internal sense by God. Such modes of vision were frequent in prophecy. The whole event unfolded itself in the ideal order by the power of God, and so vividly impressed the internal sense that the prophets afterwards reproduced in word and writing the impressions received. But the words of the Evangelist make the presence of the substantial angel so real that we can not subscribe to the former opinion. Hence we believe that while the bodily senses of Joseph were inactive

in sleep, the Angel of God made himself directly perceivable to the intellect, and that the words are those of a real celestial intelligence speaking directly to the intellect of Joseph without sensible media. Had it been a mere dream-vision, a pure creation of the ideal order, the Evangelist would not so clearly have said that an angel appeared. He would have said that Joseph saw a vision of an angel, or in some way he would have softened the force of the expression.

In the great religious and political decadence in Israel, the honor of the Davidic line would receive slight consideration. It is plain from the angel's words that Joseph had not yet taken Mary into his own house. The angel calls her his wife in virtue of the espousals, which contained the essence of the marriage contract. As Mary and Joseph were poor, and also exceptional personages, it is probable that Mary was taken into Joseph's house without any festive celebration.

We find no mention of any difficulty on the part of Joseph to believe the declaration of the angel. I am of a mind that the influence of Heaven apparent in Mary's whole life half prepared Joseph to receive such truth.

The first member of the 21st verse has been explained in Luke I. 31. The second member gives a reason for the name to be given the child. He was called Jesus, which signifies "Yahveh will save," because he would save his people. The comprehension of the terms "his people" is universal in one sense, while it has a particular application to Israel, as we have already explained.

The interest that the Divinity takes in the affairs of man comes out strongly in this name of the Messiah. He could have chosen many names indicative of his mighty attributes, but he chose one that would primarily indicate his mercy, and love for man. The name chosen by God for his Son gives the motive of his life. Christ spent his whole life in achieving man's salvation; man spends a very little of his own life in availing himself of the fruits of Christ's life. The doubt of Joseph becomes a motive of credibility in the virginal conception. He who would naturally be most affected by anything dishonorable in his spouse, and who was even forming

the project to loose her by divorce, would not become so completely reconciled, were there not certain data to prove that his virgin spouse had kept faith with him.

The 22nd and 23rd verses contain a conclusion which Matthew draws from the event. The prophecy therein referred to is a celebrated prophecy of Isaiah VII. 14: "Therefore the Lord himself shall give you a sign. Behold a virgin with child, and bringing forth a son, and thou (O virgin) shalt call his name עִמָּנוּ אֵל. Butter, (or the fat of milk) and honey shall he be eating at the time that he knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be made desolate."

The phrase, "that it might be fulfilled," which oft occurs in the new Testament does not imply that the main object of God in bringing about certain events was the fulfillment of a prophecy made concerning them. In the mind of God, who was the main author of both the event and the prophecy, the prevision of the event preceded in the order of causal dependence, and then he moved his prophets to predict events which in his eternal comprehension of all time he foreknew would inevitably come into effect. This is well expressed by Chrysostom: "These things were not wrought because they were predicted; but on the contrary, because they were absolutely to be, therefore were they predicted." The prophecy is not the cause of the event, but the event is the cause of the prophecy. God had determined to send his son by a virginal conception before Isaiah's prophecy was a possible future event. He would have sent him by that mode, if Isaiah had never prophesied. God does not first inspire the prophecy, and then order the event for its fulfillment. He first either foresees or preordains the event, and then moves the prophet to utter such prophecy that will be fulfilled in the event.

In the original the prophet Isaiah directly addresses the virgin herself, announcing to her that her child shall be Emmanuel, which signifies: "God with us." This is proven by the form אֵלֶּיךָ, which is the feminine gender, and second person of the verb אָלַף. There is no substantial

discrepancy between this form and the *καλέσουσιν* of Matthew. The substantial truth manifested in both cases is that the virgin's child shall be Emmanuel. In neither place is there a command expressed to give to the child such name. The simple truth is emphatically asserted in both places that the child shall be and be recognized to be Emmanuel. In prophetic declarations no heed is paid to the detail, hence the slight discrepancy in detail makes in nowise against the main prophetic truth. The writers of the new Testament very often vary in some textual detail from the Old Testament. They are content to reproduce the substantial truth. The second person feminine of Isaiah would be rough and ambiguous in a quotation; so that the variation in the detail induces greater clearness. The translation of Emmanuel, given in Matthew, has also given rise to difference of opinion. We defend the opinion that Matthew wrote in the Syro-Chaldaic dialect of the Hebrew tongue, which is often called Aramaic. Now our adversaries base an objection on this phrase. Those who defend that Matthew wrote in Greek assert that a writer, writing in the popular tongue of the Hebrews, would not feel constrained to explain such common Hebrew words as *עִמָּנוּ אֵל*. The best response to such objection is that this translation is the work of the Greek interpreter of Matthew.

Another slight textual difference is in the use of the future tenses of verbs here in Matthew for the adjective *הָרָה* pregnant, and the participle *יוֹלֶדֶת*. The prophet projects himself into the ideal order, and sees in that order the whole event unfold itself before him as a present reality. As the fulfillment in the order of objective entity was a future event, the Evangelist in his quotation adverts to its future character.

The historic circumstances in which the prophecy was uttered were briefly these. The impious Achaz was reigning in Israel (741—725). In the northern kingdom of Israel Pekah had made a league with Resin the king of Damascus, and the united forces of Israel and Damascus moved down upon the kingdom of Judah. They overcame Achaz in a great battle, in which there were slain of Judah 20,000, and 200,000 were taken captive. The allied kings had sworn to destroy the royal house

of David and set the son of Tabeel on the throne of David. In this difficult juncture of things, Isaiah was sent to Achaz to assure him that Yahveh would not allow the extinction of the royal house of David, and Achaz was bidden by the prophet ask any sign from God in confirmation of Yahveh's promise. Achaz refused, preferring to make an alliance with the Assyrian monarch Tiglath Pileser. At the refusal of Achaz Isaiah gives utterance to this sublime Messianic prophecy.

Celebrated is the controversy concerning the signification of the **הַעַלְמָה** rendered in Greek by *παρθένος* and by the Vulgate "virgo." The Jews were the first to deny the sense of virgin given to this term. Buxtorf renders the term by "adolescentula, puella, virgo." It seems to have corresponded to our English term *girl*. It occurs in the Old Testament in the following places, Gen. XXIV. 43; Exod. II. 8; Ps. LXVIII. [LXIX.] 26; Prov. XXX. 19; Cant. I. 3; VI. 8, and the present instance. That the term in these places never means a married woman, all, even Jews, admit, but they deny the proper signification of virginity to the term in the present case. The specific term for a virgin in Hebrew is **בְּתוּלָה**, which term implies that the woman has reached a marriageable age, and is yet intact. It carries with it no idea of youthfulness, but simply implies the integrity of the body. **עַלְמָה** primarily refers to the youthful condition, but, consequently, implies the integrity of the body, and can never be used of any one joined in wedlock. Many have been the conjectures concerning the etymology of this word. We are disposed to hold with Knabenbauer that nothing certain may be gleaned from these conjectures, and that the signification of the term can only be gained from its use. The Jews unanimously deny that the idea of virginity is contained in the term. This opinion has its origin in the hatred of the Messiah. The older Jews, who made the Septuagint translation of Isaiah, understood the term to signify a virgin, and rendered it by *παρθένος*. Aquila, Symmachus, and Theodotion render it by *νεάνις*, a young woman, a maiden. There would be nothing to reprehend in this translation, were it not that they thereby wished to deny that the signification of *παρθένος* could be

ascribed to the term. Isaiah used the more generic term **עַלְמָה** instead of the more specific **בְּתוּלָה**, perhaps for the very reason that a certain obscurity was intended; and Matthew has cleared up whatever is vague in the term used by Isaiah, by authentically interpreting that the maiden of Isaiah will be a virgin. The term used by Isaiah was especially fitting, since, in fact, Emmanuel was conceived by a youthful maiden, who had never consorted with man. There was no particular need that Isaiah should in such place insist on the specific term **בְּתוּלָה**, as no one but a hater of the Christ would believe that Christ should spring of a fornicarious union, or from a fornicarious woman, and even with the Jews, the virginity implied in **עַלְמָה** could only be eliminated by fornication, for it never means a woman with whom marriage has been consummated. In a word we may say that **בְּתוּלָה** means a virgin woman of any age, with special reference to the integrity of the body, and is especially used when such condition is to be placed in strong contrast to carnal union; while **עַלְמָה** is a word of wider import, including virginity, and especially implying the youthful period just succeeding girlhood, when the maiden is in her father's house, awaiting to be given in marriage. Isaiah exactly conveyed Mary's condition. Though espoused, she was yet in her paternal home, and her marriage was not consummated, nor to be consummated.

The prefixing of the article **הַ** to the term in Isaiah implies a certain determination. The discourse is not of an indefinite virgin not before thought of, but of *the* virgin foreknown in the counsels of God, and spoken of in God's first promise of a Redeemer.

I am not of one mind with those who say that were it not a virgin who brought forth the Christ, there would be nothing portentous in this event, which is by the prophet called a sign. The portentous character of the event consisted in the prophetic ecstasy, in which the prophet saw as a present reality in the ideal order the birth of Emmanuel and the overthrow of Pekah and Resin.

Knabenbauer holds that the designation of the child by the name of Emmanuel does not necessarily evince the incarnation of God in human nature. Of course, he admits that *de facto* in the Messiah it signified such truth, but he holds that, *de jure*, such appellation could mean a certain drawing near of God in benignity to human nature. He, in fact, asserts that the primary intention of the term was not the Incarnation, but God's propitious help to the people. The opinion seems to me a desecration of the holy belief that has always applied this unique term to the Incarnation of Christ. We believe that a just study of the prophecy and its fulfillment will prove to evidence that the term applies to the divinity hypostatically united to the humanity in Christ.

The prophet's words do not convey any command to call the child by the actual name of Emmanuel. It is simply an assertion of his character. Its literal meaning, "God with us," plainly points to the divinity of the Virgin's child. He will be God with us, because he will participate of our humanity, and converse with men on earth. At this point, another medley of warring opinions arises concerning the prophecy. Many Jews refer the Halmah to the wife of Achaz, and the son to Hezekiah his son and successor. This opinion is absolutely groundless. Achaz reigned sixteen years, and was succeeded by his son Hezekiah who was 25 years of age at his accession to the throne; hence he was already advanced in his boyhood when the prophecy was uttered. An opinion advanced by Aben Esra, R. Solomon (Jarchi) and many rationalists, among whom are Gesenius, Hitzig, Olshausen, and Grotius, holds that the proposition finds its first application in the wife of Isaiah. Whether the one already wedded, or a virgin to be wedded, they do not define. Certain Catholics have adopted, in part at least, this opinion. Isaiah they say, had two sons born to his prophetess wife. These sons bore prophetic names. They now believe that another son is spoken of, who shall be a type of the Christ. Others believe that the vision, as regarded the times of Achaz, was merely symbolic; that it related in its first application to no virgin or child existing *in rerum natura*; but that it only represented by this phenomenon of the ideal order that Samaria

would be laid waste before the time that a child presently conceived could come to the use of reason. For such opinions stand such men as Richard Simon, Lamy, Calmet, Schegg and Fillion. There is a great deal of vagueness and uncertainty in all their opinions. We place here as a sure position that this prophecy refers in nowise to any type, but has its sole and total fulfillment in the Virgin Mary and her son Christ. That the prophecy relates absolutely to Christ has been authentically interpreted for us by Matthew. Now the preceding application to any type is unnecessary, injurious to the main intent of the passage, and impossible. In the first place the purpose of Isaiah is best gained by excluding any typical applications. Certain it is that the real cause for which Yahveh permitted not the extinction of David's loyal line was that the Messiah might be born of Judah, as was promised. Yahveh visited their crimes with terrible vengeance, but he would not allow the total overthrow of the Yahvistic worship till the coming of the Messiah. Therefore, in applying this prophecy to the Messiah, the cause of the prophecy is given. Moreover, we shall see later on, that although the event was distant more than seven centuries, it served as a sign of an event which was to shortly happen. The application of the prophecy to any type enfeebles it; first, because the pregnant and conceiving עֲלֵמָה can only apply to the Virgin Mary; second, because the name Emmanuel in the sense that the prophet meant it can only apply to Christ. In the eighth verse of the eighth chapter, Isaiah addresses an apostrophe to the Emmanuel that shows that he means the Christ and no one else. The greatest argument in our favour is that the reason which constrained those to admit a type can be fully explained without any type. They say that the prophecy of Isaiah was vouchsafed as a sign to Achaz, therefore there must have been some type which should serve for its partial verification during the life-time of that king. To answer this weighty objection, we must recollect that the prophet is projected into the ideal order, in which he prescinds from time, and sees unfold before his intellect events often centuries distant. So it is in the present instance. Isaiah in a vision sees the virgin mother of Emmanuel

bearing her son, for whom Yahveh had decreed to save from extirpation the house of David. Now he takes the birth of this child as a present fact upon which to construct a measure of time till Samaria shall be made desolate. He says in effect, "I see the virgin mother of Emmanuel bearing her child. And it is signified to me that before this child, whose birth in my prophecy is a present fact in the ideal order, shall reach the age at which boys naturally have the use of reason, Samaria that thou abhorrest shall no longer be the camping ground of the two kings, but shall be laid waste." Thus the prophecy which was literally fulfilled in the birth of Emmanuel many centuries later, became a symbol of the approaching fall of the northern kingdom. Thus the sign became of vast importance to Achaz, for it made known to him that, sometime within the space of time naturally comprised within the interval bounded by the birth and the use of reason of a child, his enemies should be routed, and the hated land of Samaria laid waste. At what age the Hebrews located the power in a child to know evil from good we know not; but, at all events, Achaz was informed by Isaiah that within a few years at most Samaria would be destroyed. For Achaz the symbolic force was most applicable; for us the literal sense is most important. The prophecy is in a sense complex. As a symbolic creation, it points to an approaching event, and determines with sufficient clearness the nearness of the event. But that which was a symbol of the approaching overthrow of Samaria finds its only literal fulfillment in the birth of Emmanuel. It is evident that the fall of Samaria was only connected with the birth of the child inasmuch as such birth was an ideal symbol, and in its symbolic sense, it was a present event in the ideal order of the prophecy. The literal fulfillment then of that which depended upon it inasmuch as it was a symbol, was wrought shortly after its utterance. Achaz collected the gold and silver which he found in the temple and in the royal treasury, and sent gifts to the Assyrian monarch Tiglath Pileser and besought his aid against the coalition of Israel and Damascus. The Assyrian consented, and assembling a mighty host moved against Resin and Pekah. He overcame the King of Damascus, slew him, and took his subjects into captivity. He overthrew Pekah, and transported

a great part of Israel into bondage. Pekah was soon afterwards slain by Hoshea (728–720) the last of Israel's kings. Under him Shalmaneser completed the devastation of the Kingdom of Israel. Although this is the only part of the prophecy that has direct reference to the Gospel narrative, we deem it good to unite herewith the explanation of the 15th verse.

The first point to explain is what is understood by the eating of the butter and honey. The Hebrew term חֶמֶץ which the Vulgate renders by *Butyrum*, properly means *pinguedo lactis*. Now this may exist as cream, butter, or cheese, and all three significations are at times denoted by it. In the present instance it most probably denotes the cream of the milk. A host of interpreters have understood by this verse that the Messiah in being fed on these species of food gives evidence of his humanity. They say that these were the usual articles of infantile food, and Christ, by partaking of them in his tender years, gives proof that he is one of us, nurtured as we are. For this opinion stand Jerome, Cyril, Eusebius, Chrysostom, Basil, Sanchez, Cornelius a Lapide, Patrizi and others. The absurdity of such an opinion is readily discoverable. The conception in the womb and birth from the woman were a better evidence of the reality of human nature than the foods that he ate. The angel Raphael in Tobias ate of the foods which sustained Tobias in his journey, and it could not be taken as an evidence that he had assumed human nature. The belief that such foods were the usual nourishment of infants with the Jews rests on no good authority. Finally, such opinion contradicts the 22nd verse, in which the reason of the eating of the cream and the honey is plainly given: "And it shall come to pass in that day that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land. And it shall come to pass in that day that every place shall be, where there were a thousand vines at a thousand pieces of silver, it shall even be for briers and thorns."—Isaiah VII. 21–23.

We say then that by such term the prophet wished to signify the universal devastation of the northern kingdom. So complete will be this devastation, that the populous cities will be pasture fields and resorts for the wild bees. In all prophetic declarations, to seize their real import, the mind must prescind from the details. We are not to ask, who owns the cows, or question whether a diet of cream and honey would be palatable food. The main idea of the prophet is that Samaria will be depopulated, and her populous cities be made like to pasture fields. The image is bold, but it is not an unusual boldness with the Hebrew prophets. Not alone will the land be devastated, but from the lack of those who till the soil, it shall form vast pasture fields. The main thought is not the presence of cattle, but the depopulated, untilled condition of the land. To intensify the vastness of the desolation, he says that men may choose the cream of the milk. Here again we must prescind from the detail and grasp the prophetic truth, that the land lying untilled could afford pasture to many more cattle than would suffice for the few survivors in the land. And also, though the cattle and sheep be few, the population will be so small, that these few will give so much milk, that the remnants of the people may choose the richest part of its abundance.

Having determined the most probable signification of the eating of the butter or cream and honey, we now endeavor to investigate how this is predicable of the Messiah. The Vulgate reading makes the knowledge of good and evil depend on the eating as a result. Knabenbauer defends this opinion, and declares the sense to be that Emmanuel will lead a mortified life in poverty, that he may be the better able to reject the false goods of this world, and elect the better things. He believes that there is in the passage an implied reproof of Achaz, who, in the luxury of the royal palace, rejected good, and chose evil. We can not accept this opinion. It seems far-fetched and languid. It seems ridiculous to make Emmanuel's perfection in the moral order depend on the poverty of his life. Again, such a description of poverty is only relevant in the times succeeding a hostile invasion. It would be absurd to describe the poverty of the Holy Family in such a bold figure. In fact,

the figure is meaningless unless referred to the depopulation immediately succeeding the laying waste of populous cities by armies. Finally, it breaks the nexus with the following verse wherein the knowledge of good and evil in the virgin's son is taken as a temporal clause to define when some certain event should happen. Hence we have rendered the passage according to the literal Hebrew. We consider the expression as a temporal clause marking the limit before which the destruction of Samaria will happen. It intensifies the nearness of Samaria's fall, because from the fact that the child shall be nourished in his tenderest years by such food, it imports that the Assyrian invasion shall have laid his land waste in his childhood. The following verse explains and corroborates this opinion, since it gives the reason why he shall be nourished by such food. It shall be thus with him, because, before he knows good from evil, the land shall be laid waste. Emmanuel was of Nazareth, and Nazareth was in the kingdom of Israel. Hence, the child is represented as being fed on that food which denoted the devastation of his land. Now we believe that this part of the prophecy was primarily and mainly symbolic. Hence its principal fulfillment was the devastation of Israel which followed. Such a mingling of literal and symbolic declarations is not uncommon in prophecy, in which a certain obscurity always by right prevails. We would vainly look for the fulfillment of this part of the prophecy in Emmanuel's life. The mode of rearing of the virgin's child is a mere symbol here, and as such, expects no literal fulfillment *in rerum natura*. I do not brand as false the opinion of those who think to see in this, in a secondary sense, an allusion to the poverty of the Messiah. I can however only discover in it a symbol to be totally fulfilled in the fall of Israel. In the ideal order the prophet sees that wondrous child being fed on that food which denoted the devastation of the land. Inasmuch as in the order of symbols, in which sense alone it pertained to Achaz, the birth of the child was at hand; the manner of his feeding made known to Achaz the proximate ruin of Samaria the quality of the child's food denotes the totality of the devastation. In both these aspects, the prophecy is purely symbolic, and expects no corresponding truth *in rerum natura*. But the main substance

of the prophecy, Emmanuel and his virgin mother, is a literal prediction of the origin of the Christ, and finds its only fulfillment in such fact. We have before stated that the prophetic declaration that he shall be called Emmanuel is not a command to give the child such name, but is the expression of a fact, that the Word will be made flesh and dwell among us. One might object, that although Yahveh predicted the fall of Israel, it did not come about through his agency; for Achaz would have naught from Yahveh, but sought the aid of the idolatrous Assyrian. We answer that Yahveh used Tiglath-Pileser as the instrument of his wrath. Hence the event was subject to God's providence, though wrought by one who did not recognize him, The 24th verse manifests the readiness of Joseph's compliance with the angel's bidding.

Authorities are about equally divided between the rejection and retention of the term first-born, *πρωτότοκον*, in the 24th verse. Of the four great codices the Vatican and Sinaitic omit it, and Tischendorf, Westcott and Hort also reject it. In an exegetical point of view, this makes slight difference, since the term with no variant occurs in Luke II. 7. Hence such designation of Mary's son has a scriptural basis, even though it may not have been written here in Matthew's Gospel.

Only Catholics give to Mary her proper place in the great event of man's redemption; hence in the affair of Mary's prerogatives it is the Catholic Church against the field. The adversaries of Mary and the adversaries of the Catholic Church admit that the Evangelist here excludes carnal intercourse between Mary and Joseph antecedently to the birth of Christ, but many of them have claimed that the words of Matthew imply such use of marriage after such event. First, they say, that by the exclusion of the conjugal act up to a certain definite point, Matthew implies that such abstention ended there; and, secondly, Christ is called not the only child but the first-born.

In relation to the first point, the bare words of the Evangelist leave the question intact. The conjugal act after the birth of Christ is neither implied nor denied. This results from the scope of the Evangelist. He is not writing the history of Mary's life, but the mode in which Christ came into the world, and his sole aim here is to demonstrate that Christ came

not by the carnal copula. It is mere cavil to say that the exclusion of a usual event up to a certain time implies that it occur afterwards. It merely excludes what precedes, and leaves indefinite what follows. Neither have they aught of proof in the use of first-born. St. Jerome has solved this question for all time when he said: "*Primogenitus est non tantum post quem et alii: sed ante quem nullus.*" In Scripture the child who opened the womb was called the first-born from this fact, and not to contradistinguish it from subsequent issue. Such child was consecrated to the Lord, *Exod. XXXIV. 19, 20; Num. XVIII. 15.* Hence there is an exact propriety in this term here, which implies the obligation of Mary and Joseph to offer the child in the temple to Yahveh. In itself, the term leaves indefinite whether other children were born after him. Although we have no explicit classic Scriptural text for the permanence of Mary's virginity after the birth of Jesus, the proofs for it from Scripture and Tradition are cumulative. As it was a truth personally affecting Mary herself, and not directly connected with the salvific truths, it was not revealed with equal clearness. Nevertheless, any man who receives in their fulness the great truths explicitly revealed in Scripture, will not fail to embrace this also. The fathers quite unanimously interpret the celebrated passage of Ezekiel in this sense. The prophecy runs thus: "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince, etc." Knabenbauer, while denying that this prophecy either literally or typically applies primarily to Mary's womb, admits that by logical deduction such application can be legitimately made, inasmuch as the sanctity of the Lord, which is here represented by Ezekiel, in a purely symbolic vision, as consecrating the door of the temple through which the Lord passed, would certainly consecrate and preserve forever inviolate the virgin who bore him. Again, the events preceding the birth of Christ warrant this. If Joseph, before he knew that Emmanuel was to be born of Mary, entered into the holy union

that we have before described ; if he abstained from the use of the union in the days preceding the angel's message ; who could think that, after the very fact that she had brought forth the Son of God, he should feel less reverence for this temple of the Trinity ? God had sufficiently manifested his design that Mary should forever remain a virgin, and souls like Mary and Joseph do not despise such a clear manifestation of the will of God. The mind of a man who has any reverence for Jesus naturally fills with horror at the bare thought that Mary ever ceased to be the virgin mother of Jesus. The subsequent events of the Gospel clearly indicate that Jesus was her only child, and this truth is safe in the keeping of God's Church.

LUKE II. 1—7.

1. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that a census should be made of the whole world.

2. This census was first made when Quirinius was governor of Syria.

3. And all went to be enrolled, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David,

5. To be enrolled with Mary, his espoused wife, who was with child.

1. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

2. Αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

3. Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.

4. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ,

5. Ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ.

6. And it came to pass, that while they were there, her days were accomplished that she should be delivered.

7. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

6. Ἐγένετο δὲ ἐν τῇ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

7. Καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ: διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

It is evident that the whole world here means the Roman world. Octavius the nephew of Julius Cæsar, surnamed Augustus Cæsar, according to the most probable opinion, was born in the year 691 A. U. C., sixty-three years before the birth of Christ. On the tragic death of his uncle Julius Cæsar, he united himself with Mark Antony, and overcame the Republicans led by Brutus and Cassius, and established with Lepidus the triumvirate. The cruelties of the triumvirate were horrible. 300 senators and 2000 Roman equites were massacred. Being skilful and cruel, Augustus soon gained an ascendancy over Lepidus and Antony. In the year 31 B. C., he overcame Antony at Actium, and became sole master of the vast Roman world. He established a monarchical form of government twenty-seven years B. C. Then followed a great peace, and in this peace Christ was born.

We recognize in the bloody, tyrannical Augustus an agent to effect the designs of God. Alexander the Great brought the known world under the Greek influence, and gave it the Greek language as the medium of thought. The Romans reduced this vast extent of territory to peace, without changing its language. Thus were accomplished two conditions favorable to the evangelization of the world, peace and a uniform vehicle of thought. God did not cause Cæsar's cruelty, but availed himself of his strong arm to hold the world in peace, that men's minds, not being intent on war, might open to receive the truths of the Gospel. The purpose of this census of Augustus was to fix the capitation tax, and regulate the tribute of Judea. This design of Augustus became a providential factor in the

life of Christ, for it gave an authentic record in the Roman archives that Christ was born in Bethlehem, in the union of Joseph and Mary. I hold it probable that the pregnancy of Mary was entered in the records of the census.

The whole account is beset by difficulties by the Rationalists. First, they say that profane sources testify that under Augustus no general census of the Roman world took place. This they base especially on the silence of profane sources. At Ancyra there is a monument which contains what might be called the testament of Augustus. In this it is stated that Augustus executed three censuses of the Roman people, but no mention is made of a general enrolment of the whole world. They adduce also the silence of Tacitus, Suetonius, Dion Cassius, and Flavius Josephus. The assurance that they feel in this denial is well expressed by Reuss who affirms: "It is established, that in the reign of Augustus there was no general enrolment of all the Empire."

In the first place, the account of Luke bears on it the stamp of credibility. An author who studied accuracy in his account could scarcely be expected to misstate a public fact which was of such recent occurrence, and which could be investigated by all his contemporaries. In the dating of such an important event, no man should be expected to err in a fact the memory of which must have been in all men's minds at the time. The monument of Ancyra shows that Augustus was given to works of this kind. A document of such nature could not be expected to contain all that the Emperor did, and in limiting itself to the census of the Roman citizens it brings into relief that which the Romans considered most honorable. But we have a direct testimony preserved for us by the very historians mentioned, which establishes beyond a doubt the enrolment decreed by Augustus. At his death Augustus left an inventory of the Empire which Tiberius caused to be read in the senate. Tacitus speaks of this as follows: "In this were enumerated all the resources of the Empire; how many citizens and allies were under arms; how many were the fleets; how many the kingdoms; the provinces; what were the tributes and rents; all which Augustus had written with his own hand." This instrument could not have been executed without the

enrolment of which St. Luke speaks. Justin the Martyr, a native of Palestine in the second century, in his Apology which he addressed to the Emperor and Roman senate boldly declares: "That Christ was born at Bethlehem, ye may learn from the tables of the census which were made under Quirinius the Roman governor in Syria." Would a man of his great intellectual power have spoken thus, without sufficient data, to those who had in their possession these very documents? Our adversaries vainly insist that such a census could not have been made in the time of Herod, who enjoyed the title of a king. They believe that it was only after the defection of Herod's son Archelaus, that Judea was made a Roman province, and tribute exacted. This is mere cavil. The Romans left to Herod an empty title, but their absolute power over the land is evinced in the fact that even the domestic affairs of Herod's family were subject to the Romans. In fact, Josephus himself narrates, *Antiq.* XVI. IX. 3, that Augustus, being angry with Herod, wrote him that, whereas formerly he had held him as a friend, he should now consider him as his subject. Would the Romans in such case refrain from asking tribute, for the exaction of which they are noted in history? The testimony of Aethicus Ister, a writer of the IV. century is important in this connection. In his work *Cosmographia*, quoted by Vigouroux, *Le N. T. et les Découvertes Archéologiques*, he says: "Julius Cæsar, author of the bissextile year, a man profoundly initiated into things divine and human, decreed in his consulship the census of the entire globe, or to speak more accurately, of the Roman world, and confided the work to men of superior ability. In the execution of this decree, Zenodochus measured the Orient during the space of 21 years, 5 months and 9 days, computing from the consulate of Julius Cæsar and M. Antony to the third consulate of Augustus the colleague of Crassus; Theodotus measured the North within the space of 29 years, 8 months, and 10 days, computing from the same consulate of Julius Cæsar and M. Antony up to the tenth consulate of Augustus. Polyclitus measured the South during the space of 32 years, 1 month, and 10 days, computing from the same consulate of Julius Cæsar up to that of Saturnus and Cinna. This work was accomplished during the space of 32

years and presented to the Roman senate." According to this text, as the beginning of the enrolment is the year 44 B. C., the year of the assassination of Julius Cæsar, the most of the work would take place under Augustus, who was sole head of the Empire from the year 29 B. C.

The elder Pliny, H. N. III. 3, 14, declares that under Augustus "the whole world was laid open for the inspection of the world." This must relate to the enrolment.

Frontin produces a testimony from an unknown writer testifying that one Balbus in the times of Augustus registered the descriptions and measurements of all the provinces and all the cities, and published the agrarian law of all the provinces.

Cassidorus (†562), prime minister of Theodoric the Great, on the occasion of a law-suit between two Roman citizens, bears the following testimony to the census of Augustus: "In the times of Augustus the Roman world was divided into demains, and described in a census for the purpose of determining for every one the extent of his estate, on the basis of which he should pay his part of the tribute."

Suidas, a Greek writer of the X. century, on the term *Ἀπογραφή* has the following testimony: "Augustus, having become sole master, chose twenty men distinguished for integrity and probity, and sent them through all the earth subject to him, to make a census of persons and goods, in order to apportion justly the contributions which should be paid into the public treasury. This was the first census. That which had preceded was a sort of spoliation of the rich, as though the state regarded the possession of property as a public crime." Again, in his article on Augustus: "When the Emperor Augustus wished to know the number of those who inhabited the Roman Empire, he caused them to be enumerated individually."

Orosius, a writer of the first half of the V. century testifies: "Then, for the first time, the same Cæsar (Augustus) ordered that a census be taken of all the provinces, and that all the inhabitants be numbered."

Tertullian declares against Marcion: "The census of Augustus which the Roman archives preserve is a faithful witness of the Lord's nativity."

The defect of an explicit declaration in Tacitus is not surprising, since he began his annals from the reign of Tiberius. Suetonius and Dion Cassius omit many other deeds of note of Augustus.

Vigouroux reproduces the Claudian table, and other documents which prove that the census of Augustus was executed in other provinces such as Gaul, which is an indirect proof that it also took place in Syria.

Hence we say that the census of Augustus can not be reasonably doubted.

We who are aided in our belief by the faith of the great body of Christians for centuries are not wont to be readily impressed by the importance of the relation of the census to Joseph and Mary. It furnished to a world, which needed strong motives to accept a religion so adverse to what it had formerly worshipped, a public testimony that Christ was born in Bethlehem, in accordance with the prophecy of Micah, and that he was of the house of David.

The birth of Christ furnishes a striking proof that the free acts of agents are foreseen in their inevitable event in the mind of God. The prophecy had gone forth that Jesus should be born in Bethlehem. Mary's delivery was approaching, and she was at Nazareth, thinking naught of Bethlehem. But the decree of Augustus obliges Mary and Joseph to go to the little village of David, where they arrive but a few hours before her delivery.

It is a common belief that Mary experienced no pain in her delivery. Therefore, it is quite probable that she experienced not the illness that a pregnant woman usually feels at such a time. The event that brought Mary to Bethlehem was not ordered to fulfill the prophecy, but the prophecy was uttered, because such event was foreseen. The inevitable nexus between the prophecy and the event arises from the infallibility of the foreknowledge of God. We must here remark that for the fulfillment of this prophecy, it was necessary that the Christ should be actually born in Bethlehem. The prophecy does not merely assert that the Messiah should spring from some one of that village, but that he should come forth from the city itself. Hence it is evident that the priests and scribes rightly interpreted the prophecy.

The Vulgate erroneously connects Quirinius with the census as the agent by whom it was executed. Such is by no means the fact. The Greek text only connects him with it in the relation of time. It was put into execution in the time that he was governor of Syria. Whether the actual agents of the census were subject to him is not stated in the Gospel.

The enrolment is called the first for two reasons. It was the first general enrolment of the world ever executed, and it was the first for Judea. The name Quirinius has been changed to Cyrenus in passing through the Greek tongue. As that language has no equivalent for the "Qu" of the Latins, they employ K, and the name was written by Luke *Κυρηνίου*. The Vulgate interpreter represented the *Κάππα* by C, as is usual in Greek names.

The difficulties of the Rationalists are redoubled against this verse. Basing themselves on Flavius Josephus alone, they contend that the census of Judea took place ten years after Herod's death, when Archelaus his son was exiled.

Publius Sulpicius Quirinius is mentioned by Tacitus and other historians of the Augustan age, and his name appears in some lapidary inscriptions. From profane history we are certain that he was consul with Messala in the year 741 A. U. C. After his consulate, at a date not determined by profane historians, he was sent into Asia, and subdued the warlike Homonades who inhabited the region of Mt. Taurus in Cilicia. He obtained a triumph at Rome. His death is placed about the year 21 of our era. Although all agree that he was legate of Syria, only Josephus fixes the date. In Bk. XVIII. of *Antiq. of Jews*, Chap. I., first paragraph, he speaks of the census made by Quirinius. In the Second Chapter, first paragraph, he fixes the date of the census after the death of Archelaus in the 37th year after the battle of Actium, hence in the sixth year of the Christian era. Both Luke and Joseph agree in a census of the Jewish people under Quirinius, but the discrepancy in time constitutes one of the most difficult objections against the Gospels. In the Acts of the Apostles V. 37, Luke again speaks of a census in such a way that it is evident that it was a celebrated event in Jewish history. Many have been the efforts to reconcile Luke and Josephus. Among the most probable solutions are the following.

An opinion first proposed by Card. Noris, and afterward adopted by Patrizi and others, maintains that the census mentioned by St. Luke as the first enrolment was different from the one mentioned by Josephus. They believe that during the first census Quirinius was not the ordinary legate of Syria, but sent with extraordinary power simply to take charge of this first census. Hence they say that Josephus passed over this first enrolment and only spoke of the second, when Quirinius was made ordinary legate of Syria.

A second opinion, first proposed by Herwart, thence followed by Olshausen, Tholuch, Lange, Krabbe, Lichtenstein, Wieseler, Ewald, Walton, and others gives to the *πρώτη* an adverbial sense and translates the passage: "Before Quirinius was governor of Syria." Such explanation is forced, and is now generally abandoned. Cornely adopts the theory of Zumpt. By a study of coins and medals, and by skilful conjectures, Zumpt of Berlin has constructed the following table of the Legates of Syria: Saturninus, 746 A. U. C.; Varus, 748; Quirinius, 750; Lollius, 753; Censorius, 756; L. Volusius Saturninus, 758; Quirinius (second time), 760; Creticus, 764. Hence they claim that in his first presidency occurred the census of Luke, while the second, mentioned by Josephus, took place, when he was a second time legate. Various data are alleged in proof that Quirinius was twice legate of Syria. A lacuna exists in the series which forms a basis for a conjecture that Quirinius must be the missing factor. Again there is preserved in the Museum of the Lateran in Rome a lapidary inscription found in 1764 at Tivoli. It is mutilated and the name of the person to whom the stone was inscribed is wanting. It only speaks of some one who during the Empire of Augustus obtained Syria for the second time. This opinion is sustained by Sanclemente, De Rossi, Bergman, Henzen, Gerlach, Aberle, Mommsen, Dessau, Liebenam, Zumpt, Vigouroux and Cornely. In this opinion Quirinius in his first term of office made the enrolment of which Luke speaks, before the death of Herod. The second census was after the exile of Archelaus, and of this Josephus speaks. They believe that the first census had not for a direct object the imposition of the tax; and hence it created no dissension; while the

second was made memorable by the popular uprising of Judas the Galilean, and therefore it finds place in Josephus' history.

We must first remark that there is great uncertainty in the historical data and the chronology of this period. Formerly it was a generally received opinion on the authority of Denis Exiguus that the Christian Era began the year 754 A. U. C. It is now generally conceded that the Christ was born about the year 748 or 749 A. U. C., hence the birth of Christ is really five years too late in our mode of computing. The best computation places Herod's death in the year 750 A. U. C., and Christ must have been at least two years of age at such event. We have a reasonable historic certainty that Quintilius Varus was governor of Syria immediately after Herod's death. Thus Tacitus, Lib. V. Historiarum, Chap. 9: "After the death of Herod, without awaiting Cæsar's will, one Simon usurped the name of king. This man was punished by Q. Varus, the governor of Syria." Josephus in various places in his works, and especially in Antiq. of the Jews, Bk. XVII. Chap. 2, declares that Varus came to be governor of Syria some time before Herod's death. That he remained in power for a considerable time after Herod's death, is evidenced by many testimonies of Josephus. Repeatedly in Bk. XVII. of the Antiq. there is mention of Varus, who in conjunction with one Sabinus administered the affairs of Syria during a great part of the reign of Archelaus.—Bk. XVII. X. 1, 2, 9, 10; XI. 1. Hence the table of Zumpt can not be sustained, for by such table the first presidency of Quirinius is placed immediately after the death of Herod, whereas such period is filled in Josephus by Varus. Moreover Zumpt affirms that there is a lacuna in Josephus' list of Syrian presidents after the presidency of Varus, into which he would insert Quirinius. That this is false, results from the clearest testimony of Josephus. In the eleventh paragraph of the Life of Josephus he speaks thus: "But now when the king was acquainted with Varus' design which was to cut off the Jews of Cesarea, being many thousands, with their wives and children, and all in one day, he called to him Equiculus Modius and sent him to be *Varus' successor*. Again in the 35th paragraph, he says:

“When Philip had been informed that Varus was put out of his government by King Agrippa, and that Modius Equiculus, a man that was his old friend and companion, was come to succeed him, he wrote to him ——.” Hence the theory of Cornely founded on the labors of Zumpt falls, for he had made Quirinius succeed Varus in the presidency of Syria. Josephus’ sole mention of Quirinius occurs in the closing verse of the XVII. book and the opening chapter of the XVIII. book, where he states that Quirinius was sent to impose the tax on Judea, and complete the confiscation of the exiled Archelaus’ property.

Having demonstrated the futility of the preceding theories, we now bring forward a new solution of this famous difficulty. In the first place, we place as a foundation that Luke’s data are correct, and we shall endeavor to make profane sources agree with them. We believe, then, that Quirinius was supreme ruler under Cæsar of Syria during the years immediately preceding Herod’s death, and most probably for some years after such event. We believe that Saturninus and perhaps Varus were subordinate to him; and that Luke intends to fix the date of the great historic event in placing it under the presidency of Quirinius in Syria.

It is attested by competent authorities that Syria was one of the provinces of the Roman Empire that was under the administration of men of the consular rank. So firmly established was this that Suetonius charges it as an evidence of negligence in Tiberius that “per aliquot annos Hispaniam et Syriam sine consularibus legatis habuerit.”—Suet. Tib. 41. Now it rests on good authority that Varus was not a man of the consular rank.

Again when Justin designates Quirinius as the first governor of Syria in his apology he can not mean first in time, for all admit that many had preceded him in that post; it signified that he was the first in dignity, supreme in command of all Syria.

In this manner also Justin and Tertullian are reconciled. Tertullian, *Contra Marcion*. IV. 19, testifies: “Sed et census constat actos sub Augusto tunc in Judea per Sentium Saturninum apud quos genus ejus (Jesus) inquirere potuissent.” The census was made while Quirinius was consular legate in Syria,

but it was under the supervision of Saturninus the subordinate of Quirinius. In the XVI. Book of Antiq. IX. 1, Josephus speaks of Saturninus and Volumnius as presidents of Syria. Now it would contradict all the data of Roman history to place two consular legates of equal authority in the province of Syria. One must have been subordinate to the other, or they may have exercised power in separate provinces under a general head. Mommsen brings forth from Dion Cassius a law of Augustus, that no governor of a Roman province should hold office less than three years or more than five years. It is doubtful if such law ever existed, and if such be the fact, this law was changed at the will of the emperor, for Josephus testifies that Gratus and Pontius Pilate were the only procurators appointed during the space of 22 years. Again in the Wars of The Jews XXVII. 2, Josephus makes one Pedanius president with Saturninus, while Volumnius is procurator. Now it is evident among all these different officials there is ample place for Quirinius in the time mentioned by St. Luke. In the Life of Josephus, 11th paragraph, he affirms that Varus was procurator of the kingdom; there must have been at the same time a consular legate, and he must have been Quirinius. Again in the same paragraph, as we have stated, King Agrippa, Herod's grandson, who held the title of king under the Romans, removed Varus and appointed his successor. Could this be done to a Roman consular legate whose jurisdiction extended through all Syria, while Agrippa governed only a tetrarchy? In Josephus, Wars of The Jews, II. VIII. 1, Coponius is mentioned as having the power of life and death over the Jews, and yet it appears that he was, even according to Josephus XVIII. I. 1, subordinate to Quirinius. Hence we place Quirinius as consular legate of Syria in the time preceding Herod's death, and believe that others mentioned by Josephus were subject to him. In fact, there would be no absolute difficulty in placing his presidency before that of Saturninus, as the predecessor of that man is not clearly given by Josephus. Such opinion it is true would place the birth of Christ several years before the Christian Era, since the presidency of Quirinius and birth of Christ must have been contemporaneous events; but it is certain that Christ's birth must

in every case antedate the year commonly received, and none can say with certainty how far to thrust the event back.

Our chief point is gained, when we show that there is nothing definite in Joseph that can be alleged against the truth of the Gospel of Luke. The fact alleged by Josephus of the sedition under Quirinius may be explained that Quirinius held supreme control from before the death of Herod even after the banishment of Archelaus, and that at this particular time a disturbance arose not from a census, but from the actual gathering of the taxes on the basis of the former census. The Jews had enjoyed some sort of autonomy under Herod and Archelaus. After Archelaus' exile they were reduced to a mere Roman province, and this it was that occasioned their uprising under this man. No candid judge of history would assert that the Jews had been exempt from tribute under Herod and Archelaus. Jerusalem was made tributary to the Romans by Pompey, Josephus XIV. 4, 4, and never shook off that yoke. Hence it would be absurd to think that the insurrection mentioned by Josephus was in relation to the first census of Quirinius. We believe then that under Quirinius whose jurisdiction was supreme under Cæsar for all Syria a census was made of the whole people in the times of Herod; that at the exile of Archelaus, Quirinius came personally to Judea to look after the confiscated property, and that in that period a popular insurrection arose which is mentioned by Josephus. Whether this event happened in a second term of office or not, I am not able to say; neither is it essential for the defense of St. Luke.

We have defended the passage in the Gospel thus far, always supposing the accuracy of Josephus' history. Now that Josephus' data are often erroneous, all must admit. In *Antiq.* X. XI. 2, he makes Evil Merodach reign 18 years; the cuneiform inscriptions make the number 2 years. Again according to him Neriglissor is the son of Evil Merodach, and reigns 40 years; according to the inscriptions, he is his brother-in-law, and reigns 3 years. Moreover, evidences of inaccuracy are found in the account of Quirinius itself. In *Bk.* XVII. Chap. XIII. 1, of *Antiq.* he mentions that Archelaus deprived Joazer, the son of Boethus, of the

high priesthood and placed Eleazar in his place. Now in Bk. XVIII. 1, 1, this Joazer is mentioned as being high priest during the exaction of the tribute by Quirinius, and Josephus affirms that he moved the people to pay the tribute peacefully. In Bk. XVIII. Chap. II. 1, Quirinius himself is represented as deposing the high priest Joazer. Hence we conclude that the census of Quirinius as mentioned by Luke can not be brought into doubt by data so uncertain as those which they glean from Josephus.

It was a Roman Law that the census of every one should be taken in one's own city. This rests on many testimonies from profane sources. Velleius II. 15, declares that the Roman citizens were obliged to return from the provinces into Italy to be registered in the census. Livy XLII. 10, adduces a decree of L. Posthumus commanding that all shall be registered in the census in their own cities.

Some have believed that Joseph was obliged to go to Bethlehem for the reason that he had landed estates there. The futility of such opinion results from the fact that the Holy Family were obliged to seek refuge in the stable. A proprietor of land would have been able to make a better shift for his pregnant wife. In the Justinian code Lib. L. XV. it is established: "*Qui agrum in alia civitate habet, in ea civitate profiteri debet in qua ager est.*" This law was modified in its applications to the Jews. Among a people where tribal and subtribal distinctions were so closely drawn, it was found advantageous for the Romans to follow the Jewish mode of making a census. Hence all were obliged to go to their tribal centers. Whether or not Joseph were born in Bethlehem, can not be definitely decided. At all events, it was his ancestral city, and to comply with the requirements of the census, he was obliged to go thither. As Bethlehem was in the hilly country of Judea, Joseph's journey thither is described as going up.

Various reasons why Mary accompanied Joseph have been given. Some say it was because she was of the house of David. Such opinion, besides other weaknesses, supposes that the Roman law would force a husband and wife to go to different cities for the census if they were of different tribes. The

account plainly implies that Mary's going to Bethlehem was pursuant to some law. We can not accept the opinion that assigns the cause of Mary's journey, to be wifely companionship. Had Joseph's design been merely to present himself in Bethlehem for the official registration, and then return to Nazareth, certainly Mary, being so near her delivery, would not have undertaken the journey. Unlike the Jewish census proper, the Roman census included the women. Thus Livy, Book III. 3: "*Censa civium capita 104,214 præter orbos orbasque.*" The specific exclusion of the widows implies the registration of the other women. The Pandecta of the Roman Empire make special reference to the enumeration of the women in the census of Syria: "*Aetatem in censendo significare necesse est, quia quibusdam ætas tribuit ne tributo onerentur, veluti in Syriis a quatuordecim annis masculi, a duodecim fœminæ usque ad sexagesimum (quintum) annum tributo capitis obligantur.*" As the decree of Augustus regarded the "*tributum capitis,*" Mary was obliged by it, and as the Roman law merged the personality of the wife into that of the husband, she would have been obliged to enter her name at Bethlehem, even if she were not of the house of David. Now it seems to us that two possible causes may be assigned for Mary's journey with Joseph to Bethlehem. 1. It may have been that the law obliged the women to be personally present in the tribal centres during the time of the registration. We know but little of these details of the Roman law as it was applied in the provinces. 2. It may have been that the law of Augustus obliged the Jews to take up a domicile in these centres for a greater or less length of time. In fact, we find that even after the birth of Christ, the Holy Family abode at Bethlehem for a period which we believe to be about two years. And even after their return from Egypt, they would have returned thither, were they not dissuaded through fear of Archelaus. It may be possible therefore that family reasons were combined with legal obligations in their journey to Bethlehem and abode there. The Gospels are not a biography of Joseph and Mary, nor even of Christ. Their object is simply to teach men the knowledge of Redemption by Christ, and the things necessarily connected therewith.

It is remarkable here that Luke speaks of Mary still as *μεμνηστευμένη*, though certainly at this time the solemnization of their marriage had preceded. We must know that the solemnization of the marriage was a mere social event, and effected nothing in the essential nature of the contract. The essential contract was made in the espousals. Now as the consummation of marriage had not taken place, Luke wishes to signify that essentially all that had passed between them was the contract of espousals.

It is not stated in the Gospel how long after the arrival at Bethlehem Mary's delivery took place; but, from the fact that they were in the stable, it seems probable that they arrived late in the evening, and that the birth of Christ took place that same night. The 6th verse clearly imports that Mary carried the Child during the natural period of gestation.

The exact sense of the *ἐσπαργάνωσεν*, *fasciis involvere*, can scarcely be understood by an English reader. It expresses the mode of clothing of an infant which prevailed among ancient people, and which still prevails in Italy and other countries of Europe. A long band is adjusted to the child's body, and is wound around him till it envelopes the whole body excepting the head and arms. The English version expresses it well, "wrapped in swaddling bands." It is not without design that Luke uses this expression here, and repeats it later in the chapter. Nothing in nature appears more helpless than a new-born infant thus clothed. If the Babe of Bethlehem were clothed with raiment whiter than snow, as on Mt. Thabor, and surrounded by a glory brighter than the sun, it would seem less difficult to recognize his majesty, but the world is bidden recognize its Creator in a helpless new-born babe, wrapped in swaddling bands, and lying on a pallet of straw.

If ever our minds are directed towards the great men of the world, we are at once impressed by the thought of their great distance from us. We feel that we have no place in their thoughts, that they care nothing for us. Even when they are interested in the cause of humanity, and are working for the betterment of man, we feel that they regard humanity as a unit; and for us this is a sort of cold generality. And if the Son of God came in station high up among the princes of the

earth, the poor, and ignorant, and lowly might shrink away from him, and feel that his thoughts and interests were far off from their common lot. This would be fatal to the Redeemer's plan. It would prevent that warm personal relation that he wishes to exist between himself and every individual soul. Therefore, on a pallet of straw in a stable, veiling the majesty of his divinity under the gentle form of a babe, he invites all men to come to him.

There is no other place in the Gospel where God's ways seem so different from our ways. In his life there is an indescribable majesty that surrounds his central figure in the Gospel. It is easy to recognize God in him who stills the tempest, heals the sick, and raises the dead. Even in his passion and death on Calvary, the awful dignity of his divinity comes out in his words, in his patience, in his words on the cross, in the gloom that fell upon the earth, in the earthquake, and the opening of the tombs. But at Bethlehem all is absent; the full extent of his emptying himself of his glory appears here.

It seems probable to me that the stable where the Holy Family took shelter was attached to the inn. The *φάτνη* (manger) was chosen as the resting place for the babe, for the fact that there was in it straw upon which he could be laid. The refusal to give lodgment to the Holy Family in the inn has been explained by many, that there were many there, brought thither by the decree of Augustus. I care not to dispute this opinion, but I recognize the real reason in the fact that Joseph and Mary belonged to a rank in society for which in many places there is no room. They were poor; and people given to selfish interests are always ready to close the door to such. In choosing to be born in a stable, Christ has given us an everlasting testimonial of the value that he puts on the things of this earth. Virtue and love of God are better in a stable on straw than worldliness in a palace in gold and silks. He who had come into the world to teach men to despise the perishable goods of this world could choose no better mode of entry. And yet the example and the teachings of the Son of God born in a stable is unable to make men love less Mammon and his associates. The example of some noted personage in dress or social etiquette often is sufficient to fashion the

manners of a whole nation. But the example of the Son of God suffices not to make poverty fashionable. One of the great lessons that men should learn from the birth of Jesus in the stable is to set a just estimate on temporal goods. But the lesson is hard to receive. The poor are sullen, restless, and discontented; the rich grasp for more; and few love the stable and the straw because Christ chose them.

The treatment that the Holy Family received on the night of the birth of Christ is a fit specimen of what Christ has received ever since in business and social life. There is no room for God in business; men are too busy to think of God. There is no room for God in society. Religion is such a tame, tiresome theme. The world is one great Bethlehem. It harbors a God, but only in the humble heart of those who lead exceptional lives, and march not with the surging, thoughtless throng of humanity. The human heart may also be likened to Bethlehem. Many a time and oft the God who loves man has sought entrance into that heart and found that there was no room for him there. There is room for Mammon, room for pleasure, room even for Satan, but none for its Creator. And if he be admitted, how much room has he? The heart in which the love of God is not the main issue, is a Bethlehem where Christ is not in a post of honor, but in a stable.

LUKE II. 8—20.

8. And there were in the same country shepherds abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they feared with a great fear.

10. And the angel said unto them: Fear not: for behold, I bring you good tidings of great joy, which shall be to all the people.

8. Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραιοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

9. Καὶ ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιελαμψεν αὐτούς; καὶ ἐφοβήθησαν φόβον μέγαν.

10. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε: ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ:

11. For unto you is born this day in the city of David a Saviour who is Christ the Lord.

12. And this shall be the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

14. Glory to God in the highest, and on earth peace among men of (God's) good will.

15. And it came to pass, as the angels were gone away from them into Heaven, the shepherds said one to another: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17. And having seen, they made known abroad the word which was told them concerning the child.

18. And all who heard wondered at those things which were told them by the shepherds.

11. Ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἐστὶν Χριστὸς Κύριος, ἐν πόλει Δαυεὶδ.

12. Καὶ τοῦτο ὑμῖν σημεῖον: εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.

13. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλήθος στρατιᾶς οὐρανόιου, αἰνούντων τὸν Θεόν, καὶ λεγόντων,

14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας.

15. Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.

16. Καὶ ἦλθαν σπεύσαντες, καὶ ἀνεύραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

17. Ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

18. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

19. But Mary kept all these things, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

19. Ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα (ταῦτα) συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

20. Καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

In the ninth verse **Σ**, B, L and Z omit *ἰδοῦ* after *καί*. This reading is also endorsed by the Gothic, Sahidic, Peshito, Armenian, and Ethiopian versions.

In verse 12 nearly all the codices except B and Z insert the article *τὸ* before *σημεῖον*.

The most important variant appears in the 14th verse. In codices A and D, we find the reading *εὐδοκίας*. In B a second hand has written *εὐδοκία*. In Codex **Σ** the final *ς* has been erased. The reading *εὐδοκίας* is followed by the Old Italian and Vulgate versions and by Cyril, Irenæus, Origen, Athanasius and Augustine. The codices L, P, Γ, Δ, Λ, Z et al., have *εὐδοκία*. This reading is followed by the Coptic, Syriac, Armenian and Ethiopian versions.

Some of the finest pasture land in all Syria is circumjacent to Bethlehem. In this lovely land shepherds had pitched their tents on the night of Christ's birth. They had divided the night into several watches, and certain ones were on guard at the particular hour when the Christ was born.

To our minds, impressed with ideas of winter based upon the rigors of our northern winters, this picture of life at that season seems strange. To understand it, we must transport ourselves in spirit to the mild Syrian climate, where the flocks pasture the whole year round, and where the most grateful season is that when we have our greatest cold. In this connection we must reprobate that mode of pulpit oratory which delights in picturing the snow-laden wintry wind whistling through the chinks in the stable. In the East the stables are often caves in the earth, or they are constructed of stone or earth, and the winter of the East is mild. The abasement of

Christ in his nativity consisted not in the cold that he suffered, but in being born in poverty so abject that his mother was obliged to seek in that critical point the shelter of beasts.

At Bethlehem there is a sanctuary in the traditional cave of Christ's birth. Though the traditional data are good in favor of the genuineness of this site, they do not render it certain. The presence of the ass and the ox in the stable at the birth is solely a creation of pious minds. These details can not be verified nor absolutely denied. Near Bethlehem is a field believed to have been the harvest field of Boaz, where Ruth gleaned. Tradition places there the site of the shepherds' watch, and the position of the field and the words of the Gospel make the opinion very probable.

As God intended this vision to be a testimony to the birth of his son in Bethlehem, he wrought it in such a way that it strongly impressed those to whom it was given. Hence the great brightness shining upon the shepherds was a manifestation of God's glory, that the shepherds might feel the majesty of God, and be assured that the child in the manger was Yahveh's son, veiling his power in that wondrous way. No man can see the majesty of God and live; and for this cause this partial splendor struck fear and awe into the breasts of those simple men. The Gospel clearly imports that the angel appeared substantially before them. The great light signified that he spoke in Yahveh's name.

In choosing the shepherds of Bethlehem as witnesses of the authenticity of his birth, Christ adhered to his original design of teaching the world that its valuation of temporal goods and honors is wrong. The world's basis of showing honor is not founded on the intrinsic goodness of man, but on his possessions or some other extrinsic adjunct. Had Christ chosen the learned doctors, or the men of power and wealth in his nation, it would appear an approbation of the world's line of action in such matters. No one else would be as much at home in the stable as the poor, simple shepherd. It was another act in the condescension of Christ, who came down to the lowest grade of human life that he might the more efficaciously teach men how to live. There is a wondrous majesty in the birth at Bethlehem. It would be obscured and weakened by the changing of one

factor. There is no majesty in selfish ease. Not in attending to personal comforts, but in renouncing them, is man great. And so, from his birth in the manger to his death-bed on the hard wood of the cross, Christ takes the lead in the renunciation of selfish interests and comforts. Again, had Christ come among men in a higher social station, the poor and the unhonored might say: "he thinks not of us; every one on earth elbows us aside, and now even Christ has confirmed by his course of action that 'they who have money are the best.' " In a word, the equilibrium of human life had been disturbed by man's adoration of Mammon. Christ endeavors to recall it to the harmonious order wished by God, by honoring poverty in his birth. Hence the virtuous poor are the nobility of Christ.

The terrified shepherds needed the comforting reassurance or the angel before they could rationally cooperate with God's designs in this event. The universality of the Redemption appears in the fact that the angel proclaims that the joy will be for all people. The English Catholic translation might lead one into the error that the angel spoke only of the Messiah's relations to the Jewish people. The Syriac renders it, "the whole world," and that the universality of salvation is therein proclaimed, may be regarded as certain. It was a motive of joy for the shepherds, for Israel, and for the world, that the longed for deliverer had come. These simple shepherds knew but little philosophy, but they shared Israel's longing for the Messiah, and could rejoice in the great event. The defect with us is that we do not appropriate these events personally to ourselves. Full oft we are apt to look at them as mere historic events. Too seldom in our lives do we feel deep movings of joy that the world is redeemed. There is not enough spiritual activity in our souls to expand them to feel sufficiently these mighty truths. It may not be doubted that God rejoices at the grateful recognition by man, of what he has done for man. If a man were condemned to death, or to solitary confinement for life, and were then released by the sacrifice of a friend, he would feel intense joy for his rescue, and deep gratitude for his deliverer. And man was condemned to eternal death, and to eternal

solitary confinement, and was thence rescued by the drama with whose first act we are dealing, and his dull senses are but little aroused thereat.

Bethlehem was called the city of David; first, because it was situated in David's tribe, and secondly, because it was the city of his birth. The fame of David reflected a lustre upon his native city, and it was commonly termed thereafter the city of David. Its glory is gone. To-day it consists of a few squalid huts, close huddled together upon narrow dirty streets, and the only object that speaks of civilization or religion is the church over the traditional cave which Roman Catholicity maintains in honor of the Babe of Bethlehem.

It is evident that the angel wishes that the shepherds go in search of the child, and that he is giving them a distinguishing sign by which they might know him. Not by a halo of glory surrounding him; not by the presence of angels adoring him; but by the swaddling bands and his couch on the manger's straw. He was the only new-born babe in Bethlehem that night that abode in a manger. The meanest babe in Bethlehem had a better place than the Son of God. It is certainly an erroneous conception to place visible angels in the stable of Christ's nativity. The Gospel narrative clearly excludes their visible presence. I believe that myriads of invisible angels hovered around the incarnate Word, but he had thrown off the glory that this visible presence would afford. In this there is a contrast between the vision of the shepherds and the scene in the stable. The glory of God there revealed, and the visible presence of the angels, mark the divinity of the child, and the glory that he emptied himself of; the squalor of the stable, and the straw manifest the form of the slave that he assumed, and the degree of his exinanition to which he descended to heal man. Without drawing upon our imagination, we can represent to our minds the privations of the Holy Family in the stable that night. The stable must have been damp and dark, and unprovided with any of the conveniences of human life. The Babe slept on the straw in the manger, where did Mary sleep? They had journeyed, and were weary and hungry; did they have

food? It must have been scanty and poor. Men needed to be taught not to set their hearts on the goods of this world, and the stable of Bethlehem teaches the lesson.

In the 13th verse, the Greek idiom is apparent in the fact that the plurals *αἰνούντων* and *λεγόντων* qualify *πλήθος στρατιᾶς*, which, though singular in form, is plural in sense.

The phrase, "the heavenly host," *צְבָא הַשָּׁמַיִם*, occurs in more than fifteen other places in the Holy Scriptures. It generally means the stars of the firmament, which were made an object of the idolatrous worship that had infected the Jews. Luke takes the phrase out of its idolatrous signification, and applies it to the angelic host. The appearance of the multitude of Heaven's army, after the communication had been made to the shepherds, was opportune. Had they appeared in the beginning, the shock would have unfitted the minds of the shepherds to receive the commission entrusted to them. Their appearance afterwards corroborated the evidence that the event was from God, and showed the great importance that Heaven attached to the event. Regarding the meaning of the angel's words a great discrepancy exists among Codices, Fathers, and Commentators. The first point of variance is in determining whether the proclamation be optative or declarative. We would say that the words are half optative half declaratory. The first words: "Glory to God in the highest," express the angelic recognition of this greatest work of God, and their praise therefor. They also assert the fact that the highest Heaven is glorifying God for the event. The phrase, "in the highest," praises God by fixing his throne in the highest Heaven, in the empyrean. Its main import is simply to exalt God above every other thing conceivable. An angel speaking to man of God must speak in terms that man's intellect can understand. The Jewish mind formed some idea of the excellence of God by exalting his throne above the cloud-heaven, and the sidereal heaven into the empyrean. The second member of the declaration is more declarative than optative. The words convey the spirit of the event. They announce not the mere wish of the angel, but the wish and design of God, and authoritatively declare that the event that has been wrought is of such a nature that it will produce such result.

A grave textual variant occurs concerning the term *εὐδοκίας*. The Vulgate has adopted the reading *εὐδοκίας*, and the Roman Catholic translation follows the Vulgate.

Regarding the exegesis of this verse opinions are divergent. An opinion of some importance, adopts the reading of the Vulgate, and interprets the *εὐδοκία*, the "good will" to signify the proper disposition of the souls of men, by which they are disposed to cooperate with God's grace. In other words, they make the "good will" a quality of the soul of man instead of an act of God's will. In such opinion the angel only announces his tidings of peace to the well disposed of men. This opinion has no intrinsic probability. Nowhere in the New Testament is *εὐδοκία* used to signify the state or condition of man's will in relation to God, but always it denotes God's gracious will toward man. Moreover, this sense of the phrase restricts the message to a certain class, and robs it of its grand comprehensive mercy. Christ died for all men, and he sent a message of peace to all men. Wherefore we consider it morally certain that the *εὐδοκία*, the "good will" signifies God's merciful will by which he restored the world to its lost inheritance through the merits of the Babe whose birth the angel announces. In this sense, it makes no essential difference whether we put the term in the nominative or genitive case. It always means the announcement that God has by the giving of his Son shown mercy to the world. It is the proclaiming of God's good will to man, not the predestining decree, but the grand, comprehensive decree of mercy which moved the Father to send his Son to redeem the world. The good will of God as it proceeds from God is universal, for he wishes all men to be saved. That will is thwarted in the reprobate, not by any defect in the gracious good will of God but through the voluntary defection of man's own will. In every sense, therefore, the message of peace was to all men. If one adopts the reading of the Vulgate, he must admit that men are called men of good will for the reason that God, being reconciled by the offering of his son, pours out his gracious good will upon man.

The peace on earth refers not so much to external peace, but to the peace that reigns in the souls of men who are in a right relation with God. The man in whose soul the spiritual

creation of God reigns is at peace in the midst of war and anarchy; yea, even if the universe were shivered, he fails not, for he is not anchored on the drifting sands of time. The *εὐδοκία* then means the good will of God to all men, which was evidenced by the sending of Jesus, and, therefore, it was fitting that at his birth such significance of the event should be made known to man.

It was God's design that these shepherds should go and witness the place of the birth of his Son, and suaverly and fortiter he brought it about that they went. The sign by which they were to know the Christ was that he was laid in a manger. It was a sufficient means of identification, for no other babe was thus housed and couched that night. Here again we must observe that the placing of Jesus by Mary in the manger being foreseen was taken as the sign for the shepherds that he was the Saviour. A detail in the narration has been omitted. Doubtless there were many stables in Bethlehem, and we are not informed how the shepherds were led to the particular stable in which Christ was laid. Here again we are left in the realms of conjecture. It seems to me most probable that the Gospel contains only a brief account of the angel's message, and that he plainly gave indication of the particular stable that they might straightway find it.

In the translation of *ἐγνώρισαν*, we depart from the Vulgate reading. *Γνωρίξω* has the basic signification of to manifest, to make known. In a secondary sense it may mean to understand or ascertain the truth of a thing. Thus in Philippians Paul uses it to indicate that he can not formulate a definite judgment, that he cannot manifest to his own mind the real tendency of his soul. The context in the present passage favors our reading, for in the succeeding verse there are narrated certain effects that resulted from the spreading abroad of the marvelous events witnessed by the shepherds. If we followed the Vulgate reading we would simply see in the term the certification of the angel's message. Such a detail would not justify its chronicling. The angel's message needed no corroboration. Whereas, defending the classical signification of *γνωρίζειν*, a strong and logical concept is added to the narration. The shepherds, on seeing the Babe in the straw,

narrated first to Mary and Joseph their wondrous vision. Thence going forth, they made known to all whom they met the vision of the night. The Syriac and Persian versions translate the term as we have done, and we consider this reading as morally certain. The term thus translated also shows the design of God in summoning them as witnesses to the birth of his Son. They were to bear witness to the veracity of the birth in the stable, and they did so. It must have resulted that the whole country about Bethlehem was soon filled with the report of a babe born in a stable in Bethlehem, and of a vision seen by shepherds.

Again in the 18th verse we depart from the Vulgate, in expunging the "et." The received reading of the Vulgate seems to signify that there were two motives of wonderment in the people, the birth in the stable, and the vision of the shepherds. But as these two things would naturally be combined in the shepherds' narration, I think that this "et" has no place here. It does not occur in the Greek, nor in the other great versions.

In this verse Luke departs from chronological order, in order to bring the effect of the shepherds' proclamation nearer to the cause. The shepherds found only the Holy Family present in the stable at their entrance. Now it would be ridiculous to understand by the "all who heard" only Mary and Joseph. Luke then is speaking of the effect of the narration on the people, to whom in going forth the shepherds made known the event.

There is an antithesis in the 19th verse drawn between Mary and the multitudes who heard and wondered. A strange wonderful event had been made known to the people of Bethlehem, a manifestation of God's power had come to them, and caused a feeling of wonder. The narrative seems to imply that the feeling of wonder then passed from their minds. But with Mary it was different. She was a factor in a series of events whose full importance she did not understand. One thing she knew that the Lord God was the author of these events, and with an exemplary trust, she waited in silence for each new act. Those events sank deeper into her soul than into the souls of the other dwellers at Bethlehem. They could not pass

from her mind. Mary was a spiritual soul, and between such souls and God there is a communion not to be made known to the world, nor understood by it. In her wondrous inner life, Mary treasured up these data, and pondered upon them. She did what perfect souls always do, linked her soul with God in the interior communion with him. She pondered and compared succeeding events with preceding ones. The wondrous events at the scene of the visitation confirmed the events at Nazareth; the events at Bethlehem added a further confirmation. The opinion is well founded that Mary gave to Luke some of the data of his Gospel. Who but Mary could have given the data of the Annunciation? of the vision of St. Joseph? of this very description of herself here given? It seems quite certain then that Luke, in seeking material for his Gospel, made use of the things that Mary had kept in her heart.

The shepherds first heard the wondrous tidings from the angel; they went up to Bethlehem and saw the verification of what had been said to them. A thing so unusual needed this ocular demonstration before it obtained full and absolute credence with the shepherds. When this was attained, they could do no less than give glory to God who had thus clearly manifested his works. The order of the event itself and of its narration is evidently intended to win men's faith.

LUKE II. 21—39.

21. And when eight days were accomplished that the child should be circumcised, his name was called Jesus, which was so named by the angel before he was conceived in the womb.

22. And when the days of their purification according to the Law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord,

21. Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

22. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ,

23. As it is written in the law of the Lord: Every male that openeth the womb shall be called holy to the Lord;

24. And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.

25. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him.

26. And it had been revealed to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.

27. And he came in the Spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom of the law,

28. He also took him into his arms, and blessed God, and said:

29. Now, O Lord, thou lettest thy servant depart in peace, according to thy word:

30. For my eyes have seen thy salvation,

31. Which thou hast prepared before the face of all peoples;

23. Καθὼς γέγραπται ἐν νόμῳ Κυρίου, "Ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται.

24. Καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, Ζεύγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

25. Καὶ ἰδοὺ, ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα ἦν Ἅγιον ἐπ' αὐτόν.

26. Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου, μὴ ἰδεῖν θάνατον πρὶν (ἢ) ἂν ἴδῃ τὸν Χριστὸν Κυρίου.

27. Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν, καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον, Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ.

28. Καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν Θεὸν καὶ εἶπεν:

29. Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥήμά σου, ἐν εἰρήνῃ:

30. Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,

31. ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν:

32. A light to enlighten the gentiles, and the glory of thy people Israel.

33. And his father and mother wondered at the things which were spoken concerning him.

34. And Simeon blessed them, and said unto Mary his mother: Behold this child is set for the fall and the rising up of many in Israel, and for a sign which shall be contradicted:

35. And thy own soul, a sword shall pierce, that out of many hearts thoughts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity;

37. And she had been a widow for about four-score and four years, who departed not from the temple, worshipping with fastings and supplications night and day.

38. And coming up at that very hour, she gave thanks likewise unto God, and spoke of him to all them that looked for the redemption of Jerusalem.

32. Φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.

33. Καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

34. Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἴδού, οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον.

35. Καὶ σοῦ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὥπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36. Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ, αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἑτὴ ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς.

37. Καὶ αὕτη χήρα ἔως ἐτῶν ὀγδοήκοντα τεσσάρων, ἥ οὐκ ἀφίστατο τοῦ ἱεροῦ, νηστεύσας καὶ δεήσασιν λατρεύουσα νύκτα καὶ ἡμέραν.

38. Καὶ αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.

39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

39. Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου ἐπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς πόλιν αὐτῶν Ναζαρέτ.

In Matt. I. 25, we explained the name and the naming of Jesus. As a male child born of a Jewish mother, he naturally came under the universal Mosaic law of circumcision. Christ came not to subvert any law. He wished not to abrogate violently the existing institutions, but to perfect them, and in an orderly manner merge them into the perfect Law. The circumcision of Christ is one more evidence that the Saviour lowered himself to man's condition, and shirked nothing that man was asked to do. It was not yet time to abrogate the circumcision of the body in favor of the circumcision of the heart; so that for this, and for the other statutes of the Old Law we find the Saviour to manifest the greatest reverence.

In the original Greek text of the 22nd verse we find that the term "purification," is referred to a plural pronoun, αὐτῶν. This plural Greek term must comprise more than the Virgin Mary. Some hold that St. Joseph is therein included, as having a joint obligation in the purification, as the reputed father of the Lord. This we can not admit. The Mosaic law, under which they were acting, contemplated not the Father. The best opinion is that the plural Greek term refers to the mother and child, being used in designating a period after which both were to present themselves in the temple; she for purification, he for consecration to the Lord. The law regarding the purification of a child-bearing woman is contained in Lev. XII. 2-8:

"Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child, then she shall be unclean seven days; according to the days of the separation for her sickness shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a

maid child, then she shall be unclean two weeks, as in her separation : and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest : who shall offer it before the Lord, and make an atonement for her ; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if she be not able to bring a lamb, then she shall bring two turtledoves, or two young pigeons ; the one for a burnt offering, and the other for a sin offering : and the priest shall make an atonement for her, and she shall be clean."

By adding the seven days of the first separation and the thirty-three days of the second separation, we obtain the forty days mentioned by Luke. This was the period for a woman who had borne a male child ; for a female child the period was eighty days. Some have believed the Blessed Virgin Mary to have been exempt from this law, which only speaks of the woman who "having received seed" shall bear a child. We believe that these look at the wording of the law in a wrong light. It was evidently intended to comprise the universality of child-bearing women, although worded to accommodate itself to what takes place in the order of nature. The object of the law was the bearing of children ; the aforesaid clause is only accidental. The real cause that would exempt Mary was the fact that she incurred no taint of child-birth in a virginal conception, and therefore needed no purification. But this was unknown, and so she in reverence submitted herself to a rite which had been ordained by God. In this visit to the temple Mary fulfilled two obligations ; first, that of her purification, and, second, that of consecrating her first-born to the Lord. The law of the offering of the first-born is contained in various places in the Old Testament, especially in Exodus XIII. 2 : "Sanctify unto me all the first-born, whatever openeth the womb among the children of Israel, both of man and beast : it is mine."

The effect of this decree was that the first-born of Israel's sons would have constituted the priesthood, but by a subsequent decree, Num. VIII. 16, Yahveh received the tribe of Levi in place of the first-born, leaving for such only the obligation of being offered in the temple. The phrase, "opening the womb," applied to the first-born, contemplates such foetus as opening a way for subsequent births in going forth from the womb. Neither is it apposite to deny that this law could apply to Christ who came forth without lesion of the virgin's womb. No law can comprehend miracles, and the object of the law was not the mode of birth, but the birth itself; hence, as a first-born, Christ was subject to the law.

The ordinary offering for a woman after child-birth, according to the law of Moses, Lev. XII. 6, was a young pigeon or a turtledove as a sin-offering, and a male yearling lamb as a holocaust. An exception was made in the law in favor of the poor. It was this provision in favor of the poor, that Mary availed herself of. She who bore the sacred relation of mother to the sovereign Lord of all things could not afford one little lamb for a holocaust for her divine son. He through whom were created all the lambs of Judea, yea all the creatures of earth and Heaven was born in condition so poor that an offering of one lamb could not be made at the purification of his Virgin Mother.

A great example is given to all men in the poverty which Jesus voluntarily embraced. What he did is the law of perfection, and those follow closest in his steps who practice a like spirit of renunciation. Poverty which is the result of lack of thrift, vagrancy, or extravagance, is no virtue; but the spirit of detachment from the goods of this world is the law of perfection.

Some believe Simeon to have been the son of Hillel and father of Gamaliel, but such opinions are merely conjectures, and of no scientific value. Certain that he was a man known to the people to be of holy life. The Messiah is here called the consolation of Israel, conformably to the prophetic declarations that he is come to comfort them that mourn. The great

sanctity of Simeon's life is adduced as the cause that God vouchsafed to him the great favor that he should behold the Lord ere he died.

Simeon was led by an impulse of the Holy Ghost working within him to come into the temple. The narrative clearly expresses a design of God put into effect towards this just man, who had grown old longing for the coming of the Redeemer. It was by the light of the same Holy Spirit that this holy old man recognized the Messiah in this suckling babe. In Simeon is given a great example of the favours that God is disposed to grant to those who are like him just and pious. Simeon speaks in his canticle as though he had been waiting in this life only for that vision. It is given; his life's work is over; the promise of the Lord is maintained. In the sweetness of the embrace of the Messiah, earth lost its interest; the divine child brought so much of the influence of Heaven with him that the old man longs to be dissolved and put on immortality. A strong conviction of immortality must have animated one who thus reposefully closes his eyes to earth, and asks to be transferred to eternity.

The testimony of the 30th verse should have moved the Jews to believe. The old man's life was known to them. They knew that the Spirit of God moved such a one, and he gives a clear emphatic declaration that the long expected Messiah was in his arms. Verily the Lord spared not motives of credibility to faithless Israel. In the 30th and 31st verses the universality of Salvation is proclaimed. What in the designs of God the extent of this universality is, we can not say; but it is certainly in comparison to the local character of the preparatory dispensation worthy to be termed universal. The relation which the Messiah was to bear to the gentile world was that of redemption and enlightenment. They were without the knowledge of the true God, and it was a most decisive point in their history when the Christ sent the light of his Gospel into the darkness of paganism. Israel was not ignorant of the true God, and the Messiah going forth from their race was their glory. True, it is a glory that they scorned and rejected, but still in absolute truth he was their glory, and Simeon speaks of what the Redeemer in se was to them. Paul frequently

endeavors to arouse the children of Israel to a just appreciation of their true glory as the race whence came Christ according to the flesh.

Our translation of the 33rd verse is based on the authority of codices \aleph , B, D, and L. Such reading is also endorsed by Origen, Jerome, Augustine, Cyril and it is found in many versions. The King James version renders the verse: "And Joseph and his mother marvelled etc." For such translation Protestants have the authority of the uncial codices A, F, G, H, K, M, S, U, V, Γ , Δ , Λ , II, and also of the Gothic, and Syriac versions and of several manuscripts of the *Vetus Itala*. It is quite evident that this reading originated out of an idea that Joseph could not rightly be called the father of the Christ. As these codices largely belong to the same family of codices, their authority can not be made equal to the great codices which bear the reading which we have adopted. The appellation of father here given to St. Joseph does not import paternity, but only that the Christ was legitimately born in the wedlock of Joseph and Mary.

Mary and Joseph both knew that the babe was the Son of God, the promised Redeemer, but the greatness of the truth in all its extent was too great for their comprehension. Hence they could do no less than wonder at the prophetic utterances of Simeon concerning the future of the child.

The address of Simeon's discourse to Mary shows the greater part that she took and was to take in the redemption of the world. The words of Simeon plainly declare the reprobation of the Jews through their rejection of Christ. That Christ should result in the ruin of many in Israel is clearly foretold in Isaiah VIII. 14, 15: "And he shall be a sanctification. But for a stone of stumbling and for a rock of offence to the two houses of Israel, and for a snare and a ruin to the inhabitants of Jerusalem. And very many of them shall stumble, and fall, and be broken in pieces, and shall be snared, and taken." See Comment. in Rom. IX. 32.

When it is said that the child would be set for the fall of many in Israel, there is not signified that the decree of Heaven was to produce such effect, but simply the inevitable effect was prophesied which was to result from the voluntary opposit

of the Jews to the Messiah. He came to save, his influence in se was salvific, but the abuse of this proffered salvation resulted in the greater condemnation of the many in Israel who rejected him. Both the dark and the bright side of the Saviour's mission are given. The Redemption was not devoid of all fruit in Israel. The "rising up," *ἀνάστασις*, here spoken of, is the positive effect of the Redeemer's influence which was not thwarted in its operation by Israel's malice. It was salvation, the new life, to effect which the influence of the Saviour always tended. Simeon simply predicts the two contrary effects which will result from the same cause, inasmuch as it is modified by the acts of the second agent. As the beneficent light of the sun brings life and vigor to the healthy plant, while it burns and destroys the plant which has a canker in the root; so the influence of the Messiah, who came that men might have life, was perverted to become an agency of greater reprobation by those who rejected him. In designating the Saviour as a sign which shall be contradicted, the language is figurative. He is called a sign, marking him as a conspicuous exponent of principles, attracting to his standard those who follow him, and being made the point of attack of those who oppose him. It makes him a centre, around which assemble the hosts of his followers, and against which are massed the hordes of his adversaries. Finally, it finds an apt application in the ages of Christianity through which the name of Christ was the symbol that divided the civilized world into two great divisions, of those who were with him and those who were against him. The prophesied contradiction to Christ is by no means to be limited to the Jews. It comprehends the whole series, starting with his public life and only to culminate when the number of the elect shall be filled.

The wording of Simeon's prophecy to Mary in the 35th verse excludes its fulfillment in corporal affliction. It evidently applies to an intense degree of mental anguish. The original term *διελεύσεται* [to penetrate through] imports a great intensity of suffering. The verification of this prophecy should not be sought in one specific event in Mary's life. It extended over her whole life. So intimately were those lives linked together that every physical suffering of Jesus became Mary's

greater mental suffering. The essence of suffering is in the mind, and it can be safely said that no mere mortal ever suffered as did Mary. To understand her suffering, we would need know her love. In her, the purest natural love that human breasts can feel was multiplied a myriad fold by the fact that her son was the Eternal God, and this she knew. The human mind can not comprehend the sympathy that existed between these two lives in the events of the life and passion of Our Lord. The culmination of her grief was his death on the cross and the desolation that succeeded. Mary's love participated of infinity and eternity, and made her who had come closest to Jesus in his love, come closest to him in participation of his sufferings.

The clause, "that out of many hearts thoughts may be revealed" does not mark the purpose of the piercing of Mary's soul. It is to be connected with all that goes before in Simeon's prophecy, and denotes the purpose of the scheme of Redemption. Christ came to prove the hearts of men. That which had characterized the ages preceding him was an ignorance of God and of the way that leads to life. This ignorance was only partially relieved by the Yahvistic law. In such a state the goodness and the evil of men's hearts were in a state of potentiality. By the comprehension of the human will God knew the heart disposed to evil and the heart disposed to good, but in the light of the Gospel men were tried, and thus it was made known who were of a good heart and who of evil. The light of the Gospel manifested the secret malice of men's hearts. The hypocrisy of the Pharisees was laid bare, the true worshippers of God were recognized, in a word, Christ presenting to man the perfect law applied a crucial test to discern the elect from the reprobate. The light of the Gospel shone upon the very souls of men and made evident both the pure metal and the dross.

The designation of the father and the tribe of Anna is given to distinguish the woman from any other. As she was a witness by the Holy Ghost of the Saviour, it was necessary that her personality should be fully and precisely determined. The enumeration of her merits is given to show why men should believe what such a one would say. The short space of her married life is set down to show the continency of the woman, who, though widowed at such a youthful age, remained a widow

to her extreme old age. Some have held that there is only here predicated of Anna a great assiduity in frequenting the temple, but not a permanent habitation therein. I hold however the opinion which sustains that Anna had entered the ranks of the women of whom mention is made in Ex. XXXVIII. 8; I. Sam. II. 22; and that she had consecrated her whole life to the service of God in the temple. The coming up of Anna at this special moment was the effect of the impulse of the Holy Spirit. What she said, though not recorded, was certainly a testimony to the Messianic character of the child.

MATTHEW II. 1—12.

1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem,

2. Saying: Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him.

3. And Herod the king having heard this was troubled, and all Jerusalem with him.

4. And having assembled together all the chief priests and the scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him: In Bethlehem of Judea: for thus it is written by the prophet:

6. And thou Bethlehem, land of Judah, art not the least among the princes of

1. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα,

2. Λέγοντες, ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

3. Ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,

4. Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται.

5. Οἱ δὲ εἶπαν αὐτῷ, ἐν Βηθλεὲμ τῆς Ἰουδαίας, οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου:

6. Καὶ σὺ Βηθλεὲμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα, ἐκ σοῦ γὰρ

Judah: for out of thee shall come a leader that shall rule my people Israel.

7. Then Herod having privately called the wise men, inquired diligently of them the time of the appearance of the star.

8. And sending them into Bethlehem, he said: Go and search diligently for the child, and when ye have found him, bring me word again, that I also may come and worship him.

9. And they, having heard the king, went their way; and behold, the star which they had seen in the East went before them, until it came and stood over where the child was.

10. And seeing the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the child with Mary his mother, and falling down, they worshipped him: and opening their treasures they presented unto him gifts, gold, frankincense, and myrrh.

12. And being warned by God in a dream that they should not return to Herod, they went back by another way into their own country.

ἐξελεύσεται ἡγούμενος ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

7. Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.

8. Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, πορευθέντες ἐξετάσετε ἀκριβῶς περὶ τοῦ παιδίου, ἐπὰν δὲ εὑρητε, ἀπαγγείλατέ μοι ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ.

9. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

10. Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

11. Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

12. Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

The name Magi seems to have originated among the peoples beyond the Tigris. The older writers make Zoroaster their founder; but as nothing certain is known of Zoroaster, we shall not spend any time in weighing these different opinions. Among the Persians the Magi were men versed in philosophy, the occult sciences, and especially in astrology. The wise men also and philosophers of the Arabs were called Magi. In determining the country whence the Magi came to adore Christ, opinions widely differ. Some of the older writers conjectured that they were from Arabia, founding their opinion on their gifts which were most likely the products of their own country. Now Arabia was famous for gold, incense and myrrh. Arabia was especially famous even with the Romans for its incense. The greater weight of authority however assigns Persia as the home of the Magi. That such men existed among the Persians, can not be doubted; the very name is Persian in origin. In the early representations in Christian art, the head-dress of the Magi is Persian. The nature of the gifts causes no difficulty. These were the products of Persia as well as Arabia. They were the things held most precious in those days, and hence could have been offered as a gift, even though Persia obtained them from other countries by commerce. Strabo testifies that many assert that the best incense is found in Persia.—Strabo L. XVI. 782. When Matthew designates them as coming from the East, he specifies no particular place. Such term signified all the vast portion of the earth towards the rising sun. It will always remain uncertain whence they came, but, in my judgment, Persia seems the most probable place. We dismiss also the poetic illusion that they were of different countries. Their words seems to denote a project that was the result of mutual conference and corporate effort, necessitating that they departed from the same point. It is a mere creation of art to represent one of them as black. They may have all been black or all white, but as they most probably were of the same country, a difference in color seems scarcely admissible.

The number three seems the traditional number of the Magi. The basis however of the tradition seems to be very weak. It is not found in the works of any writer who goes back near enough to their epoch to merit any credence. In fact, in such

a detail the Fathers are of no worth. It seems quite certain that in the turbulent times that succeeded that event, the detail of the number of the Magi was lost sight of, and we have only the conjectures of men who can know no more of it than we do. In certain representations of the adoration of the Magi we find two, in others four, and even six. The older Syrians placed the number of the Magi to be twelve. The number three seems to have originated in the threefold number of the gifts that they offered. It was commonly believed that one brought gold, another incense, and the third myrrh. This also is without warrant. It seems more probable that all, whatever their number, brought some of all these precious gifts. I am disposed to believe that they were in number more than three. Men in those days, setting out on such a journey, usually collected themselves into caravans of several persons. We are not aware who first designated the Magi by proper names. Traces of these names are found in the ninth century; and after the twelfth, they are quite common. Caspar, Balthasar, and Melchior are the names given them. It cannot be doubted that these names are the pure invention of some one. A more important question now presents itself, to determine whether or not the Magi were kings. The vulgar opinion of our day invests them with the regal dignity. Our children are taught by word and by rude representations that they were kings, and yet this opinion is devoid of any foundation, and is rightly rejected by Patrizi, Knabenbauer and others. In the first place, the people of the East of that day invested a king with a sort of sanctity. Now had the travellers from the East been kings, Matthew would certainly have told us so. It was his design to show the Jews the honor that was paid the Messiah by the distinguished men of other lands. He would not, therefore, have omitted to mention the regal dignity of these, were they in that grade. He calls them Magi, and only Magi, and this alone excludes the character of kings. Nay more, as they most probably came from the same country, they could not have all been kings. An objection is made that the fulfillment of the prophecy which the Church appropriates to Epiphany would not be verified, were the Magi not kings. This prophecy is taken from the

LXXII. Ps. (Vulg. LXXI.) and read thus: "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts."

Upon examination, this very text becomes an argument against the kingly character of the Magi. In the first place, had this visit fulfilled that prophecy, Matthew would have told us so. He never omits an occasion to point to events in the life of the Messiah which fulfilled prophecy, and he would not have left this important event go unnoticed. The words of that psalm relate primarily to Solomon; to the extension of his kingdom, so that the kings of Arabia and the far East paid him tribute. Of course, Solomon was a type of Christ, and the words mean in a typical sense the universal spread of the kingdom of the Christ, but the adoration of the Magi as a specific event is not contemplated in them in either their literal or typical sense. It is only, then, by a species of accommodation that the Church applies this text to Epiphany. In the early representations of the Magi in the catacombs and basilicas they always appear with the Persian head-dress, never with the insignia of royalty. Hence we conclude that it is erroneous to give the character of kings to the Magi.

A discrepancy exists between the Greek and the Latin of the Vulgate in this first verse. The Greek codices quite generally have *τῆς Ἰουδαίας*, corresponding to Latin *Judææ* which was corrected by Jerome to *Juda*. He declares that the *Ἰουδαίας* is an error of the copyists, and that he believed that the Evangelist wrote *Ἰούδα*. The difference between Judah and Judea is this: Judah designated the posterity of Judah, one of the sons of Jacob, and also their tribal territory. Judea was a word of later formation. It seems to have signified a territorial division which succeeded to the overthrow of the ancient landmarks of the tribes of Israel and Judah in their respective captivities. In the captivity it designated the land of the Jews, and was applied to the country which was reclaimed by the Jews after the restoration under Cyrus. This included the tribal territories of Judah, Benjamin, Dan and Simeon. Later however the term extended its signification often to the whole of Palestine, and frequently in the Gospels all Palestine is thus designated. Notwithstanding this general signification, the

term had a specific import designating the province of Palestine south of Samaria extending from the Jordan to the sea. Now I am inclined to think with St. Jerome that Matthew wrote in his original יהודה, which either the Greek translator or the first copyists translated by Judea. At all events, the specific territorial division of the tribe of Judah is thereby signified. Christ was to come of Judah, in conformity with the prophecy of Jacob, and Matthew's intention is to show that Bethlehem was of that tribe. Inasmuch as Bethlehem was an obscure village, and there was another Bethlehem in Galilee, it was necessary to designate the Bethlehem of the nativity by adding the tribal territory in which it was located. We see in every fact and detail of the Incarnation the voluntary self-abasement of the Son of God. He is conceived in the womb of one of the poorest maidens in poor despised Nazareth; he is born in the obscure village of Bethlehem, the least of the villages of the tribe of Judah; and in his birth he is deprived of even the shelter of the wretched hamlets of that mean village. He, by whom the silver and the gold were created, is denied the shelter of the hovel of Bethlehem; he who holds the universe in the hollow of his hand, must seek shelter in a stable, and lie on the straw.

We next turn our attention to the wondrous star that made known to the Magi the new-born king of the Jews. It is useless to wade through the maze of opinions that have been advanced on the nature of this star. The data of the Gospel are few and simple. Upon these we must build our opinion, and in this we are aided little by the conjectures of others. In the first place, we can not admit that this star was one of the heavenly bodies that by any certain conjunction appeared in the heavens at that time. We wish by this declaration to exclude meteors, fixed stars, and planets. This we hold certain from the words of the Evangelist. In the ninth verse we read: "— and behold, the star which they had seen in the East went before them, till it came and stood over where the child was." Now it is impossible that any heavenly body having its orbit or place in the *cælum stellatum* should act in a manner to justify these words. That the star might be said to precede them, it must have been close enough to the earth that by its course it should

guide them onward. Again, its motion must have been a real moving southward from Jerusalem to Bethlehem, and it must have been so close to the earth that the body could be discerned as really moving from Jerusalem to Bethlehem. These things are impossible in the ordinary heavenly bodies. The nearest of the heavenly bodies to this earth is her satellite the moon. Now it would be impossible, to guide a man from Jerusalem to Bethlehem by the sensible movement of the moon without taking it out of its orbit. But one will say: "Could not he who created the heavenly bodies command them at will?" Assuredly; but in that case they would cease to be ordinary heavenly bodies; and, as miracles are not to be multiplied without necessity, we believe that there was a wiser way than to command one of the stars of heaven to leave its fixed place to guide men to the Redeemer at Bethlehem. That which finally and conclusively excludes the theory that the star of Bethlehem was one of the ordinary heavenly bodies is the declaration of Matthew, that it stood over where the child was. Therefore it must have been so close to the earth that in stopping, it distinguished the particular habitation of the Holy Family. Now let us look at this matter in a practical way. Let us represent to ourselves that we are seeking a certain habitation in some small village, and that God should deign to show us thither by a star. We can readily see how close that star must be to the object of our search. A star must be close to the earth to point a village; closer still, to distinguish a certain dwelling in that village. Resting on these sure foundations, we believe that the star of Bethlehem was a created light of great brightness, called into being by the omnipotence of God for this express purpose; that the whole visit of the Magi was directly ordered by God; and that this light obeyed the mandates of its Creator in moving at such a distance from the earth that it was a sure guide to the wise men of the East in finding the child at Bethlehem. A strange question now arises concerning this star. Was it visible by day as well as by night? Was the journey to Bethlehem undertaken by day or by night? To this we can give no positive answer. We conjecture however that it was only visible by night, since the appearance of so strange a phenomenon by day would have aroused a commotion among

the people that Matthew would have mentioned. Bethlehem is less than five English miles south of Jerusalem. I believe that the Magi set out at early eventide from Jerusalem; that as they neared Bethlehem, the darkness fell, and the stars came out, and the star of the Messiah appeared close to the earth, moving towards the village, where it stood close over the low roof of the temporary home of Jesus, Mary, and Joseph.

We next take up to consider the place where the Magi first saw the star. The phrase "in the East" has been referred by some to the "we have seen," as though it marked the place in the heavens where the star first appeared to them. This we dismiss at once as improbable. It would be absurd to suppose that a luminary that betokened an event that happened in Judea, which to them was the western world, should appear in the eastern hemisphere of the sky. Naturally the star would appear over that portion of the earth towards which they were moved to journey. We believe then the phrase "in the East" establishes the location of the subject who saw, and we believe that it designates the place where the Magi were when they saw the star. I think it probable that the star appeared first high in the heavens, shining with great brilliancy in the direction of Judea. The Magi were thus moved to journey to Jerusalem, the great centre of the Jews. The situation in the heavens of the star in its first appearance was different from that which it assumed when leading them to the house at Bethlehem. It must first have appeared high in the heavens; otherwise it would have been invisible to the distant Magi. As its sole function was to guide them to the Messiah, its course was directed accordingly. As to the time of its appearance, everything points to the very night of the birth. On that night the Omnipotent Father announced the temporal birth of his son to the shepherds, representatives of the Jews, by angels; to the Magi, representatives of the gentiles, by a great light, symbolical of that light which should be spread abroad by the Gospel to the people who sat in darkness and in the shadow of death.

A question of considerable importance now arises to determine how from the appearance of the star the Magi arrived at the conclusion that it indicated the birth of a king of the Jews. Very difficult it is to give response to this

question. To answer it, some have recourse to the prophecy of Balaam, Num. XXIV. 17: “—there shall come a Star out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.” They believe that this prophecy was known in the East, and that, at the appearance of the star, the learned Magi rightly judged that a king had been born in Jacob. I believe that this theory is utterly untenable. It is rejected by Knabenbauer, and rests on no good intrinsic basis. In extrinsic authority the opinion is rich. It is defended by Origen, Ambrose, Jerome, Rhabanus Maurus, Paschasius, Bede, Euthemius, Theophylactus, Albertus Magnus, St. Thomas, Tostatus, Dionysius the Carthusian, Maldonatus, Jansenius of Ghent, Cornelius a Lapide, Lamy, etc. Its improbability is evidenced by many things. In the first place, it demands a greater knowledge of the sacred books of the Jews than the pagans of that remote day could well have of them. Again, the prophecy in no way related to the material star of Bethlehem. It referred to Christ, but would have been equally fulfilled had no material star appeared. Moreover, the certainty manifested in the words of the Magi is greater than could have resulted from the data of the prophecy. Finally, if their knowledge was based upon the knowledge of the prophecy, why is not some mention made of it either by themselves or by St. Matthew?

A second opinion, advanced by Knabenbauer, is that from the captive Jews, the prophecies of Daniel, the Greek version of the Scriptures, and the Sibylline oracles, the knowledge of the expected Messiah had been made known in the East. This opinion has less than the other in its support. In the first place, granting such a knowledge to the Magi, how should they know that the star appearing in the heavens made known his birth? Nowhere in the Holy Books did God promise that such should be the portent of the birth of Emanuel. A greater knowledge of the Holy Books was spread through Judea and Egypt, and in other lands where the Jews were dispersed, and why was not some other ones guided to Jerusalem by the heavenly phenomenon? Much more reasonable is the opinion of St. Augustine, St. Leo and St. Chrysostom. As they are all equally explicit, let us hear Augustine, Sermon. CCCLXXIV.:

“Why did they come? Because they saw a mysterious star. And how did they know it to be the star of Christ? They could see the star; but could it speak and say to them: I am the star of Christ? Without doubt, therefore, not thus, but by some revelation it was made known to them. * * * They saw a marvelous star. They wondered. They inquired, without doubt, of what significance was the new and wondrous sign, and they learned by means of angels, or by some revelation of God.”

The very fact that they were Magi, men given to the study of the stars, seems to point that they received their knowledge of the new-born king from astrology. Now we know that astrology in itself, as determining the destinies of men and events of history, is vain and worthless. Therefore, if such science points out any event, it must be by the cooperation of an intellectual agent working through it. So it was with the Sibyls and oracles. The demons manifested things that came within the limits of their knowledge through these agencies. I believe firmly then that some intellectual cause working through astrology revealed to the Magi the birth at Bethlehem. But who was this cause? Was it the demons thus permitted by God to give a testimony of the King of the Jews, as they afterwards did of his divinity, when they were driven out of the energumens? There would be nothing absurd in this opinion. Without approving the superstition of astrology, God could allow the demons to make known things, which in his providence he wished men to know. The witch of Endor by magic art raised the spirit of Samuel at the request of Saul. This could not have been without the permission of God. St. Augustine seemed to think that God's angels interiorly taught the Magi the signification of the new star. Even in this view God would, in a certain sense, have made use of astrology to conduct the Magi to Christ. In a word, we may safely say that God in some way brought it about that astrology made known to the Magi of the East the birth of the King of the Jews.

Another question which arises out of the narration is whether or not the star was visible to the Magi in their journey towards Jerusalem. Maldonatus affirms that the star served as a guide to the Magi in their journey westward. This we deny

on the following warrant. The Magi, being come to Jerusalem, declare that they had seen the star of the new-born king in the East, and had come to adore him. These words become meaningless, if the star was in constant view in the journey to Jerusalem. Again, Matthew speaks of the star going before them, as they neared Bethlehem. This would not be well said, had it gone before them in the whole journey. Finally, the ninth verse apodictically precludes the vision of the star in the journey to Jerusalem. This verse clearly states that the star which they had seen in the East, and which had been lost to view in their journey to Jerusalem, now broke on their vision to guide them to the habitation of the Christ. This is confirmed in the 10th verse, where it is stated that: "Seeing the star, they rejoiced with a great joy." That is, the reappearance of the star, which, long before appearing in the East, had moved them on their journey, now caused them joy as betokening that the object of their search was near at hand. Such seems also conformable to the wise designs of God. A star of great brightness had appeared over Judea. By the aid of their science they learned that there had been born a king to the Jews. They set out for Jerusalem the centre, thinking that once there they will find him whose birth the star augured. There was no need of the continual appearance of the star. Sufficient data had been given to guide them to Jerusalem, and it was in the design of Providence that they should go to Jerusalem. The Messiah was to be of the Jews, and therefore in the chief city of the Jews men should seek him. Again, in the visit of the Magi a great proof was given to Judah that the Messiah had come. God sent into the very center of their social and religious life a testimony that the humble Babe of Bethlehem received the homage of the learned and mighty from distant lands.

We see in this visit of the Magi first to Jerusalem how the natural ways of men accomplish the designs of God. It was natural that the Magi should seek the king of the Jews in the city Jerusalem, the centre of Jewish life, and by this was accomplished the decree of Heaven, for the causes above mentioned. When, at length, they set out for Bethlehem, it was necessary that the star should appear again to distinguish the particular habitation of the Christ, and this was done.

Herod the Great was an Idumean, who had obtained the kingdom by intrigue and bribery, and who held it from the Romans by largesses of gold. He trembled at the announcement that a king had been born of the Jews. Interpreting the kingdom of the Messiah in that carnal sense, common to the Jews of his time, he feared that this king would wrest from him the sceptre of his tyrannical power. He understood perfectly that this king was the Messiah, as his action in assembling the priests and scribes manifested that he doubted not that it was the Messiah whose star the Magi had seen. He did not understand rightly the Messiah's mission, but this he must have known that he was of God. But crime had crushed out of his heart all reverence of God. Perhaps even the belief in the Almighty had died out of that criminal heart. At all events, his thoughts at the news are both disturbing and bloody. He looked on the new-born king only as a rival, who might thrust him from his regal seat, and murder entered into his plans. In asserting that all Jerusalem was troubled with Herod, Matthew implies a participation in his alarm. There is no evidence of any popular joy that the Christ is born. Religious decadence had proceeded so far with the Jews that the real supernatural nature of the Messiah was lost sight of. They looked only at the political significance of the event. Some doubtless hailed the advent of Israel's king with satisfaction, thinking that soon Israel would be restored to her pristine splendor, as in the days of Solomon; others, perhaps, took part with Herod in his opposition. Nothing betokens the sentiments of heart that the Messiah should have awakened in the hearts of his people. Already we see evidences that "he came unto his own, and his own received him not."

It is not easy to determine just what Matthew means by the "chief priests" *ἀρχιερεῖς*. Patrizi, *De Evangeliiis*, Lib. III. Diss. XIX., clearly establishes that among the Jews the high priest was one, and held office for life unless deposed. Hence the chief priests can not mean several high priests. It is true that the polity of the Jews had drifted away from its old traditions, and there was much disorder in the priesthood; still as the words of Matthew seem to imply a considerable number, it can not be restricted to those who were properly called high priests.

Omitting many opinions that have been advanced on the subject, we believe the most probable opinion to be, that either they were the heads of the twenty-four families, into which the priests of Aaron's line were divided in that day [Luke I. 8], or they may have been an order or rank of the priests that came into vogue in those later days, into which rank only those held in especial esteem for age, wisdom, or social station, were admitted. At all events, it signifies the chief ones among the priests. The scribes סופרים occupied among the Jews a position similar to that of the *Notarii* among the Romans. The whole life of the Jewish people, social, civil, and religious, was ordered according to the Mosaic Law. The scribes were the lawyers of the people. Their function required an intimate knowledge of the law; hence they are here called in consultation with the priests by Herod.

There is no hesitancy in the answer of the priests and scribes. They well knew that the Christ was to be born in Bethlehem. The prophecy which they adduce is found in Micah V. 2. The original of Micah reads thus: "But thou, Bethlehem Ephratah, art little among the thousands of Judah: out of thee shall he come forth unto me that is to be ruler in Israel, and his going forth is from the beginning, from the days of eternity."

Many attempts have been made to explain the discrepancy between Micah and Matthew. The prophet calls Bethlehem "little," while the Evangelist asserts the exact contrary. Some have tried to give forced meaning to the terms. Others have placed a mark of interrogation after the first member of the sentence in Micah. Patrizi, following John Chrysostom and Jerome, asserts that the priests and scribes erroneously quoted the prophecy, and that the Evangelist simply relates their words without approving their error. All these attempts seem violent, and are unnecessary for the harmony of the two sacred writers. We hold, therefore, that the prophecy was correctly adduced by the priests and scribes, and that Matthew brings it forward as one of the data for the Messianic character of the Babe of Bethlehem. We shall first, therefore, endeavor to glean the real meaning of the prophet, and then pass to consider its sense in Matthew.

First, therefore, we hold that the sentence of the prophet is not interrogative but declaratory in form, and though it seems at variance with Matthew, it means the same. The prophet is drawing an antithesis. He is heightening the glory of Bethlehem by contrasting it with its humble rank. Micah's prophecy is equivalent to the following: "Thou, Bethlehem Ephrathah art reputed by men to be of low rank among the thousands of Judah. But thou art not so, for out of thee shall come forth he who shall be the ruler of Israel." Now it is probable that Matthew did not attend to the exact words of the priests and scribes. How could he have known their exact phraseology? But, knowing that they brought the authority of Micah to substantiate the birth of Christ in Bethlehem, he quoted the prophecy freely, giving us its real import, though differing in words. Micah wished to extol Bethlehem in his prophecy. In this design, he contrasts its political and numerical weakness with the great glory that should accrue to it from the birth of the Christ. The leading thought is that it was great though seeming humble. The first clause serves only to intensify this leading thought. Matthew changes somewhat the wording of this subordinate clause, so that the leading thought shall become simple, more unified. We can illustrate this by an example. If a man, meeting St. Francis, while he was yet on earth, should have said: "Verily thou art the poorest of men, and thou possessest an infinite treasure;" and another should say: "Verily thou art not poor: thou possessest an infinite treasure," both these men would have said the same thing in different words. There is in both a contrast between the seeming condition and the real condition. So it is with Micah in the hands of Matthew. The Evangelist draws the conclusion from the implied premises, and lays special stress on Bethlehem's real greatness which was hidden beneath its mean and humble condition. The prophet, by asserting the mean condition which Bethlehem had in the estimation of men, as a preface to the declaration that it should be the birthplace of Emmanuel, really by contrast asserts its greatness. Matthew in simpler phrase asserts the same. The signification of the phrase, "little among the thousands of Judah" is that the little village was not of importance enough to be

considered one of Judah's cities, and have a chief, and sort of corporate government. A thousand inhabitants was a round number often used indefinitely. Here it signifies that number of inhabitants requisite to form a village under its local chief. The Greek text of Matthew has *ἐν τοῖς ἡγεμόσιν*. This may be accounted for in two ways. Either the Greek translator of Matthew mistook the *בְּאַלְפִי* from *אַלֶּפֶת*, a thousand, which Matthew quotes from Micah, for *בְּאַלְוִי* from *אַלֹּוֹם*, a leader; or the village assembling its inhabitants is personified as a leader assembling his men.

In the original prophecy the divinity of the Messiah is clearly declared: "—his going forth is from the beginning, from the days of eternity." This clearly refers to the eternal generation of the Word from the Father.

Herod now meditates the murder of the infant, and proceeds with a murderer's stealthiness and secrecy. He wishes to exterminate the Christ before he becomes known to the people. The city of Jerusalem is aroused, and he wishes to remove his supposed rival, before they can have time to realize the wondrous event, or go over to the new-born king. His reason for inquiring concerning the exact date of the apparition of the star, was that he might thus ascertain how old the child was at that present time. It is clear that he was then making the plans of the terrible massacre that he afterwards wrought.

Herod is cautious to conceal his real design from the Magi. He recognizes that they are seeking Christ to honor him, and his own horrible plot must be cloaked under the same pretext. The clause: "—sending them into Bethlehem," signifies more than a mere command to go to that village. Taken in its context, it signifies an actual journey to the village, undertaken in conformity with Herod's mandate. Had they, after leaving Herod, journeyed to another place, the Evangelist would have told us such an important detail. We hold then for certain that the Magi found the Christ in Bethlehem. Were it not so, the whole narrative would become absurd, the prophecy would lose its point, and Matthew's words would become misleading. We say this here to preclude an opinion, with which we shall deal later, which places the Epiphany at Nazareth.

Several questions arise out of the 11th verse. In the first place, the error of the opinion which places the adoration of the Magi in the stable is clearly proven. Matthew clearly says that they entered a human habitation, *ἐλθόντες εἰς τὴν οἰκίαν*. Though forced by the approaching night to seek shelter in a stable in the night of the nativity of Christ, it is absurd to suppose that the Holy Family remained there for any considerable length of time afterwards. However humble it was, at least they were sheltered in a human habitation at the date of the adoration of the Magi.

It is not by accident that the name of Mary is mentioned here. She was associated with her divine son in this great honor, as she has ever been in the adoration of the Universal Church. She participated in that honor, for the honor of the son is reflected upon the mother.

A slight textual divergence exists here between the Greek text and the Latin Vulgate. All the Greek codices have *εἶδον*, "they saw;" where the Latin Vulgate has "invenerunt." All the old versions agree with the Greek, and we feel persuaded that it is the true reading, but the meaning in both readings is substantially the same. An opinion quite generally adopted by the Fathers asserts that the Magi recognized the divinity of the Christ. This does not mean that they clearly understood the hypostatic union and mission of Redemption, but they certainly did recognize that the Babe of Bethlehem was not of common worldly origin. This is evidenced by many things. The miraculous star, together with the knowledge that they had received from some supernatural source concerning its signification betokened that it was not a common mortal that was born. Again, they would not have set out from that distant country to see a babe who was merely to be a ruler of a people whose political importance was so slight. Moreover, no marks or accompaniments of royalty surround the babe. No courtiers watch at his couch, no pages wait on him; they see him in a poor, mean habitation at Bethlehem, and, yet they pay him all the honors of a king. Finally, the knowledge they received at Jerusalem, corroborated by the reappearance of the star, taught them that the babe was of divine origin. We can go no further. It remains uncertain, and no search will make

us know, whether or not they recognized that he was the Son of the Eternal God, sent in a hypostatic union to redeem man. Were I to manifest my own opinion, I should hold that their knowledge was vague as to the real nature and mission of the Messiah. That they believed him to be a being of divine origin, may not well be doubted, but we are not informed whence they could have received the full knowledge of the mystery of the Incarnation. Of course, God in some miraculous way could have taught them the nature and mission of Christ; but we know naught of this. While we fully recognize that the Magi held the child to be of divine origin, we do not rest such belief on the adoration of him by the Magi. The Latin translates by "adoraverunt" the *προσεκύνησαν* from *προσκυνεῖν*, the Greek equivalent of the *שָׁתַּחוּ* of the Hebrew. This term in Hebrew signifies the prostration of the body, which Orientals offered to kings and superiors. Such reverence given to mere men is recorded in many places of the Old Testament: Gen. XXVII. 29; XXXIII. 3; VI. 7; XXXVII. 7; XLII. 6, etc. Hence the term of itself does not import divine adoration. However, as we already hold that the Magi believed the child to be of divine origin, this act was, in fact, divine adoration. We can say truthfully that they adored him because he was recognized to be of divine origin; but the inference would be wrong, that because they exhibited to him this prostration, therefore he was recognized in his divinity. Equally futile seem the arguments sought from the nature of the gifts offered by the Magi. Knabenbauer and others hold that the Magi recognized the divinity of Christ since they offered incense to him, which was only offered to God. Many of the Fathers see in the gift of gold the recognition of his regal character; in the frankincense, a recognition of his divinity; and in the myrrh a recognition that he was mortal man, and must die. It is one thing to believe a thing, and another to believe to find in everything arguments to prove it. I believe that the Magi recognized in some measure at least the divinity of the child, but I can see no argument for such truth in the nature of the different gifts brought by them. In the first place, if incense were offered him as a religious ceremony, that is,

burnt in his honor, the act could be rightly called latria, but no such thing was done. The Magi, following the custom of their times, going to visit a king, brought with them presents of the things which the men of those nations appreciated most; and they gave them to the new-born king. Gold has always been prized in the commerce of mankind; the frankincense is a gum which on burning yields aromatic fumes. The fine qualities of this gum, known to the ancient Orientals, are unknown in modern commerce. The chief uses of this gum were in religious services, but inasmuch as all eastern nations thus honored their divinities, it was very precious, and considered a fitting gift for a king. Of myrrh we know less. It seems to have been an aromatic gum resin used in making ointments for the body, and for embalming. The finer kinds of it were very precious. The etiquette of the times demanded that one visiting a king should bring him presents, and these were the most precious articles of commerce, and therefore selected as the Magi's gift to Christ. As it was to be a regal gift, there must have been a considerable quantity of these gifts, and their value must have been considerable. The Gospel narrative is silent as to what use was made of these presents. Everything seems to indicate that they were accepted by Christ. The frankincense and the myrrh may have been sold, and their price, together with the gold, may have supported the Holy Family in their flight to Egypt and their sojourn there. At all events, we cannot believe that this gift raised the Holy Family from a condition of poverty, since the subsequent life of the Christ reveals that his life was spent in that station of life in which he had voluntarily been born.

Divine Providence intervened to frustrate the plans of Herod. The Redeemer's hour was not yet come. How weak are the designs of poor puny man who dares to machinate against the Almighty God! How often man mistakes the forbearance of God in not showing forth his power, as an evidence of man's own importance!

Herod was ready upon receipt of the intelligence of the Magi, to proceed to Bethlehem, and take off the child. God either by an angel, or a direct communication from himself through the medium of a dream, moved them to defeat the project of Herod.

With this going back to their country the Magi pass out of history. Concerning their subsequent history, neither the Gospel nor any other authentic data tells us aught. Did they believe with a divine faith in Christ the Redeemer! Did they afterwards receive the Gospel and baptism from some Apostle! We can not answer. A supposititious work which appeared in Spain in the 16th century, under the name of the Chronicon of Dexter the bishop of Barcelona, under Theodosius the Great, contains the martyrdom of the three Magi. The testimony appears in the form of a martyrology and read thus: "In Arabia Felix, in the city of Sessania of the Adrumeti, the martyrdom of the holy kings, the three Magi Gaspar, Balthassar and Melchior who adored Christ." This testimony is a Spanish legend, and merits no credence. However, a tradition existed that the Magi were martyred for the faith, and that their bodies were first venerated at Constantinople; thence they were transferred to Milan. When Barbarossa overthrew Milan, these bodies were taken to the great dome of Cologne, and there they are venerated to-day. It is not in my mind to either deny or approve this belief. But certain it is, that it is in no way made a part of Catholic faith.

MATTHEW II. 13—23.

13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a vision in sleep saying: Arise and take the child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the child to destroy him.

14. And he arose, and took the child and his mother by night and departed into Egypt;

15. And he was there until the death of Herod: that it might be fulfilled which the

13. Ἀναχωρησάντων δὲ αὐτῶν εἰς τὴν χώραν αὐτῶν, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη τῷ Ἰωσήφ λέγων, ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι, μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

14. Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,

15. Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προ-

Lord spoke by the prophet, saying: Out of Egypt have I called my son.

16. Then Herod, perceiving that he was mocked by the wise men, was exceeding angry, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremiah the prophet, saying:

18. A voice in Ramah was heard, weeping and great lamentation, Rachel weeping for her children; and she would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of the Lord appeareth in a vision in sleep to Joseph in Egypt, saying:

20. Arise, and take the child and his mother, and go into the land of Israel, for they are dead who sought the life of the child.

21. And he arose, and took the child and his mother, and came into the land of Israel.

φήτου λέγοντος, ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

16. Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς καὶ κατωτέρω κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

17. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος:

18. Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων:

20. Ἐγερθεῖς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

21. Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ.

22. But having heard that Archelaus reigned in Judea in the room of his father Herod, he was afraid to go thither, and being warned by God in a vision in sleep, he retired into the parts of Galilee :

23. And he came, and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene.

22. Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν, χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.

23. Καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

A question of some importance now arises to determine when to locate the visit of the Magi in the events of Christ's infancy. The opinion of St. Augustine was that the adoration of the Magi took place on the 13th day after the nativity. This opinion is also defended by St. Thomas, Tostatus, Maldonatus, Jansenius, Baradius, and Lapide. Suarez calls it the more common opinion. The tradition of the Church evidenced in her liturgy seems to be in conformity with this opinion, and yet the objections to it render it absolutely impossible. In the first place, Luke informs us that Mary presented herself in the temple for purification according to the law of Moses.—Luke II. 22. That law commanded that the mother of a male child should present herself in the temple forty days after her delivery. Neither may we believe that the purification was delayed, for Luke tells us that when those days were finished, the purification took place. Certainly had grave reasons necessitated its delay, he would not speak thus. Had it been delayed, the law would in a measure have been broken, and Luke's language would lose all significance. We must believe then that the Holy Family were in Jerusalem forty days after the birth of Jesus. This alone excludes absolutely that the adoration of the Magi took place before the purification. At whatever date we place it before the purification, there would not be sufficient time for the Holy Family to journey to Egypt, await there the death of Herod, and return again within forty days. The words of the angel signify that the exile in Egypt

shall occupy some considerable time. As it was a fact directly under the guidance of divine providence who foresees the future as the present, the flight to that distant land would not have been moved, were it to be for only a few days. Commentators differ much concerning the chronology of that time. Patrizi defends that Herod died in the year 750 A. U. C., and by his calculation, Christ would have remained in Egypt a little over two years. Others extend it to seven, and even to eight years. All is uncertain; but evidently the period could not be less than two years. Hence we conclude that the opinion that placed the adoration of the Magi on the thirteenth day after the nativity, or, in fact, any time before the purification is devoid of any probability. In placing it after the purification we are met by a serious difficulty from Luke. It seems to result from his narration that after the purification the Holy Family returned to Nazareth. Thus he writes II. 39: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." Hence it would result that the adoration should take place in Nazareth, contrary to what we have deduced from Matthew's description of the event. Many things have been written on this vexed question. Patrizi believes that the adoration did really take place at Nazareth. As this is plainly against the account of St. Matthew, we can not subscribe to it. Among the other solutions, two only merit consideration. First, that the adoration took place after the purification, we consider a certain opinion. We have only therefore to reconcile such event with the account of Luke, and locate its probable date. Tatian, Eusebius, Epiphanius and St. Jerome are of the opinion that the adoration of the Magi was some time after the presentation. The Christian art of the first ages seems to substantiate such opinion. For in the adoration of the shepherds, the old images represent a baby; while in the adoration of the Magi, the Christ appears as a child of some years' growth. To reconcile this opinion with Luke, Cornely believes that, after the purification, the Holy Family first went to Nazareth, and then, having settled their affairs, they returned to Bethlehem where they were visited by the Magi. That the flight took place from Bethlehem, is confirmed from the fact that, in returning from

Egypt, they first are minded to go to Bethlehem, and only think of Nazareth after the admonition of the angel. This certainly shows that the home that they had left in their hurried flight was at Bethlehem. This opinion is probable, and affords a good solution of the difficulty. It places a lacuna in the account of Luke in the II. Chapter, between the 39th and 40th verse, and inserts therein the entire Second Chapter of Matthew. Such lacunas are common in all the Evangelists. St. Luke wishing to treat of the boyhood of Christ immediately following his presentation in the temple, omits the flight into Egypt and the slaughter of the innocents, and passes from the presentation to the life at Nazareth. Without venturing to deny the opinion of Cornely, I prefer to place this lacuna in Luke in the 39th verse itself. I would place the whole Second Chapter of Matthew after the first member: "When they had performed all things according to the law of the Lord," and before the second member: "— they returned into Galilee, to their own city Nazareth." The "when" here does not, in my judgment, signify the immediate succession of one event upon another. It simply marks the transition of Luke from the description of the purification to the life at Nazareth. He simply says that the life at Nazareth was subsequent to the fulfillment of the law in the temple. Such mode of expression is not surprising in the Evangelists, who paid small heed to chronology. The chronology of the Testament did not save the world. It was the saving truths that were important, and these they connect in a general way without critical attention to fixing of time. The sentence of Luke therefore is equivalent to this: They performed all things according to the law, and returned to Galilee. He connects two events without attention to the intermediate events, concerning which he did not wish to speak. This opinion has this in its favor over that of Cornely, that, while the lacuna is no more violent here than where he places it, the journey to Nazareth and return to Bethlehem is spared.

In the 15th verse we see that Joseph as the head of the family is informed of the impending danger and bidden flee. A man less according to the heart of God than Joseph might have complained, and lost faith in God's promises, from the fact

that the marvelous child who was of the Holy Ghost, and who was to save Israel is forced to flee for his life. But Joseph was a man that obeyed God without questioning. Before him lay the hardships of travel into an unknown country, and the privations of exile, but the Lord had spoken, and he did not reason why. How many would have said: "Can not God avert this danger without sending us into this far country?" Not so with him who was chosen to be the custodian of the Christ. The reasons why Christ chose to submit to this flight must be of those which moved him to accept all the other humiliations; which moved him to lay aside his power, and submit to man's cruelty to save man.

Bethlehem is distant less than six Roman miles from Jerusalem. Now certainly the commotion at Jerusalem would have moved many to go to see the wondrous child, had there been time. The narrative seems to imply that the greatest haste was used in the flight. It seems impossible that a day intervened between the coming of the Magi to Jerusalem and the flight to Egypt. Herod would not wait that long without moving. We believe that the order of events was as follows. The Magi arrived at Bethlehem at evening. After the adoration they sought repose, and received the communication in a dream not to return to Herod. Moved by this, they arose and hurriedly set out, and by another route before the night was far spent. Then Joseph is warned, and also sets out on the same night very soon after the departure of the Magi. The preparation for the departure of the Holy Family was not impeded by attention to their possessions; they had little to take with them in their journey. Some Fathers have recognized the Providence of God in providing by the gifts of the Magi the means to support the Holy Family in their journey. God keeps from Joseph the length of his sojourn in Egypt: he was told enough for his guidance, and the rest of the future was veiled from his eyes. Concerning the prophecy that is fulfilled in the return from Egypt, Fathers and commentators are not of one mind. The prophecy is taken from Hosea XI. 1, and in the original reads thus:

“Israel was my child, and I loved him, and called my son out of Egypt.” To understand this prophecy, we shall first explain its literal signification, as it appears in Hosea, and then pass to its typical signification, as it is used by Matthew. In the first place, there is a discrepancy here between the Septuagint and the Hebrew of Hosea. In the translation of the Septuagint it is: “Out of Egypt I have called my sons.” Matthew evidently follows the Hebrew. Jerome, coming to this passage, when making the Vulgate from the original Hebrew, triumphantly challenges his detractors to find the passage quoted by Matthew in the Greek Scriptures. A feeble attempt might be made to find the quotation in Num. XXIII. 22, but an examination of the two passages must point to Hosea, especially as Matthew speaks of the word of a prophet. We must either suppose a critical error on the part of the seventy, or a subsequent error brought into the text by those who copied or amended the text. The literal signification of this prophecy applies to the bondage of Israel in Egypt. God declares thereby that he loved Israel with a peculiar love, because Israel was bound to his service by the solemn treaty of Abraham; hence, Israel enjoyed a special providence of God. As a resultant of that peculiar love, God brought Israel out of bondage, and this is mentioned in the second clause, wherein Israel is called the son of God. This appellation of Israel is not confined to Hosea. In Exod. IV. 23; Is. I. 2; Jer. III. 14; XXXI. 20, Israel is called the son of God. The literal sense of Hosea is clear, but difficulty arises in applying these words to Christ. Eusebius, Tostatus, and others have denied that the last clause of the prophet’s words applied in their literal sense to Israel. They contended that the prophecy related solely to Christ. This opinion has now become quite obsolete, as it does violence to the words of the prophet. Rationalists and Protestants in general hold that the Evangelist accommodated the text spoken of Israel to Christ. This also we cannot receive. Matthew declared that the prophecy was fulfilled in Christ. Now if prophecy can be said to be fulfilled by a mere accommodation, the prophetic basis of the New Testament is shattered. For accommodation is the application of a text to express a thought, that did not enter the mind of the original writer, on account

of some similarity between the two thoughts. It would be impious to say that the Holy Ghost, in moving the prophecy of Hosea, had not Christ in mind. Hence we say that Israel, in its bondage in Egypt, and in its exodus from Egypt, was a type of Christ, the essential son of God. In our Introduction we have illustrated the force of the typical signification of Scripture. It is real, and in the intention of the original writer, who applies his words to both the type and the antitype. Only God can thus use language; for only he who comprehends the future can make present things and events signify things and events yet to be. Innumerable types exist in the Old Testament, which received their fulfillment in Christ. Matthew rightly declares that the words of Hosea were fulfilled in Christ, for their typical sense was principal. We repeat what we said in former chapters, that the dwelling of Christ in Egypt, and the coming up out of it were not ordered by Providence simply to fulfill the prophecy. The certainty, therefore, of the event rested on the inerrancy of God's prescience.

The proximity of Bethlehem rendered it easy for Herod to ascertain that the Magi had frustrated his design. From the description that Josephus gives of this monster, we can easily imagine the transports of rage that this intelligence caused him. It was not to be expected that reason should guide his counsels in such a mood. There is perhaps no parallel in history to the cruelty of Herod. No murder can compare in cruelty to that of an innocent babe, helpless and inoffending, and yet this monster wreaks an indiscriminate slaughter of all the male babes of Bethlehem in a blind rage, thinking thus to cut off the Christ. There is a great defect of reason in his action. If the coming of the Christ was believed by him, reason would have told him that a being who was heralded in the distant countries of the East by the portents of the sky would be saved by divine agency from his power. But impiety and crime and his present rage dethroned reason in this monster. When giving thought to the examination of the lives of certain great criminals, we wonder that these men do share with us in our common humanity. It seems strange that a man can put off all pity, stifle the voice of conscience, and defy even the Almighty.

Unbelievers have impugned the account of the slaughter of the innocents from the silence of contemporary historians. Josephus who wrote the events of Herod's reign makes no mention of it. In fact, Matthew is the only one of the Evangelists, the only writer in the world, who gives us this account. In relation to Josephus, we are warranted by the critics of history in asserting that his silence is only a negative argument, which disproves no fact of history. Josephus was not minded to write the biography of Herod. He necessarily omitted many things which he considered of minor importance. He only makes a slight mention of the Christ, and Christ as a historical personage can not be doubted by any reasonable man. The slaughter of the babes in an obscure village had no great political importance. Christianity has given to this event an importance which it neither possessed for the Jews, nor for the Romans for whom Josephus wrote. Among the terrible deeds of Herod it would be considered simply a freak of cruelty possessing no special importance, and well omitted in a history that must in small compass include the events of many ages.

We next pass to consider the fixing of the age-limit within which this slaughter was wrought. Matthew informs us that the satellites of Herod slew all the babes of two years and under, according to the time of the star. Without examining the many sentences that are advanced on this point, we shall plainly set forth what we believe to be the sense of the Evangelist. We believe first then that Herod wished to include in the slaughter all the babes that had been born within two years inclusively, dating back from that present time. We do not believe that the satellites were of a mind to take an accurate census of these babes. It was a general limitation to regulate their action, and those men used to blood, and accustomed to execute the terrible mandates of Herod, would rather increase than diminish the number. We are given a general indication here also of the date of the adoration of the Magi. In the first place, we firmly hold that the star appeared to the Magi at the birth of Christ in Bethlehem. While a great light shone round the shepherds in the fields of Bethlehem, the star of the Magi flashed into those remote lands, and betokened the good tidings to those representatives of the gentile world. Now unless

Herod were assured that the appearance of the star was contemporaneous with the birth of Christ, there would be no sense in his regulating his decree of slaughter by the time that he had diligently inquired of the Magi. Therefore as he, acting on that data, included all the babes of two years of age and under, the star must have appeared about two years before the adoration of the Magi, that is, Christ must have been about two years old when adored by the Magi at Bethlehem. We say about two years, for Herod may have extended the time a few months back of the appearance of the star for greater precaution. But then why include the younger babes? We answer: Herod was not a man to spare a little human blood, when he thought its shedding brought him greater security. He perhaps reasoned thus: "Nearly two years ago this star appeared. Its appearance could not certainly have been subsequent to the birth of Christ. Therefore if I make the age limit extend backwards two years, I shall certainly comprise the Christ from that side. Now perhaps this star preceded in time the birth of the Christ; perhaps it was an omen sent some time before the event. To be sure, I will extend the slaughter to all the babes from that sure backward limit down to the babe even now born." Thus he thought to take off the Christ in the doomed number. We believe, therefore, that it is a certain opinion which places the Christ as verging towards two years, when the adoration of the Magi took place. Reasons for the time that intervened between the vision of the star and the Magi's journey are evident. On seeing the new star, they began to seek for its significance. Perhaps considerable time was spent in consultation with the learned astrologers of the country as to the meaning of the star. Then there was the preparation for the journey, the deliberations and the time actually consumed in the journey. It is easy to see how in these various ways the stated period of time was spent. Concerning the number of the children slain, nothing certain exists. Some have placed the number at 144,000, because the Church appropriates to the feast of the Holy Innocents that portion of the Apocalypse wherein St. John sees that number of the slain. As only the male children were slain, this opinion would suppose that in a little over a year, there had been in Bethlehem 288,000 births, a

number that could not have been verified in the births of all Palestine for many years. And yet Bethlehem was a poor, insignificant village not worthy to be ranked among Judah's municipalities. Later writers, taking into account the smallness of Bethlehem, place the number at twelve or fifteen children, or at most, twenty. Thus Knabenbauer, following Edersheim. Although the order of Herod comprised the environs of Bethlehem, this would not augment the number greatly. There would be but a few scattered habitations in the immediate neighborhood. If a similar edict were put into execution in some of our thriving villages it would not comprise more than twenty babes. The small number of the slain is another reason why Josephus has passed over this fact. We possess one curious testimony of this slaughter, which is only valuable as an indirect witness. Macrobius a pagan writer of the 4th century in his *Saturnales* II. 4, has the following: "When Augustus Cæsar heard that Herod's own son was among those whom he caused to be slain in Syria of the age of two years and under, he exclaimed: 'It were better be Herod's pig than his son.'" This testimony is a curious medley of falsehood and truth. In the first place, it is absurd to suppose that Herod's son was among the slaughtered babes of Bethlehem. The remark of Augustus was most probably made upon receiving intelligence that Herod had put to death his sons Alexander and Aristobulus. Macrobius confounds the two events, but it is valuable to us indirectly. As he was ignorant of the Gospels, and drew none of his data from a Christian source, he gives evidence that the slaughter of the babes by Herod was a fact known in state circles at Rome.

The prophecy quoted in the 17th and 18th verses is taken from Jeremiah, XXXI. 15, and reads thus in the original: "Thus saith the Lord: A voice was heard in Ramah, lamentations and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not." Jerome, in his eagerness to translate the proper names occurring in the Hebrew, translated the "in Ramah" by "in excelsa" and thus it stands in the Vulgate. It is true that Ramah from root רם may mean an elevation of land, but it also meant a village in the tribe of Benjamin, northward of

Jerusalem, near Bethel, which was probably thus named from the elevation of its site. Now we believe that Jeremiah spoke of the village of Ramah in the quoted prophecy. To bear us out in this, the historic circumstance in which the prophecy was uttered, warrant such interpretation. This argument we will develop in treating of the meaning of the passage. Again, the text of Matthew is opposed to the translation of Jerome. All the old versions have the passage: "A voice in Ramah." Hence we add this to the many other places where Jerome has erroneously translated proper names of Scripture. We next pass to consider the origin and meaning of the passage. Ramah was the place where Nebuzaradan the Babylonian general assembled the captives of the kingdom of Judah, to conduct them to Babylon. Jeremiah predicted this sorrowful assembling of Judah's sons in the pathetic words of this prophecy, and represented Rachel the common mother of the Jews as weeping for her sons, who are to depart from their home and country. The reasons for selecting Rachel as the mother weeping for her sons are many. In the first place Rachel was the first love of Jacob, the father of the twelve tribal heads. She was the maiden destined by Providence for his wife, and, although Jacob was also wedded to her sister Lea, still Rachel was the most loved. Of her was descended Joseph, the saviour of his people, the type of the Christ. Although but the real mother of two of the twelve sons of Jacob, Joseph and Benjamin, the Scriptures seem to consider her as the mother of the Judean race. Of Joseph, Rachel's son, were descended Ephraim and Menasseh, the most powerful tribal chiefs in Israel. As the centre of the northern kingdom was in the tribal territory of Ephraim, that tribe in Scripture represents the whole northern kingdom. Thus in Jeremiah XXXI. 18, 20, all Israel is personified in Ephraim. The prophecy quoted from Jeremiah by Matthew relates directly to the Babylonian captivity in which Judah was taken captive, but Rachel's grief finds a motive in both captivities. As the common mother of the Jewish people, as the real mother of Ephraim, and Menasseh of the northern kingdom, and of Benjamin wherein was Jerusalem in the southern kingdom, as the bride destined by God for Jacob, she is aptly represented as bewailing the two

great captivities of her children. First she saw all Israel's sons led away in the Assyrian captivity; and now she sees Judah a captive, as it were, the completion of the destruction of her race. Though Israel and Judah were divided between each other they were both her sons, and the faithful remnants of both kingdoms were equally dear to Yahveh.

The meaning of the original prophecy is thus made clear, but in explaining Matthew's use of it, more difficulty exists. Little that is satisfactory exists in the abundant mass that has been written on this theme. Examination of these opinions would only result in confusion. Hence we take up the prophecy itself, and advance that which we judge most reasonable. The important point to determine is how these words, spoken by Jeremiah of the Babylonian captivity can apply to the slaughter of the Babes of Bethlehem. Many make this application by appealing to the literal and the typical sense. They say that the words were literally fulfilled in the days of Jeremiah, typically in the slaughter of the Innocents. We can not admit this. In order that one event be a type of another, there must be some similarity between the events. It is easy to see that the paschal lamb is a type of Christ; that Abel also is a type of Christ, and Isaac a type of the Crucifixion. It is easy to see how the Hebrews coming out of Egypt were a type of the return of the Holy Family. But between the Babylonian exile and the execution of Herod's infanticide no similarity exists. Knabenbauer endeavors to recognize this similarity in the following manner. He declares that the lamentation of Rachel expressed in Jeremiah was over the violation of the treaty of Israel with Yahveh, and over the fall of the people and their expulsion from Palestine. Now the fact that Herod, with the consent of the people, seeks to kill the Christ is held by the learned author to be a greater infraction of God's covenant. And the rejection and persecution of the Christ which began with this act of Herod resulted in a greater ruin of the people, and excluded them from the New Alliance. This opinion seems to me forced and languid. In such mode of explaining prophecy, Jeremiah's words would be better fulfilled by the Crucifixion. To have any point at all, the actual shedding of the blood of the babes must constitute the central element in

the fulfillment. Jansenius Maldonatus, Calmet and Lamy hold that Matthew employs the prophecy in an accommodated sense. This, I believe, is also the general theory of Protestants. I can not accept this. It seems to reduce to naught the force of the fulfillment of prophecy mentioned so accurately by Matthew. If the Holy Ghost had not in mind the slaughter of Bethlehem in moving that prophecy of Jeremiah, the narrative of Matthew would gain nothing by the quoting of the prophecy. Thus any man might apply words of Scripture to events which he considered similar to those described in the Scriptural passages. Again, Matthew, as an inspired writer, tells us here that the prophecy of Jeremiah was fulfilled in that event. Therefore, it must be true that the truth spoken by Jeremiah then found its verification. This certainly supposes that the Holy Ghost, in moving the prophecy of Jeremiah, contemplated the slaughter of the Innocents. We hold therefore that the accommodated sense is not sufficient to explain Matthews's expression. Hence we assert that the words of Jeremiah apply to Bethlehem's slaughter in a literal sense. We hold that the Holy Ghost comprehended in one idea the double motive of Rachel's grief, the captivity of her sons and the slaughter of her babes, and moved the prophet to describe it in these poetic words. Both events were equally in the mind of the Holy Ghost, the chief agent in prophecy. The words fit both events. They found their first fulfillment in the Babylonian captivity ; their second in the slaying of the babes. The first fulfillment was not a type of the second, but a part of the complete fulfillment. Such use of prophecy is not uncommon. There is an element of obscurity in prophecy directly willed by God, and although Jeremiah's words in their complete fulfillment could not be understood by the contemporaries of Jeremiah, their sense is clear after the event has come to pass. There are still some points to clear up in this application. The first point is the designation of place. Ramah, as we before stated, is in the tribe of Ephraim about fifteen miles north of Jerusalem, while Bethlehem lies a little more than five miles to the southward of Jerusalem. Hence it is obscure how the wailing of the mothers of Bethlehem which Jeremiah describes as the lament of Rachel should be heard in Ramah. Many curious

explanations of this have been given. Some rely on Jerome's erroneous translation and thus eliminate the designation of any place. Others endeavor to create a Ramah somewhere near Bethlehem. Both opinions are false. There is no Ramah near to Bethlehem; and even if there were, it would not be designated in the prophecy of Jeremiah. This description of place is a mere detail and in no way enters into the substance of the prophecy. It was applicable only to the first fulfillment; it has no place in the second; nor is thereby the prophecy weakened. The substance of the prophecy is that Rachel personified as the common mother of the Jews bewailed in inconsolable grief the unhappy lot of her children, which is fulfilled in both cases. The detail of place only applies to the first. Some object that not aptly could Bethlehem's babes be called the sons of Rachel, since Bethlehem was in the tribe of Judah the son of Lea. We answer that Rachel is spoken of for two reasons. First, Rachel was considered as the common mother of the Jewish race; secondly, Rachel was buried by the side of the road that leads from Jerusalem to Bethlehem, only a little way from Bethlehem itself, and a white tomb marks the place to this day. It is a poetic idea to thus make Rachel from her tomb near by weep for the innocent blood which was shed in Bethlehem. It was not necessary that the slain should be of Benjamin or Joseph to justify this poetic language so apposite for prophecy. Rachel was held in veneration by all Jews, and the fortunes of that people would be of concern to her. The people of Bethlehem might be considered as especially dear to her on account of the proximity of her tomb to this village. I believe that this poetic thought was principal in the prophecy. I believe for this purpose the Holy Ghost in prescience determined so accurately the place of Rachel's tomb. Certainly those words would have great force for a Jew who had often sat in silent veneration beside that white tomb, and thought of the past glories of his race. And the mothers of Bethlehem often wandered down to that tomb, and sat beneath its shade, and thought of the beautiful history of the love of Jacob and Rachel. How easy then to conceive the fitness of the figure that makes this mother of the Judean race bewail in tender sympathy the bereavement of the mothers of Bethlehem. Of the two

fulfillments I consider the second principal, and in it a leading idea is the thought of Rachel from her tomb lamenting her people's slaughtered babes. Even to this day the tomb of Rachel is held in great veneration by the Jews, and often one sees them sitting there reading a volume of the Law, and looking bewildered and hopeless.

As we before stated, it is impossible accurately to fix the length of the sojourn in Egypt. I am inclined to favor the estimate of two years. The manner of death of Herod was horrible. Thus Josephus speaks of it in Wars of the Jews Bk. I. XXXIII. "After this, the distemper seized upon his whole body, and greatly disordered all his parts with various symptoms; for there was a great fever upon him, and an intolerable itching over all the surface of his body, and continual pains in his colon, and dropsical tumors about his feet, and an inflammation of the abdomen, and a putrefaction of his privy member, that produced worms. Besides which, he had a difficulty of breathing upon him, and could not breathe but when he sat upright, and had a convulsion of all his members, insomuch that the diviners said, those diseases were a punishment upon him for what he had done to the Rabbins. * * * * So he for a little while revived, and had a desire to live; but presently after he was overborne by his pains, and was disordered by want of food, and a convulsive cough, and he endeavoured to prevent a natural death; so he took an apple and asked for a knife, for he used to pare apples and eat them; he then looked round about to see that there was nobody to hinder him, and lifted up his right hand as if he would stab himself; but Achiabus, his first cousin, came running to him, and held his hand, and hindered him from so doing; on which occasion a very great lamentation was made in the palace, as if the king was expiring. As soon as ever Antipater heard that, he took courage, and with joy in his looks, besought his keepers, for a sum of money, to loose him and let him go; but the principal keeper of the prison did not only obstruct him in that his intention, but ran and told the king what his design was; hereupon the king cried out louder than his distemper would well bear, and immediately sent some of his guards and slew Antipater; he also gave orders to have him

buried at Hyrcanium, and altered his testament again, and therein made Archelaus, his eldest son, and the brother of Antipas, his successor, and made Antipas tetrarch.

So Herod having survived the slaughter of his son five days, died, having reigned thirty-four years, since he had caused Antigonus to be slain, and obtained his kingdom: but thirty-seven years since he had been made king by the Romans."

We are taught that by the things in which a man sins, by the same shall he be punished. The vengeance of God upon Herod began in this life. He had been a monster of gluttony and lust, and the horrible disease that infected his vitals and genital parts was a specific punishment for the sins committed by these members.

The angel uses the plural for the singular, for after announcing the death of Herod, he says: "—they are dead who sought the life of the child."

It was the design of the Most High that Christ should pass his life in Palestine, hence, he so cooperates with natural events that in his appointed time the Holy Family returned thither. The Fathers rightly commend the prompt obedience of Joseph in returning as soon as the will of God was made known to him. Israel is not used here as a specific designation of the northern kingdom to distinguish it from Judah, but it is used in the first signification of the term, an appellation of Jacob's race after his wrestling with the Angel. —Gen. XXXII. 28.

The narrative seems to imply that Joseph ascertained from natural sources that Archelaus had succeeded his father in Judea. As he neared the frontiers of Judea, coming northward from Egypt, such fact would be of easy intelligence. He is perturbed by this, naturally supposing that his return to Bethlehem would soon be made known to Herod's terrible son. And he prudently judged that the same motives would move Archelaus as had actuated his father Herod, in desiring the taking off of the child. In this anxiety of mind, the communication came again from Heaven, and told him whither to go. The whole event was designed and regulated by divine Providence, working its inevitable purposes in mysterious ways. The reasons which moved Joseph to withdraw to Nazareth, when returning from Egypt, may be reduced to three, all of

which are probable. 1. Nazareth was a little mountain village removed nearly a hundred miles from Jerusalem, and having little importance in the Judean world, and little communication therewith. The return of Joseph, Mary, and the child, after some years absence, would create little surprise there, and tidings of the wonderful child would be less likely to reach his enemies. All Palestine was at that time in a state of religious and political anarchy, and little heed would be paid to the poor artisan who took up his humble abode in Nazareth. The events of the Christmas night in Bethlehem were either unheard of by them or forgotten. Manifestations of the supernatural had been no uncommon thing with the Jews, and they made little lasting effect. This reason will hold good whichever of the two other opinions we adopt. That Joseph had reason to fear Archelaus, is warranted by the history of this man's character. This man, soon after his father's obsequies were over, slew 3000 Jews at their sacrifices. [Joseph. War, Book II. 1.] He was repeatedly accused by the Jews to Cæsar for his cruelties, and his barbarity increased to that extent that finally he was banished to Vienna, a city of Gaul, in the ninth year of his government. We must also note some other political changes that took place in Judea after Herod's death. He had been king over all Palestine, and in his will made Archelaus his oldest son his successor, subject to Cæsar's approbation. As he had in a previous testament bequeathed the kingdom to his second son Herod Antipas, this latter contended at Rome before Cæsar for the power against Archelaus. After some deliberation, Cæsar divided the kingdom of Herod among his three sons Archelaus, Herod Antipas, and Philip. One half he gave to Archelaus under the title of Ethnarch. His portion included Judea proper, Idumea, and Samaria. Perea and Galilee were under Herod Antipas, while Philip had Batanea, Trachonitis and Hauran. Patrizi believes that the return from Egypt was while Archelaus was temporarily in power, before this division by Cæsar, and for that reason the Holy Family would be safe in Galilee where none of Herod's sons had yet come. This opinion is rendered improbable by the very words of the Evangelist: "But hearing that Archelaus reigned in Judea in the room of Herod his father, etc." It is

evident that Judea is used here in its particular sense for the province south of Samaria. Hence the Evangelist plainly implies that Archelaus reigned there, and not in Galilee. This was only verified after the settlement by Cæsar, hence we must place the return from Egypt after the division of Herod's kingdom among his sons. We have given one reason why the Holy Family would be safer in Nazareth. Another may be sought in the milder disposition of Antipas. To be sure, he it was who beheaded John Baptist; but still he was not so bloody as Archelaus.

The enemies of the Gospels seek cause to accuse them of error that Matthew makes Archelaus βασιλευῖν [reign] in Judea, whereas he never had the title of king. But it is evident that Matthew by such predicate does not especially imply kingly power, but only the exercise of that power which by the Romans was left to Archelaus.

All Galilee was despised by the Jews of Jerusalem, and one of the meanest cities in it was Nazareth. It is situated about twenty miles westward, from the lake of Genesareth, on a fertile hilly region overlooking the great plain of Esdraelon. The design of God was that Jesus should grow to manhood in this despised village, of which the Jews held the adage that nothing good could come of Nazareth. The fear which Joseph entertained of the cruel Archelaus helped fulfill a decree of Heaven.

A great difficulty arises out of this verse. The Evangelist plainly says that by the dwelling of the Christ in Nazareth there was fulfilled a prophetic utterance: "He shall be called a Nazarene." As the reading "by the prophets" is morally certain, we notice that Matthew points to no particular passage of Scripture, but the difficulty consists in this that no such prophecy exists in the Old Testament. One opinion advanced to solve this difficulty, though evidently wrong, has obtained with very many. It consists in confounding Ναζωραῖος, a Nazarene, and ναζῖρ, a Nazarite. A Nazarite was a person, male or female, consecrated to God by solemn vow, and addicted to a life of special holiness. This vow was sometimes made by parents for their children. It could be for a special length of time or for life. The signification of נָזִיר from root נָזַר is one

who separates himself, and abstains from certain things. The Nazarite was unshorn and unshaven ; he drank no wine or other spiritous beverage, and was held to certain other ritual observances. The law regulating them is contained in Num. VI. Now in Judges XIII. 3 and 7 the angel declares to the mother of Samson: "The boy shall be a Nazarite (נָזִיר) of God from his infancy." The opinion of which I have spoken applies this text to Christ. To Samson, they say, it applied in its literal sense ; to Christ in the typical sense. That Christ led the abstemious life of a Nazarite, I am prepared to admit, though I doubt that he observed the Nazarite vow. Had he done so, it could not be for life, for he took wine with his disciples. But the inanity of this opinion appears from many proofs. Matthew evidently declares that the prophecy was fulfilled, because Christ dwelt in Nazareth. Now had the prophecy, to which Matthew referred, been concerning the appellation of Nazarite, it would be immaterial where he dwelt. The prophecy that he was to be called a Nazarite would no more be fulfilled by his dwelling in Nazareth than though he dwelt in Jericho. Matthew evidently says that by this domicile in Nazareth there was fulfilled a prophecy which predicted that Christ would be called a Nazarene, a citizen of Nazareth. We have no hesitation in pronouncing as false the translation of the English text which render this passage: "He shall be called a Nazarite." The Protestant version renders the passage: "He shall be called a Nazarene." This is undoubtedly the true translation.

Another opinion similar to this proceeds as follows. The Nazarites, they say, were men of mortified, saintly lives, and Christ was such, and as such was predicted in prophecy ; hence, they say, that in general, without designating any one, Matthew makes Christ fulfill these predictions. This opinion differs from the other only in this that it avoids the absurdity of applying what was said of Samson by an angel, as though uttered by a prophet of Christ. It however falls by the line of argument that we have already maintained ; for Matthew is speaking of a prophecy that was specifically fulfilled from the very fact that Christ had his domicile in Nazareth, and was called a resident of that city.

More ingenious is the opinion of Patrizi, followed by Knabenbauer. In Isaiah XI. Christ is called a נֶצֶר, a rod: "And there shall come forth a rod out of the stem of Yeshai, and a branch shall grow out of his roots." Now they deduce the name of the village of Nazareth from the same root, given it from the luxuriant verdure, flowers, and shrubbery with which it was encompassed. They believe that it was by divine Providence that Christ, in adolescence and manhood, should be reared in a village whose name came from the predicate attributed to him by Isaiah. Although I am disposed to admit the derivation of the name of Nazareth, I can by no means admit this explanation of the text of Matthew. Such a prophecy would have no signification. Moreover, Matthew seems to state that some event had been predicted in the life of the Messiah which the residence at Nazareth verified. Now the assertion that Christ would be a shoot from Yeshai was fulfilled by his birth from Mary one of David's line, but not by his habitation at Nazareth. That a prophecy be fulfilled, something must happen which, did it not happen, the prophecy would have erred. Now can any reasonable man believe that the prediction that the Christ should spring from David's stock would have erred, had the Holy Family not gone to live in Nazareth? Moreover, Isaiah did not say that the Christ should be called a Nazarene, which plainly and solely denotes origin or residence in Nazareth. In fact there is not a probable element in this opinion. It does violence to language, and, in the end, means nothing. The Jews despised Christ because he was of Nazareth, and Matthew adduces this prophecy to show that his residence in Nazareth had been foretold by the prophets, and was therefore of voluntary origin. Hence rejecting these opinions, we believe that Matthew in this passage quotes from prophecies no longer extant in the deposit of Scriptures. For this opinion we have the great authority of Chrysostom, Theophylactus and Euthemius. Other examples of such quotations by writers of the New Testament exist. Jude, I. 14, quotes from the prophecy of Henoch, which is not among the books of our canon. Again, the same Apostle in the 9th verse of his epistle adduces a fact that could only have been learned

from some historical data, which we do not possess. We do not determine whether this prophetic data existed in Matthew's day in writing, or preserved in the traditions of the people. It must have been well known to the people, as he appeals to it there as a thing known to all. We place therefore as our explanation of this passage, that either in writing or tradition of that day there was a prophecy that Christ should be called a Nazarene, a native of Nazareth, that Matthew adverted to this prophecy, in marking the fulfillment of it in the domicile at Nazareth. That such data should no longer be known, needs not surprise us. Many other things of a like nature have not been preserved.

To continue the order of events in our Lord's life we must now pass to Luke II. 40—52.

LUKE II. 40—52.

40. And the child grew, and waxed strong, full of wisdom; and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the solemn day of the Pasch.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast,

43. And having fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and his parents knew it not.

44. But thinking him to be in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance.

40. Τὸ δὲ παιδίον ἡὔξανε καὶ ἐκραταιοῦτο πληρούμενον σοφία, καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41. Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα.

42. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς,

43. Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινε Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ,

44. Νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνωστοῖς.

45. And when they found him not, they turned back again into Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions.

47. And all that heard him were astonished at his understanding and his answers.

48. And when they saw him, they wondered; and his mother said unto him: Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. And he said unto them: How is it that ye sought me? did ye not know that I must be about my Father's business?

50. And they understood not the word that he spoke unto them.

51. And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart.

52. And Jesus increased in wisdom and stature, and grace with God and men.

45. Καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ἀναζητοῦντες αὐτὸν.

46. Καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς.

47. Ἐξίσταντο δὲ πάντες (οἱ ἀκούοντες αὐτοῦ) ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

48. Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε.

49. Καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;

50. Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

51. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς, καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

52. Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῶ καὶ ἀνθρώπων.

Concerning the textual criticism of the passage we observe that the phrase εἰς Ἱερουσαλὴμ [in Jerusalem] is omitted in the 42nd verse in **ℵ**, B, D, L; in several cursive MSS., and in the

Sahidic, Coptic, and Peshito versions. Its addition, even though of a later hand, simply makes explicit what was clearly implied. There is also a variant in the 43rd verse. The last member of this is rendered "Joseph and his mother knew not of it," in the King James version. It has for authority A, C, X, Γ, Δ, Λ, Π, the Peshito and Ethiopian versions, and some other minor authorities. We follow in our translation the authority of **Σ**, B, D, L, the Sahidic, Coptic, and Hexaplar Syriac versions, and of several cursive MSS. In the 40th verse the reading Πνεύματι is added to ἐκραταιοῦτο in A, X, Γ, Δ, Λ, Π, and in some other authorities. This reading is also followed by the Syriac and Ethiopian versions, and by the King James version.

The declaration that the child grew, and waxed strong denotes the healthy development of the child's body. It was the will of God that the Messiah should be physically a perfect man, hence his childhood is characterized by health and vigorous development. "Full of wisdom" imports the perfect development of the human intellect under the divine influx. The Incarnation is a mystery. Every element about it is a mystery. The harmonious cooperation of the human intellect of Christ with the increated wisdom of his divinity is also a mystery. The hypostatic union left to Christ's humanity its perfect nature. It was not sublimed into the higher factor in the union, but yet the divinity gave to the humanity an influxus whose limitations we can not fix. So we can not fully understand, what influence the divinity had in Christ's knowledge. The individual babe lying on the straw at Bethlehem knew everything, because the individual was God, but how the human intellect expanded in its union with the divinity is veiled from us, and no search will make us know. The wonderful knowledge of the child was infinite, as coming from the divinity; finite, as infused into the human faculty, for as the human intellect preserved its unchanged nature, it could not exercise an infinite act, and therefore the knowledge as proceeding from his human intellect was finite.

The declaration that the grace of God was in him needs no explanation. The fulness of the divinity, hypostatically united to the humanity, invested the humanity which was visible to

men with a divine sweetness, an air of Heaven. The law existed in Exodus XXXIV. 23, and in Deut. XVI. 16, that every adult male of the Jews should appear before the Lord in the temple three times in the year; namely, at the feast of weeks, at the feast of tabernacles and the Pasch. Although women were not held by this law, still it was customary that that they should go, at least, at the Pasch. The Evangelist only mentions the journey to Jerusalem to the yearly Pasch, as he is going to describe something that happened at the paschal feast, but it seems logical to infer that Joseph, at least, went to Jerusalem on the other feasts also.

The great accuracy in the fulfillment of the Mosaic law that we always discern in the actions of Mary and Joseph shows how strong was the spirit of religion within them. Maldonatus and others of great authority believe that the Christ accompanied Mary and Joseph every year in their journey to the temple, and that this time is particularly noticed, because, on this occasion, he did not return with them. We reject this opinion, for had it been thus, the Evangelist would have made mention of the child when speaking of the yearly journeys that his parents were accustomed to make. The opinion of Patrizi, Knabenbauer, Schanz and others is more tenable, which makes this the first time that the child accompanied them in their paschal journey.

In the teaching of the Rabbins the child at twelve was considered mature. He was then initiated in fasting and the precepts of the law. Thus Maimonides the talmudist speaks of the youth of twelve years: "Males of twelve complete years fast the whole day according to the institutions of the sages, to train them in the way of the ten commandments." This was the first step in initiation in the observance of the ritual precepts. At puberty, which was generally placed at thirteen years, boys were held to all the precepts of the law. Thus in the Talmud Maimonides speaks: "Boys of twelve years and one day, if they have attained to their puberty, are held to all the precepts in the same manner as adults." Childhood ended with the Jews at twelve years.

In the Mishna, Tract. Chetubb. fol. 50, we read: "Let a man deal tenderly with his son until his twelfth year, but

after that, let the boy enter upon the life of a man." That is, he was from that age to begin the life of a man, to observe the law, and learn an art.

The Pasch opened at evening on the fourteenth day of the month of Abib, which corresponds to our March. It continued for seven days, and these are the days that Mary and Joseph are said here to have completed. It was allowed to depart on the third day, which is warranted by the fact that the two disciples, who met Christ as they were returning to Emmaus, departed on the third day after the Pasch. Knabenbauer believes that Mary and Joseph began their return to Nazareth on the third day of the feast of the Pasch. This seems improbable as Luke expressly states that they completed the days of the feast, and also they were accompanied by a caravan on their return journey. It is certain that the child Christ remained in Jerusalem, and kept such fact from his parents, not from chance or accident but by divine counsel. His answer to his mother shows that the fact was designed. In seeking causes for this action we are impeded by the limitations of our intellects. It is difficult for our minds to comprehend the motives that actuated the God-man. My investigation leads me to ascribe to the action of Christ the following causes. In the first place it was a proof of his divinity, and that his wisdom was of God. The remarkable wisdom that Jesus showed on this occasion clearly demonstrated that it had a divine source. Such wisdom in a boy of his age could not exist except by miracle. It was the first great lesson that he gave to the world that the things of God are above every other consideration. Ties of blood, family interests, the dearest things that man holds on earth must be set aside when they conflict with the interests of God. When the advancement of God's cause demands immediate action, a man has no right to stop to adjust even the dearest interests. Christ loved his mother more than all the court of Heaven and the elect of earth, and yet he willingly caused her the pain of this cruel separation in order to work for the interests of God. It is probable that the Rabbis asked the child some questions at this his first initiation in the temple. The great wisdom that he manifested elicited more questions, and more answers. The Rabbis wondered, and prolonged the

conference. The child, burning with zeal to spread the right knowledge of God in the world, entered deeper and deeper into the realms of divine wisdom. Mary and Joseph withdrew from the temple, and joined the caravan going northward, but Jesus remained, all on fire to open the hidden treasures of divine wisdom. Darkness drew on, and the conference is broken only to be renewed on the following day. The hypostatic union did not disnaturalize the humanity of Christ. He had a human heart like ours only unstained by sin, and in that human heart was the great design of the world's redemption; the zeal to open the kingdom of God was burning him up, as it is said: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." Ps. LXIX. 9 (Vulg. LXVIII. 10). And when the opportune moment came, oblivious of aught else, he poured forth the wisdom with which he was filled. He foresaw that some good could be accomplished then and there that delay would hinder. What he accomplished in that wonderful conference, he only knows. We know only what he has told us, that he was doing the works of his Father.

The omission by Christ to inform his parents of his action intensifies the central truth. When a man is really seeking to promote God's glory, it absorbs all his energies. It leaves no room for calculating and adjusting minor issues. But did he not foresee the pain that his unexplained absence would cause Mary and Joseph? Surely; but he loved them too much to exclude them from an association in the sorrows of his own life. He demanded of them the sacrifice of that sorrow, to teach mankind in what rank the interests of God should be held. As Mary was to be closest to him in Heaven, she was to drink deeply of the chalice which he drank.

In such a large body of travellers it would be easy that a boy of that age should pass the day in the company of friends and neighbors. When, however, night was come, and the body made a halt, then the absence of the child was discovered, and search was made for him. What that night and the following day and night must have been to Mary and Joseph, no pen can describe. As Archelaus reigned nine years before his banishment, we believe that he was reigning in Judea at this time. The Magi's visit and the wondrous events of Bethlehem

had been forgotten, so that the presence of the Holy Family in the temple was not observed by the tyrant, but certainly Mary, who forgot none of these things, must have been filled with apprehension and dread.

The three days must be counted from their first departure from Jerusalem. One day was spent in the journey homeward, another in returning to Jerusalem, and on the third day they found him in the temple. It was a custom that any man who desired might seek information from the doctors of the law in the temple. Christ here appeared as a disciple, wishing to discourse with the doctors on things divine. It was inevitable that his greater wisdom should shine forth in this conference, and, had the doctors been actuated by honest motives, that divine wisdom would have led them where it desired to lead all men, to a knowledge of Redemption.

The world has been deprived of that wondrous discourse in the temple. We know not what was said, but we know that the discourse of Christ was replete with the divine wisdom that is in the discourses preserved to us. It may have been that Christ also wished this discourse to be a proof of his hypostatic union. Had he shown no signs of divinity in his youth, some might have been led into the gnostic error, that the spirit of God only came into Jesus at his baptism. The narrative of Luke clearly shows that he was divine in his birth, divine in his boyhood, and divine in his manhood.

In the 48th verse it is clearly predicated of Mary and Joseph that on seeing Jesus in the temple, they wondered. Various causes for this wondering of Mary and Joseph have been assigned. It is easy to see why the Rabbis were moved with amazement at the manifestations of divine wisdom in a boy of that age. But why should Mary and Joseph wonder? Did not they know that he was the Son of the Most High? that he was Emmanuel, the Redeemer? Verily this they knew, and yet they wondered to see their humble child in the great temple, surrounded by the great doctors, all with their eyes fixed on him; the whole assembly rapt in wonderment, listening to the words of the divine child standing there calm and beautiful, discoursing of his Heavenly Father, of Redemption; showing them that the time for the fulfillment of the Messianic

promises was at hand, and preparing them for his public life. As the sun sends the aurora, the harbinger of the dawn, before his coming, so Jesus in this discourse in the temple wished to arouse the teachers of Israel to an expectancy of the Messiah, so that they would be the readier to receive him, when he should begin his public life. To understand how the amazement of Mary and Joseph was compatible with their knowledge of the divinity of their son, we may be helped by an example. We all believe in the real presence of Christ in the Blessed Sacrament, but if we should enter a church, and see hosts of angels hovering about the tabernacle, would we not wonder? We knew they were there, but they were invisible. So it was with the parents of Jesus. They knew that he was the Son of God, but yet, when visible manifestation of his divinity gleamed forth, they were moved by the natural emotions of human nature.

That Mary should be the one to address him, comports well with her function as mother. Her love was greater, her relation closer, her reserve less. In order to sanctify Mary we need not rob her of the emotions of a true mother. These she felt, and they moved her to burst forth in this complaining address. In Mary there is strength, but no mannishness; in her was the perfection of womanliness, the love, the tenderness, the pity of a mother. In Joseph we find a noble specimen of true manhood. He regarded the divine child and his virgin mother as superior beings, whom he was chosen to protect. Compared with that of the mother, his office was a minor one. In all the Scriptures there is not recorded one of Joseph's words. He appears as a silent, faithful guardian of Jesus and Mary the chief actors in the drama of Redemption.

Some have thought that the words of Mary contain a reproof. This was the opinion of St. Bonaventure. This we cannot accept. The reverence that Mary had for her divine son suffers not such interpretation. They contain a question emanating from a soul in which was a love greater than any other mother ever felt, and this soul was racked by fear and sorrow at the separation. They are an evidence of the intensity of her love, and the intensity of her sorrow. Sorrowing love does not stop to adjust phrases of speech. I find in these words

an evidence of the perfection of Mary. The wealth of a mother's love is discernible in them. There is in them no cold reserve, no calculating. The very complaining tone of them is an evidence of love. God who complains of nothing but the lack of his creature's love could not be less pleased with a love so intense that it complains of this absence in words that have the semblance of chiding. The ingenuousness of the Evangelist also appears in this passage, for the natural mother is there depicted, without effort to invest her with heroic qualities. A mother's love too great for reserve is more acceptable to God than a stoic's unfeeling fortitude. It is worthy of note that Mary prefers Joseph before herself in speaking of their sorrowful quest. Here we see the greatness of Mary, who gives to Joseph the precedence of honor as the head of the family, though she was the great factor in the Incarnation. Maldonatus, Toleti and Cornelius a Lapide believe that Mary's words were addressed to Jesus after leaving the assembly of doctors. This we cannot accept. There is an evidence that these words are an outburst of motherly feeling at the first meeting with her son. Moreover, the response of Jesus contains a proof of his divinity that it was good for the Rabbis to hear.

The reasons which Christ alleges for his action have been explained above. In the first place, we deny that the words of Christ contain blame for his parents' action. They acted as loving parents, and Christ blamed them not for loving him. When these words were uttered, there was a suavity in the tone and a tempering of love in the accents, so that they consoled Mary and Joseph. Christ's words contain the objective truth of the matter. Judged in the cold objective truth of the matter, in the light of his divine intelligence, the quest of Mary and Joseph was unreasonable. He was the Son of God, with the cause of the world's Redemption in his hands. Could they have looked at it in its objective truth, from his standpoint, they would have known that he had remained at Jerusalem to execute some great design. He does not blame them that they had not this knowledge, but earnestly teaches them the lesson that they must subordinate their claims to the interests of his Heavenly Father. The form of question used by Jesus only gives greater emphasis to the great truth that Christ wished to

teach. He was contrasting the great objective order of things, as he saw it, with their narrower knowledge, and gently leading them in to the deeper truth beyond. Some Commentators have understood by the *ἐν τοῖς τοῦ Πατρὸς μου* the temple. Although the Greek terms would in another context justify such interpretation, we think it improbable here. Christ did very little of his work in the temple, and such sense given to the text enervates it. What he did signify by it was the eternal interests of God which in another place he calls his food. He was exemplifying the great truth which he was to teach man, that everything is secondary to the interests of God.

We recognize in the words of Christ his first testimony of his divinity. He calls God his real natural father, thereby demonstrating a unity of essence with the eternal God. Christ introduced a new mode of addressing God. Up to that time Israel did not address him as father. He was the God of Abraham, Yahveh, but the tender appellation of father was not given him. Christ in virtue of his essential sonship, always address him as Father, and as he has conferred in an ineffable way that sonship upon us, he taught us to call God Father

Through veneration for the mother of God, some have thought to exclude her from those who did not understand the words of Christ. If I thought that such defect of intellection denoted a defect in Mary, I would hold with them. I would not believe even in the face of any human evidence that there was aught of defect in the Blessed Virgin Mary. But I fail to see how her failure to comprehend the words of Christ reveals any defect. I therefore believe that the subject of the sentence in the 50th verse is Mary and Joseph. The context plainly warrants this. Christ addressed his words to his parents, and then immediately the Evangelist declares that they did not understand them. In this we have the extrinsic authority of all the best commentators. Salmeron, Maldonatus, Toleti, Lucas of Bruges, Calmet and a Lapide. In this conjunction the words of Toleti are apposite: "It is not unfitting to affirm that the Blessed Virgin Mary did not understand all mysteries from the beginning. In the same manner that she grew in grace and charity, thus also did she grow in faith, not as regards the certitude and firmness, because she always firmly believed,

but she grew in faith as regards a certain dilatation and a certain extension, because she knew many things in the course of time which she did not previously know." She knew the mystery of the Incarnation but dimly before the public life of our Lord. All that she had hitherto, at the finding in the temple, heard of such event was from the few words of the Angel. Our Lord chose not to be a prodigy in his babyhood and childhood. He was naught more in outward appearance than an angelic child. In the course of nature, he acquired speech, but he did not make use of this speech to break suddenly to his mother the grand system of the New Law. She was to learn this with him in his public life and on the way to Calvary. At the foot of the cross her education was complete. She believed that her child was the Son of God, because the envoy of the Most High had told her so. She believed it, and could not understand it. The grand grasp of that mystery displayed by St. John in his description of the eternal generation of the Word, she did not yet possess. Hence we see plainly why she did not comprehend the enigmatic words of Christ in the temple. For I believe that his words were intentionally enigmatic, like the enigmas of prophecy, not intended to be understood then, but to be cleared up when he should declare: "I and the Father are one."

The words of Christ here contain his eternal generation, his mission, the great design of his life, all things that we see clearly, since we live in the light of the Gospel, but which were then but dimly outlined in prophecy, which needed the Messiah's clear teaching to open. Then, again, in contrasting his high mission with the claims that parental love had upon him, Our Lord centered the contrast on the word Father, which also puzzled Mary and Joseph. She spoke to him of his father's anxiety and sorrow, and he tells her that he was about his Father's business. This expression, while it intensified the contrast, heightened the obscurity. It is clear to us in the after-light of Christ's teaching; it was clear to Mary, before the consummation.

The 51st and 52nd verses contain all that is written of eighteen years of Christ's life. In this portion of his life Christ has taught us the dignity of the Christian family, the excellence

of filial obedience. The family has well been called the everlasting granite on which is founded human society. Purify the family, and you purify society. Christianize the family, and you christianize society. It might have seemed to some from the action of the Child Christ in the temple that he set at naught filial obedience. The fidelity with which the inspired writer brings out the subjection of Christ to his parents shows that the episode in the temple was in harmony with all the virtues of his perfect life. There is an example here that no youth can neglect who would lead a good life. Full oft in these days, when the spirit of veneration and respect is well nigh cancelled from men's breasts, the child emancipates himself from parental authority at an early age. The parents are considered unprogressive, lacking in intellectuality, perhaps poor, uninteresting, and small consideration is shown them. No such youth can rightly call himself a follower of the Son of God, who, though he knew all things, was subject to Mary and Joseph in that lowly home in little despised Nazareth. One design of the Redemption was to teach man how to live. Man has certain obligations befitting every period of his life. During adolescence, the duties of human life are largely reducible to that cardinal virtue, filial obedience. Hence the Holy Ghost gives us in this one glimpse of the hidden life of Jesus a lesson of guidance for youth. The veil falls again on that wondrous life. We have been taught in that one great lesson our main duty during one period of life. When Christ again comes forth on the public stage of life, it will be to teach us the duties of mature manhood. There is no period of our lives wherein we may not turn to the great Exemplar for example; he has dignified the duties of every stage of our life by his own perfect observance.

Mary was made a chief factor in the enacting of mighty mysteries that she could not comprehend. But every event left an indelible impress on her thoughtful soul. One mystery succeeded another in the wondrous life of her child. She locked every event and every word in her heart, and waited God's own time to manifest them. What a volume of Christian perfection is contained in that one line? If we would only imitate her, when the ways of God are inscrutable: store them in our hearts and wait?

The Vulgate renders here by "ætas" the Greek *ἡλικία*. Like many other terms of Greek origin, it contains more in its signification than can be adequately expressed by one word in either Latin or English. It does not mean simply the duration of a man's life. Were such its only signification, the term in Luke would have no signification. It would be naught in the life of a man to say that he grew in age as he lived. But the Greek term signifies the evolution of the whole being, which comes with age. For such cause, the Syriac gives it here the signification of stature. But even this is inadequate. It means the healthy development of the human system.

A great theological question now arises concerning the progress of Christ in knowledge and grace. We shall deal first with his progress in knowledge. The knowledge of Christ is rightly divided by theologians into beatific knowledge, infused knowledge, and acquired knowledge. The beatific knowledge is the knowledge that results from the intuitive contemplation by the soul of the essence of God. Now by the very fact of the hypostatic union, the soul of Christ from the moment of its creation was endowed with the most perfect intuitive vision of God. This truth is based on the very nature of the Incarnation itself; it is the consensus of tradition; it is the teaching of the Church.

Now by that knowledge Christ saw all that God sees by the *scientia visionis*. That is, he knew all things that ever have had, or ever will have being. This knowledge was not absolutely infinite, for creation does not exhaust the creative power, nor does it exhaust the imitability of the divine essence. The soul of Christ did not know in God all that God knows by the *scientia simplicis intelligentiæ*; for that, it would have to comprehend God; and this being an infinite act, it cannot be exercised by a finite subject. Therefore, while the soul of Christ did not comprehend the infinite intelligibility of God, it was endowed with a certain infinite knowledge from the fact that it knew all the acts of all creatures, who, existing from now forth for all eternity, are in a certain degree infinite. The doctrine that we here advance is sustained by St. Thomas, *Summa Theol. Par. III. Q. X. Art. 2.* There St. Thomas proves the doctrine by the following consideration. "Every

beatified creature sees all things in God that pertain to its state. Now Christ as man is made head of all God's creatures, therefore everything that ever will have being is subject to Christ, and must come under his knowledge."

The second species of knowledge that we recognize in Christ is the infused knowledge, that is, the knowledge that by a direct illumination God infused into his soul. This differs from the beatific knowledge, which has for its object the essence of God, whereas the object of the infused knowledge is the essence of things in themselves. That Christ had such infused knowledge is certain. The text of Isaiah is by St. Thomas alleged to prove it. Is. XI. 2: "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and power, the spirit of knowledge and the fear of the Lord."

By this knowledge Christ knew all things pertaining to the order of nature, that is he knew all things naturally knowable, past, present, and future. This is the common teaching of theologians, and is founded on the perfection of Christ's human nature. In the words of St. Thomas both the natural and obediential potentialities of his intellect were reduced to act; hence all things that can be known either by research or revelation of God were known by him. Therefore Christ knew by infused knowledge all the free acts of creatures, past, present, and to come. Concerning the past and present actions of free agents, there is no difficulty. It pertained to his office as universal judge to know these, and God revealed them to him. But in relation to the future free acts, there is difficulty to conceive how Christ obtained this knowledge. In fact, it is difficult to see how even God himself knows the future judgments and acts of free agents, and when we endow the human soul of Christ with such knowledge, greater difficulty arises. Yet theologians are quite uniform in ascribing this knowledge to the Christ, and it seems to be fitting to his perfection as universal judge and Lord of all things. The schoolmen explain the mode of the infusion of this knowledge in different ways. The best explanation seems to be that Christ knew this as man by a direct revelation from God. That is, he did not see by divine illumination these acts

in their objective entity, for it seems probable that a created agent could not be brought to such perfection that it could see future free acts in their objective essence. But it is not impossible to conceive that God, who in his eternity comprehends all time, should see these, and reveal them to the soul of Christ. This knowledge would not be faith in Christ, for he was brought into such relation to the Divinity that he saw this revelation as evident. Theologians exclude from the mind of Christ faith, for he had evidence which excludes faith. The revelation of God to Christ was made so evident to Christ that it excluded faith, and produced certitude. It included all the free acts of creatures, seen by God in themselves by his supercomprehension of time, and revealed to Christ by evident revelation.

Christ by infused knowledge knew all supernatural created things, and all the mysteries of grace. We found this assertion on the perfection of Christ's humanity, and on the teachings of theologians. There seems to be no difficulty in conceiving such perfection in Christ. Although these entia are of the supernatural order, they are of finite nature, and hence can be comprehended by a finite intelligence. Christ by this knowledge did not see God by intuition; for such vision, he had need of the beatific vision, a knowledge specifically differing from the infused knowledge. Suarez and others denied that Christ by infused knowledge knew the mystery of the Trinity. But we believe firmly that by such knowledge he comprehended that mystery, for it would be an anomaly that one person of the Trinity should not know fully as man the nature of his own person, which knowledge would necessitate a knowledge of the Trinity.

A question now arises regarding the acquired knowledge of Christ. It is the common teaching of theologians that in Christ the organs which the soul of man makes use of in intellection developed according to the ordinary course of nature. Therefore the question arises, as the organs of thought developed, what did Christ acquire as other men acquire in the unfolding of reason? The question is difficult, as we have already laid down that by the action of God Christ knew at the moment of the creation of his soul, all that a finite intelligence

can ever know. We must then assert as a primal position that Christ in the exercise of his faculties did not essentially increase his erudition. For this would suppose preceding nescience, which we cannot admit in Christ. Without entering into the dispute concerning the species of Christ's knowledge, we may safely say that Christ obtained through the use of his faculties as they expanded themselves an experimental knowledge, which we may aptly term acquired knowledge. Not that it augmented the essential knowledge of things, but by his senses and intellect he learned these truths that he had known by infused knowledge in another way. For example he knew by infused knowledge that Mary loved him, but in his experience he felt her love, and learned it another way. This experimental knowledge did not add to the essential store of his knowledge, and yet it was acquired by a real exercise of his powers. Nothing was inert in Christ. All his faculties were perfectly developed, and were exercised upon their proper objects. We believe then that the organs of Christ developed naturally; that, as they developed, by their aid his soul, already full of the infused knowledge of all things, learned the truths that came under human observation by the natural mode; he knew them before by infused knowledge; he knows them again by another mode in the exercise of his natural powers.

We now consider what progress in science Luke speaks of here. To be brief, we do not believe he means the progress in acquired knowledge, for this was not an essential progress in science. We believe then, that as the Christ advanced in age, he allowed more and more of the infinite treasures of wisdom to shine forth; that his words reflected more of the knowledge of all things that was in him, and his works were more and more prudent; for by a divine harmony he fitted his words and actions to the different stages of his life. He knew all the mysteries of grace and all things knowable both natural and supernatural as a babe on the the straw, but he did not deliver the sermon on the mount or teach the Lord's Prayer till mature life. We believe that Luke refers here to the successive degrees of wisdom in word and work that Jesus allowed to invest the successive stages of his life. This also explains adequately the progress that he is said to have made in grace. No augmentation

of the habitual grace can be predicated of Christ. He was full of grace from the beginning; but as he advanced in age, he multiplied deeds of virtue, and kindness which more and more revealed to men the richness of the favor of God which was his in virtue of the hypostatic union. Again as every action of Christ was meritorious, it in a certain way increased his grace, for as no such action could go without its reward, the accumulation of merit by Christ's acts added to his grace. This might be called an accidental increase. We hold then with St. Thomas that, as the greatest union with God is the hypostatic union, so the grace that resulted from that could not be essentially increased, since everything that could pertain to grace was possessed by Christ from the beginning; but, as the glory of God cannot be increased essentially, but accidentally is increased by the virtues and praises of the elect, so the meritorious actions of Christ may well be said to have added in such way to the grace that he received from his Father.

MATT. III. 1—12.

1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,

2. Λέγων, Μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεῖα τῶν οὐρανῶν.

3. Οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4. Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

MARK I. 1—8.

1. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ Θεοῦ.

2. Καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφήτῃ: Ἴδού, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου.

3. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ: Ἐτοιμάσατε τὴν ὁδὸν Κυρίου: εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4. Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

5. Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου;

6. Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἑξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

7. Ἰδὼν δὲ πολλοὺς τῶν φαρισαίων καὶ σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8. Ποιήσατε οὖν καρπὸν ἁγίου τῆς μετανοίας.

9. Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς: Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῇ Ἀβραάμ.

10. Ἦδη δὲ ἡ ἁξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται, πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

11. Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὃ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί,

5. Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἑξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

6. Καὶ ἦν ὁ Ἰωάννης ἐνδεδυσμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.

7. Καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

8. Ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς Πνεύματι Ἁγίῳ.

12. Οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

1. In those days cometh John the Baptist, preaching in the wilderness of Judea,

2. Saying: Repent ye; for the kingdom of Heaven is at hand.

3. For this is he that was spoken of by Isaias the prophet, saying: The voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths,

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

5. Then went out to him Jerusalem, and all Judea, and all the region round about the Jordan,

6. And were baptized by him in the river Jordan, confessing their sins.

1. The beginning of the Gospel of Jesus Christ, the Son of God.

2. As it is written in Isaias the prophet: Behold, I send my angel before thy face, who shall prepare the way before thee:

3. The voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths.

4. John did baptize in the wilderness, and preach the baptism of repentance unto the remission of sins.

5. And there went out to him all the land of Judea, and all they of Jerusalem, and were baptized by him in the river Jordan, confessing their sins.

6. And John was clothed with camel's hair, and with a leathern girdle about his loins, and he ate locusts and wild honey.

7. And seeing many of the Pharisees and Sadducees coming to his baptism, he said unto them: Ye brood of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruit befitting repentance.

9. And think not to say within yourselves: We have Abraham for our father; for I say unto you that God is able of these stones to raise up children unto Abraham.

10. For now the axe is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is cut down and cast into the fire.

11. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.

12. And his winnowing shovel is in his hand, and he will thoroughly purge his floor, and gather his wheat into the granary, but the chaff he will burn with unquenchable fire.

7. And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

8. I have baptized you with water, but he shall baptize you with the Holy Ghost.

LUKE III. 1—18.

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2. Annas and Caiaphas being the high priests, the word of God came unto John the son of Zachary in the wilderness.

3. And he came into all the country about the Jordan, preaching the baptism of repentance unto the remission of sins,

4. As it is written in the book of the words of Isaias the prophet: The voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways plain;

6. And all flesh shall see the salvation of God.

1. Ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβειληνῆς τετραρχούντος,

2. Ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

3. Καὶ ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

4. Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου: Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ: Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

5. Πᾶσα φάραξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λεῖας.

6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

7. Then said he to the multitudes that came forth to be baptized by him: Ye brood of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth, therefore, fruits befitting repentance, and begin not to say within yourselves: We have Abraham for our father; for I say unto you that God is able of these stones to raise up children unto Abraham.

9. For now the axe is laid to the root of the trees: every tree therefore that bringeth not forth good fruit is cut down and cast into the fire.

10. And the multitudes asked him, saying: What therefore, shall we do?

11. He answered and said unto them: He that hath two coats let him give to him that hath none; and he that hath food let him do in like manner.

12. Then came also publicans to be baptized, and said unto him: Master, what shall we do?

13. And he said unto them: Exact no more than that which is appointed you.

14. And the soldiers also asked him, saying: And what shall we do? And he said unto

7. Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ: Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8. Ποιήσατε οὖν ἀξίους καρπὸς τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς: Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῇ Ἀβραάμ.

9. Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται, πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βαλλεται.

10. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες: Τί οὖν ποιήσωμεν;

11. Ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς: Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

12. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν: Διδάσκαλε, τί ποιήσωμεν;

13. Ὁ δὲ εἶπεν πρὸς αὐτοὺς: Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

14. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες: Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς:

them: Do violence to no man, neither accuse any man falsely, and be content with your pay.

15. And as the people were in expectation, and all mused in their hearts of John, whether he were the Christ or not;

16. John answered, saying unto all: I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost and with fire.

17. And his winnowing a-hovel is in his hand, thoroughly to purge his floor, and he will gather the wheat into his granary, but the chaff he will burn with unquenchable fire.

18. And many other things in his exhortation preached he unto the people.

Μηδένα διασειήσητε, μηδὲ συκοφαντήσητε, καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.

15. Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς,

16. Ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης: Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς, ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ.

17. Οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ, καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

18. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

The textual variants of these parallel passages are not important. In the text of Matthew in the 6th verse we adopt the reading ἐν τῇ Ἰορδάνῃ Ποταμῷ on the authority of \aleph , B, C*, M, Δ , and many other codices. This reading is endorsed by Tischendorf, Westcott and Hort, and is followed by all the great ancient versions. The term Ποταμῷ is omitted by C^s, D, E, K, L, M, S, U, V, Γ , Δ , II, and by the Vulgate.

In the 7th verse we add the pronoun αὐτοῦ to the ἐπὶ τὸ βάπτισμα on the authority of \aleph^b , C, D, E, K, L, M, S, U, V, Γ , Δ , II, against \aleph^* and B.

In the first verse of Mark we adopt the reading, *υἱοῦ Θεοῦ* on the authority of the great majority of the Greek codices. It is true that some of the Fathers omitted these terms, and Tischendorf omitted them in his eighth edition of the New Testament; Westcott and Hort assign them a place in the margin. Wetstein and Lachman retain them, and so do all Catholic interpreters. Their omission by Origen, Basil, Irenaeus, Epiphanius, Jerome and others arises, most probably, from the fact that they quoted the verse loosely from memory, not attending to its critical reading. Their retention comports well with the design of Mark, which was to prove to the gentiles that Jesus was the Son of God.

Knabenbauer does not consider this first verse of Mark a complete sentence, but joins it with the following verse. In this he has the authority among others of Maldonatus, a Lapide, Menocchi, Tirini, Calmet, Bisping and Schanz. It is a critical question of slight importance, and without attacking their position, we prefer to see in the verse something complete in itself, forming the inscription of the Gospel. Among others, Jansenius, Schegg, Fillion, Keil, Weiss, and Cornely support this view.

In the 2nd verse of Mark we adopt the reading, "*ἐν τῷ Ῥαίᾳ*." This reading is found in **Σ**, B, D, L, Δ, and some cursive MSS. It is followed by the Peshito, Philoxenian, Coptic and Vulgate translations; and by Origen and many Fathers. Jerome rejected this reading (Ad Math. III. 3), but afterwards endorsed it (Ad Malach. III. 1; and in Epist. L. VII. 9.) The reading "*ἐν προφηταῖς*" is found in A, E, F, G, H, K, M, P, S, U, V, Γ, Π. It is followed by Grotius and by the Ethiopian and Protestant versions. In the same verse the phrase *ἐμπροσθέν σου* is not found in **Σ**, B, D, K, L, P, 36, and 102. It is not found in many codices of the old Italian version, and of the Vulgate, neither in the Syriac and Ethiopian versions, nor in the writings of Origen, and Irenæus. It is found in A, Γ, Δ, Π², and in the greater number of the codices of the Italian and Vulgate versions. Jerome, as is his wont, rejects it in one place (Ad Malach.), and adopts it in another (Epist. L. VII. 9). As the phrase occurs in the original, we have embodied it in the translation, without deciding the question of its presence in the original of Mark.

In the 4th verse, we adopt the reading of *καὶ* before *κηρύσσω* on the authority of *Σ*, A, D, L, P, Δ and many other codices, versions, and critics against B, 33, 73, 102 and Westcott and Hort.

In the 17th verse of the text of Luke we adopt the reading *διακαθάραι*, on the authority of *Σ**, B, Tischendorf, Westcott and Hort. Such reading is followed by the Coptic and Armenian versions.

As the narrative is substantially the same in these three Evangelists we shall first reconcile one critical point in Mark, and then comment the text of Luke, which is fuller than the others. The 2nd and 3rd verses of Mark contain a double quotation from prophetic Scripture. The first quotation: "Behold I will send my angel, and he shall prepare the way before me," is taken from Malachi III. 1. The entire third verse is taken from Isaiah XL. 3. Now the difficulty arises from the fact that Mark includes these both under the one head as a prophecy from Isaiah. Various have been the attempts to explain this difficulty. Jerome asserted that the text was here corrupt, and finally gave up, and confessed his inability to solve it. Now to us the solution seems most simple. The mind of Mark had centered on the great prophecy of Isaiah concerning John, the voice in the wilderness. That is the central thought dominant in all three Evangelists. This classic prophecy outlined John's life, and when men sought from himself who he was, he declared that he was the verification of this prophecy. Now the quotation from Malachi is taken as a mere preface to introduce this leading thought; it is subordinate—a mere adjunct, and Mark freely used these divine words without naming their source as an introduction to the main central thought, which he took from Isaiah. The Evangelists were careless of technicalities. They were concerned with the central truth of the message of salvation. The Gospels present few difficulties to a man who brings to their perusal the same dispositions which were in those who wrote them.

Luke's first care is to mark the exact date of the beginning of the mission of John. He does this according to the custom of the time by stating who were ruling in Rome and in the vassal Judea. A vast amount has been written concerning

these dates, but as it all consists in conjectures, it is wearisome and unprofitable. It is safe to say that not in profane or sacred history of that time is there a date of which we are morally certain; there is always a margin of some years of uncertainty. The best we may do is to locate the event in a period covering four or five or even ten years. So it is here, and we shall dismiss all thought of fixing the month and the day of this event. The probable date of Augustus' death is the year 767 A. U. C. Tiberius his adopted son succeeded him, and in the fifteenth year of his reign the preaching of John began. Those who delight to revel in chronological probabilities and improbabilities may consult Patrizi on this point.—*De. Evang. Lib. III. Diss. XXXVIII. et seqq.*

When in the tenth year of Archelaus' reign he was banished, Judea was made a Roman province administered by a procurator. The first procurator was Coponius, the fifth was Pontius Pilate, who administered it for ten years from 26 to 36 A. D.

In the division of Herod's kingdom, Herod Antipas obtained Galilee and Perea, and held them till the year 39 A. D.

The original signification of tetrarchy was the fourth part of a kingdom divided under different rulers. In time it passed to signify any division of a government that had been divided.

Philip and Herod Antipas were not born of the same mother. Herod, the Great, had nine wives, Philip was born of Cleopatra of Jerusalem, while Malthace a Samaritan woman was the mother of Antipas. Trachonitis was the territory extending from the southeastern boundary of the Lake of Genesareth northeast to Damascus and eastward to the desert. Iturea is an ill-defined region. It lay north of Trachonitis, and was sometimes confounded with it. Josephus, *Antiq. XVII. 4*, tells us that Philip's government included Batanea, Trachonitis as well as Hauran and a part of the house of Zenodorus by which term he signified Abilene. Rationalists accuse Luke of error from the fact that Josephus has never mentioned Iturea among the possessions of Philip. This is mere cavil. Luke more accurately comprised under Trachonitis and Iturea the provinces that Josephus classes under other heads. In accuracy as a historian, from natural reasons, Luke is to be preferred to Josephus. This latter has fallen into numberless open errors.

For instance, here after clearly stating that Trachonitis was of the possessions of Philip, in the Bk. XX. Chap. VII., he declares that Philip the procurator gave to Agrippa the tetrarchy of Philip and Batanea, and added thereto *Trachonitis and Abila*. This should be taken into account when a divergency arises between Josephus and the inspired writers. I have found from actual experience that Josephus is a most incorrect historian. Abilene was a tract of country lying north of Damascus and east of the mountains of Lebanon in what is known as the Anti-Libanus. It has always remained a wild region of which we know little. Concerning this Lysanias which Luke makes tetrarch of this region, thus wrote Strauss in „*Das Leben Jesu*“: “Luke makes reign 30 years after the birth of Christ one Lysanias who had been slain certainly thirty years before such birth; it is a slight error of sixty years.” In *Antiq.* XIV. VII. 4, Josephus speaks of a certain Ptolemy who was ruler of Chalcis under Mt. Libanus, and in the XV. Book, IV. 1, he affirms that Lysanias the son of this Ptolemy was slain by Mark Antony at the instigation of Cleopatra. This Lysanias Strauss confonnds with the Lysanias of Luke, hence the discrepancy. We shall straightway show that they are not the same individual. The founder of the little dynasty of Lysanias was Ptolemy son of Menneus, a sheik of nomad Arabs who lived by pillage in the environs of Damascus. He grew in power, though hated and opposed by the neighboring rulers, and finally we find him mentioned as we have said by Josephus as king of Chalcis. Pompey ravaged his territories, but accepting a thousand talents from him, left him in possession of his lands. [*Antiq.* XIV. 3, 2.] He was succeeded by his son Lysanias [*Antiq.* XIV, 13, 3], and it is this man that Strauss identifies with the Lysanias of Luke. This Lysanias was succeeded by his son Zenodorus. Augustus, according to Josephus [*Antiq.* XV. 10, 1-3,] first took the greater part of this man's territory from him, and gave it to Herod, and when Zenodorus died, Josephus seems to imply that he gave all to Herod.

At this point all historical data ceases, with the sole exception of Luke's assertion regarding Lysanias. Vigouroux reproduces a Greek inscription found in 1737 by Pococke in the

ruins of Abila the central city of Abilene. It is found in the *Corpus Inscriptionum Græcarum* published by Böckl and Franz in Berlin in 1853, T. III. No. 4521. The proof that we would draw from this inscription is that there is mention of a tetrarch Lysanias who ruled in Abilene under "august" Emperors. The inscription opens: "*Saluti Dominorum Augustorum*," and in its body mentions a contemporaneous Lysanias the tetrarch. Now before the time of Tiberius Cæsar, there were never two of the imperial line bearing the name of "august." Such appellation began with Livia the wife of Augustus and her son Tiberius after the death of Augustus. This is a convincing proof that Lysanias was tetrarch of Abilene in the times mentioned by Luke. This is confirmed by an inscription found in the first half of this century at Baalbeck a city which once belonged to the realm of the Lysanias. (See Vigouroux, l. c.) The drift of the inscription is that the son of Zenodorus was called Lysanias, and his son was also called Lysanias. That is, the family persevered under this name at least for three generations. But the best proof of Luke's account comes from the works of Josephus. In *Antiq.* XX. 7, 1, he says: "Felix the procurator under Claudius bestowed on Agrippa II. the tetrarchy of Philip and Batanea, and added thereto Trachonitis with Abilene which last had been the tetrarchy of Lysanias; but he took from him Chalcis." From this testimony we argue as follows: Had the dynasty founded by Ptolemy Menneus ended with his son, Josephus would not have designated this province as the tetrarchy of Lysanias. It is evident that he speaks of the ruler of that province who immediately preceded Agrippa II. Again, Josephus distinguishes Chalcis from Abilene the tetrarchy of Lysanias. Now the Lysanias of Strauss had as the chief part of his possessions Chalcis. It evidently results from Josephus' account that Lysanias was a contemporary of Philip, and his tetrarchy as well as the lands of Philip were given to Agrippa II. It seems to me probable that the reason that Luke mentioned the ruler of Abilene was that on Zenodorus' death all his lands were given to Herod the Great. Hence in the partition of Herod's lands after his death, Cæsar restored a part of the old realm of Ptolemy Menneus to Lysanias the surviving scion, who held it as a vassal of Rome.

Luke wished to state who were ruling in the kingdom which had once all been under the scepter of Herod the Great, and which at the date of Luke's writing was ruled by Agrippa II. the grandson of Herod.

After designating the civil rulers, he marks those who were at the head of religious affairs, Annas and Caiaphas. A difficult question arises here to determine how these two are mentioned as high priests. According to the law of Moses, the high priest was constituted for life. In that age, however of degeneracy, the Romans removed and constituted high priests at will. Herod the Great, constituted eight high priests; Achelaus, three. Annas the son of Seth was appointed high priest by Quirinius about the sixth year of the Christian era. He held such office for about nine years. Valerius Gratus deposed him, and after a series of three changes, he appointed Joseph Caiaphas the son-in-law of Annas high priest, who held such dignity from the year 18 to the year 36 of the Christian era. Caiaphas was therefore the official high priest at the time mentioned here by Luke, and at the crucifixion of our Lord. Nevertheless the authority of Annas was greater than that of Caiaphas. Annas lived to see all five of his sons attain to the post of high priest. It seemed to have degenerated under the Romans to a political appointment, and Annas, though not actually the appointed one, really was greatest in authority during the priesthood of his sons, and especially during the term of office of the weak, venal Caiaphas. The difficulty that commentators find in the mention of two high priests reigning at the same time proceeds from the fact that they would regulate the polity of those degenerate times according to the Law of Moses. Now the main fact for us to establish here is that Annas and Caiaphas were associated in the high-priesthood which seems the most probable of things. The old Mosaic law of the succession of the high priests had been shattered. Bribery and flattery obtained that coveted post from the Romans. Annas was powerful with the Jews. His weak son-in-law was in the post. What was more reasonable than that the powerful old Annas would be associated with him? Especially as he had once been high priest and knew that in virtue of Moses' Law his tenure of office should be for life. Now as to

the mode that Annas and Caiaphas managed the functions between them, many different opinions exist. This is accidental for Luke's account is clear, once we establish an association in the high priesthood between these two men. Some believe that they alternated year by year in the exercise of the functions of the priesthood; others think that one was the president in the Sanhedrin, the other the officiating high priest. At all events, we shall see in the subsequent events that Caiaphas deferred to the judgment of his powerful father-in-law in the momentous questions that came before him concerning the Christ.

In describing the mission of John, Luke uses the accustomed formula for the calling of the prophets, for John was a prophet, the greatest of the prophets. The wilderness in which John prepared for his grand mission seems to have been that tract of Judea lying on the western bank of the Jordan north of the Dead Sea. It was called a wilderness in the Scriptural use of this term, that is a tract of uninhabited country. At what time John entered the desert, we are not told. We believe that it was after he came to the full use of reason. He remained there till his thirtieth year, as the customs of his people forbade a man to teach till he had attained his thirtieth year. I believe that John was called to the life in the wilderness by the direct communication of God. I believe that he knew when he entered the desert his mission. First, he was to prepare himself for his great work, and then he was to prepare the people for the reception of the Messiah. All the prophets in a certain sense prepared the people for the Messiah, but John completed the ultimate preparation. In the life of John in the desert we see the difference between the ways of God and the world. The spirit of this world loves the shock and excitement of social contact, the conveniences and comforts of life. The influence of the Spirit of God is always weakened by these, and often obliterated. The soul grows and waxes strong in solitude. Not every man can seek the solitude as John did, but every man, to lead a Christian life, must at times withdraw where he can hear only God's voice in his soul. In our days, when the world has become dangerously practical, small heed is paid to this interior life with God, and hence results so much mere

nominal Catholicity. The great questions which concern the destiny of man, his duties, his dangers, are profound. Some knowledge of them is necessary to Christian action. This knowledge can not be incidentally obtained as a side issue in the unceasing scramble for existence and the plunge for wealth. There is a great lack of reflection in our days. With truth can we say in the words of Jeremiah XII. 11: "All the earth is made desolate because there is no one who thinks in his heart."

The Gospel clearly declares that there was a particular summons come from God to John in the wilderness at the appointed time for him to begin his mission of preaching and baptizing. As the wilderness of St. John was most probably lying on the west bank of the Jordan, to begin his active mission, he had only to traverse northward and southward the two banks of the Jordan. News of such an event soon spread among the people. Such an event was fitting to the modes and customs of the people. The reasons that moved John not to penetrate into the centres of population on his mission were twofold. First, as a great factor in his preaching was to be the baptism, emblematic of the effect that the Redeemer was to accomplish, the taking away of the world's sin, the river afforded the best means to administer this rite. Secondly, the people going forth out of the ordinary avenues of life were removed from the disturbing elements of their ordinary life, and were better disposed thereby to receive the message of John. His penitential life also appeared to better advantage, and it is easy to detect the wisdom of God in the event. We have before explained in the exegesis of Luke I. 77, that the baptism of John did not by intrinsic power take away sin. It was not a sacrament, it only signified an effect that was to be wrought by Christ the reality, for whom it was a preparation. John's baptism was the initial act in a great event whose fulness would take away sins. Hitherto the ritualistic observances had no intrinsic effect. They only kept Israel from idolatry, and kept alive some sparks of the Yahvistic worship till the perfection came. Now the baptism of John was the transition from the old to the new. As it was only an initial act in the entering into the new dispensation, its effect was not the complete remission of sins, but only the disposition for such effect. The

soul that was penitent as John exhorted, and received his baptism, was in a fit disposition to receive the full remission through Christ. When Isaiah calls John a voice crying in the wilderness, he sums up John's mission, and the place where it was to be fulfilled. It was foreseen and foreordered that John should preach in the actual wilderness. In their hatred of monasticism the old heretics tried to distort this text to make John inhabit his home which was in the suburbs of a city. Such an attempt is too absurd to need refutation. We deem the remark of Maldonatus worthy of note, that no follower of Calvin or Luther ever wore hair-cloth. All the teachers of the law of God plainly manifest by word and by example that mortification of the flesh is an essential element in the religion of God, and only the Catholic Church clings to that truth, and puts it into practice in the daily life of her children. In these days of selfish love of ease, when material comfort is the god of the world, men may shirk this essential element in the Christian life, but it lives in the life of the Church, and must ever be one of the agencies by which she sanctifies man.

The reasons that moved God to send John as a precursor of the Christ are manifest. It is difficult to move men out of old grooves of thought and action. Christ was to effect a thorough perfection of the religion of the Jews. This would necessitate the laying aside of old traditions, a complete change of thought from the externals of the old cult to the spiritual nature of the new. Now better results might justly be expected in this work, if they were prepared by a herald. He was to arouse to new life the old expectation of the Messiah, and also refine their carnal conceptions of a worldly powerful Messiah. Finally, it was the custom among those nations for a king going to visit any of his provinces to send a herald to proclaim his coming and prepare the people for his reception. Christ the king of kings, coming to visit his creatures, sends John his precursor to prepare his way. This preparation was not to consist in magnificent tournaments of military nor in splendid games and festivities. Such preparation was for the kings of this world. The preparation for the king of Heaven was repentance, a change of heart.

To understand fully the sense of the fifth verse of Luke, let us contemplate a landscape rendered very difficult of passage by steep, rugged mountains, deep ravines and gulches. The view is severe and forbidding. A tortuous narrow path winds around the mountain crags, now rising in a steep and dangerous ascent up the mountain side, now plunging down into the bed of the ravine. It would be natural for the mind of one contemplating such a stretch of land to associate the idea of difficulty with the idea of the passage of a body through such land. Now let us conceive that by some adequate power the whole surface of the land becomes changed, so that it spreads itself out in a beautiful plain, traversed by level roads, where no obstacle obstructs the passage of a body. Then with Isaiah and Luke let us pass from the literal to the metaphorical sense, and apply the figurative speech to the moral world. The knowledge of truth and of the salvation of the Redeemer was shut out from the world by moral barriers of various natures. These barriers rendered the moral world of man's soul as inaccessible to ideas of religious truth, as did the aforesaid inequalities of the land obstruct the natural passage of man. Now it was ordained that the teaching of Jesus should overcome these mighty obstacles, and change the whole moral aspect of the world, and St. John calls upon the world to prepare for that great event. Looking forward with prophetic vision to the redemption of all mankind, and the universal spread of Christ's kingdom, Isaiah cries out that a way shall be prepared in every land, for the universal King Emmanuel will visit all flesh; and St. John declares that now the prophecy is fulfilled, and he is the herald of that king. Although John's preparation in actual deed was local, still he calls upon humanity for a universal preparation: "*Every* valley shall be filled and *every* hill laid low, and *all* flesh shall see the salvation of God." He announces a transition to a broader, better covenant of mercy wrought by Jesus, in which God's chosen people is not restricted to the race of Abraham, but is made up of all who believe in the Lord Jesus. The metaphor is perfect. The saving knowledge of Christ is to traverse the world, and the effect of his redemption is to operate in the souls of all men. There are parts of the physical world where man has never penetrated; but there are

no parts of that moral world that Isaiah contemplated into which the message of Jesus has not intrinsic power to enter. The sense therefore of the passage announces the universal spread of the kingdom of Heaven. Now this great kingdom is to be founded in the souls of men. To be sure, as man is a composite being of body and spirit, and has need of senses in his soul's action, there will be an external social organization to this kingdom also. We repudiate the Protestant heresy of the invisible church of the predestined existing only in the hearts of men. The kingdom of Heaven is founded as a social body, having an organized regimen, but the essence of the realm, and that for which the external organization is founded is the reign of Christ in men's souls. The vital element of that realm is the religious principle lying unseen in the hearts of good men, silently working and tending towards the consummation of the kingdom of Heaven in eternity. The kingdom of Heaven that John Baptist declared approaching comprises many things. It comprises the whole economy of salvation of the New Law with its different elements. It includes the external, socially organized body of the Church founded by Christ; it comprises the new creation of grace in the souls of men; it includes all those who have availed themselves of Christ, and have been incorporated in his mystic body by baptism; it finds its consummation and ultimate perfection in the eternal life of the elect with Christ in Heaven. Now it is evident that only those in whose souls energizes the living force of divine grace are really loyal subjects of this realm. These are the ones whom Christ declares that he knows, and that they know him. Now in different passages of the Scriptures reference is sometimes made to one stage or element of this kingdom of Heaven, and sometimes to another. As used here by St. Matthew, it signifies especially the Church *in statu viæ*, not excluding the Church in Heaven the ultimate end of all Christ's labors. It is to be remarked that Matthew most frequently makes use of the expression "Kingdom of Heaven." He does this by design. The Jews waited for an earthly kingdom. The supernatural aspirations of the people were almost obliterated. They were prepared to receive a Messiah who would exempt them from vassalage to the foreigner, and make them powerful. The

drift of Matthew's teaching is to disabuse them of this erroneous conception of the Christ, and awaken an interest in the spiritual character of Christ's kingdom. There is an eternal conflict between the material and supernatural orders in man. They act on his soul like two opposite forces. Heaven invites him to ascend; earth draws him down. The motives of earth are sensible, perceptible to the carnal man; the motives of the supernatural are spiritual, only perceptible by faith. As faith grows weak, the upward aspiring of man's soul relaxes, and the reign of matter is confirmed. The preponderance of the natural obtains with the many in our own days; it had obtained almost totally in Israel. If Christ had given assurance of wealth, exemption from death, and the other things that man covets here on earth, he would have drawn Israel, yea the whole world to his standard. He places before man goods of an infinitely higher nature, and obtains at most, but a half hearted following, and this only from the few. And the reason is the difficulty of the supernatural to work in fallen man.

Now as the essence of Christ's kingdom was the spiritual creation in men's souls, the real import of Isaiah's prophetic words quoted by the Evangelist must be the removing of the obstacles which in the moral order hinder the building up of such reign in the souls of men. It is a beautiful metaphor which likens Christ's entry into the souls of men to the coming of a king to visit his provinces. And like to the making level and straight the roads, which people of those days were wont to make for the reception of a worldly ruler, was to be the spiritual road-making, that the reign of Christ might enter in and have place in the souls of men. It is easy to understand in what these obstacles and tortuosities consisted. The mountains of sin were to be levelled; the valleys of the lust of the flesh and the lust of the world, in which the souls of men had engulfed themselves were to be filled up; the crooked ways of injustice were to be straightened, and the roughnesses of oppression of one's neighbor and selfish greed were to be made plain. When such preparation precedes, the Holy Ghost comes into a soul, and it becomes the temple of the Holy Trinity, it belongs fully, to the reign of Christ.

Many Commentators make these future tenses equivalent to imperatives. While admitting an imperative element in them, I can not restrict their import to a mere imperative sense. The future of the Hebrew was often wider in its comprehension than our imperative. They contain an exhortation of God, a wish of God, a design of God, which will be realized in some degree. Hence they contain a design as well as a command. Therefore in the last future, "all flesh shall see the salvation of God" the design of God, presently to be realized, is the sole import. "All flesh" imports the universality of mankind. It is one of the strongest declarations of the Old Testament of the universality of the New Covenant. It is easy to see how the name of the Baptist became inseparably attached to the name of John. Its signification was the baptizer, and it marked him as the minister of the new rite, which he preached and administered.

The Evangelists are intent to bring out John's penitential life. He is in the wilderness, deprived of the society of his fellow man, and the comforts of home; his raiment is the coarse unspun hair of the camel, which had been braided into the coarsest of fabrics; his girdle was a strip of rawhide. It was the direct design of God that John should practice this penance. Or rather in God's foreknowledge a man was chosen who would follow with free will the calling of the Holy Ghost in this penitential life. It was fitting that he who was to preach the penitential preparation for Christ's coming should exemplify in his own life the doctrine that he taught. No man could point at John and say: "physician, heal thyself." John never asked of the crowds that assembled on the banks of the Jordan the penance that he practiced. There is an analogy of heavenly origin between the life of the precursor and the life of Christ. Christ, absolutely sinless in conception and in life, suffered most of all for sin; and John, sanctified in his mother's womb, set men an example of penance that none might surpass. Certain it is that the mode of life of John added weight to his words. He is perhaps the sternest type of penance in the Old Law, and it needed his stern example and his terrible words to win back that stiff-necked people to the ways of God. The example of John inspired

by the Holy Ghost is another striking proof of the value that God places upon the things for which men are daily selling their souls.

As in raiment, so in food John Baptist practiced penance. Concerning the genus of food here designated by locusts and wild honey opinions differ. Some have believed the locusts to be a species of fruit of wild trees. Others held them to be nuts or herbs. That these opinions are erroneous, results from the examination of the Greek text.

They are by all the codices termed ἀκρίδες. Now the ἀκρίς of the Greeks was an insect locust commonly called by us grasshoppers. Palestine abounded in these, and the name is frequent in the Holy Books. Bochart mentions ten different names by which this animal was known to the Hebrews. They often overspread whole sections, and destroyed vegetation. That the Orientals were accustomed to eat these insects rests on the surest authority. In Lev. XI. 22, Moses permits their use to the Hebrews in the clearest terms: "These of them ye may eat the אֶרְבֶּה after its kind, and the סַלְעָם after its kind, and the חֲרָגִל after its kind, and the חֲנָב after its kind." There is some uncertainty as to the exact species of winged leaping insect here mentioned, but all agree that the locust is included in the genus. It is highly probable that by the four terms the holy text designates four varieties of acridiid insects. The Talmudists defend that there are here designated four classes of locusts. The Arabs also were accustomed to eat the locust. Thus writes Russel in Natural History of Aleppo, page 62: "It may not be amiss to mention that the Arabs eat this locust when fresh, and also salt them as a delicacy." The same is confirmed by Niebuhr. Farskal declares that the Bedouins of Egypt roast the locusts on coals, and then divesting them of their wings and legs, eat them with avidity. He has witnessed, he says, women and children hunting these. They passed a thread through the throat of the insect and collected one hundred on a string which they sold in the market for half a *choma*. Pliny, Nat. Hist. Lib. VI. 30, writes: "A part of the Ethiopians subsist entirely on locusts, which they salt and smoke for the year's victuals." Bochart essays to prove that

the use of the grasshopper as food was known to the Greeks. Hieroz. P. II. Lib. IV. Cap. VII. Venerable Bede, *De Locis Sanctis*, Cap. XIV. declares that he was informed by the holy Bishop Archulpho, "that the locusts caught in the grass, being cooked in oil furnished food for the poor." The difficulty that we have in recognizing these insects as John's food springs from the disgust which we feel at such article of food. But we must acknowledge that customs and environment produce this taste, and that it differs in different peoples. We loathe the snail as an article of food; it is a delicacy with the Italians. Hence, we place as a certain opinion that the locusts of St. John were insects. The Oriental locust was larger than the species known in the western world.

Concerning the wild honey, there is also diversity of opinion. Some believed that it was the deposit of wild bees in crevices of the rocks and in the hollows of trees. This opinion is now quite generally abandoned, and the common opinion is that by the μέλι ἄγριον is signified a sweet gum that exuded from the trunks of the trees of Syria. For this opinion we have Paschasius from the ranks of the Fathers, who thus declares: "The honey for his food was not taken from the hives of bees but from the trunks of the wild trees." That this edible gum was in abundance in Palestine, and made use of by the people for food, is evident from I. Sam. XII. 26: "And when the people were come into the wood, behold the honey dropped; but no man put his hand to his mouth; for the people feared the oath." Here the honey evidently means the exuding gum of the trees, and it is equally certain that the people used to eat it. In this opinion we are opposed by Jansenius, Maldonatus, a Lapide, Sylveira, Calmet, Grimm, Fillion and Keil. We are supported by Faber, Schegg, Bisping, Schanz, Weiss, and Knabenbauer. The circumstances and the words in the passage in the book of Samuel point to the sap of trees instead of honey made by bees. In the first place, they find not this honey until they come into a wood; then they find it dropping from the trees. Now no matter how abundant the bees and their product, such an expression never could be verified of their honey. The instinct of the bee guides it to construct his cells so that they are not visible, and no honey exudes therefrom. From the flowing

which is predicated of this honey, from the ease with which it was attainable, and from the fact that it was in a wood, I believe that it was the sweet gum of the trees of that clime, which was exuding and trickling down the trees, which the soldiers of Saul refrained from tasting. I am not disposed to believe that wild bees were abundant in Palestine at any time. When a thing abounds in a people's land, it will occur often in their literature. Now the bee is mentioned only five times in the Bible, and in one of these references, it is used in a metaphorical sense of the king of Assyria. Honey on the contrary, is mentioned sixty-four times. This leads me to believe that full oft by the term honey is meant the sweet gum of the trees of Palestine. Once we have established that the wild honey of Samuel is the juice of trees, it is easy to substantiate that such was also the honey of John. Knabenbauer finds a strong proof for our opinion in the consideration that the gum of the trees conformed better with the penitential life of St. John. The honey of bees is always mentioned in Scripture as a luxury. Now the use of such a luxury ill-fitted the character of a man that is held up as a type of such sublime penance. Moreover, I cannot believe that wild honey is ever predicated of the honey of bees. Not being naturally a domestic animal, their product in the wild state would differ in no way from that of the domesticated ones, and the designation of wild honey would be meaningless. Wherefore, I believe that by this qualifying term the inspired writers wished to differentiate the product of the trees from the honey of bees. In a word, we believe that John's food consisted of the insect locusts and the sweet gum of the trees of his solitude. The conditions of Judea were much different in those days from the conditions which prevail there to-day. Now it is all a desert. There are no trees, no verdure, and few people. It is evident that it is an accursed land.

John conducted his mission of preaching and baptism on both banks of the Jordan, northward from the Dead Sea towards the Lake of Genesareth. No prophet had appeared in Israel since the days of the restoration under Nehemiah. Hence the appearance of this new prophet on the banks of the Jordan attracted all the people to see and hear him. It is probable that the greater part of the Jews of the specific geographical

division known as Judea, and also of those who inhabited the old realm of the ten tribes assembled to hear John and receive his baptism.

The baptism of John was not an essential element in the New Law. It was only a symbol to represent a coming reality. The lotions of the Jews had up to that time given only a legal purification. John, in calling his baptism the baptism of penance, marks the beginning of the internal and spiritual service of God. His baptism emblemized the great taking away of the world's sin by the Lamb of God, and the penance which he demanded indicated that the external material sin offerings were over, and that Yahveh now asked for the sin offering of a contrite and humble heart. As John's mission was not an essential element of the new ceremony, it remained local in character. It was only an introduction of Christ to the Jews.

The confession of sin which the Jews made in the baptism of John was not a mere acknowledgment that they were sinners. The Greek term *ἐξομολογούμενοι*, predicated of every one whom John baptized, means, at least, some specific enumeration and manifestation of sins. If the term meant only the general acknowledgment that they were sinners, it would not be brought out in such prominence by the Evangelist as something new and remarkable. We hold it then to have been a general public specific confession of sins committed. It is the general voice of tradition that sins were not forgiven by the baptism of John. The penance which he called forth worked *ex opere operantis*, and prepared the souls for the remission of sins by the Redeemer.

The viper was considered by the Jews as the most venomous of reptiles. In terming the Pharisees and Sadducees a brood of vipers, he uses a Hebrew idiom to express that they are vipers themselves. Their snake-like character is intensified by the expression, implying, as it were, that they have increased the poisonous malice of their forefathers transmitted to them by hereditary right. Christ will afterwards tell these same sects that they have filled the cup of malice of their forefathers. In likening these powerful sects to the viper, John illustrates their poisonous influence on the people, and their stealthy, crafty way by which they insinuated themselves into the high places, and

seduced the people of God. Some Commentators speak much of one Hillel and his school of the century in which the Christ was born; and also of Schammai his opponent. Hillel advocated the following of the spirit of the Law, while Schammai held all to the letter. Some have believed that hence arose the Pharisees. I find but poor data for these opinions, and I am not fully convinced that such individuals ever lived. They are not mentioned by Josephus. The probable etymology of the term Pharisee is from פָּרִישׁ [he expounded] as they explained the Law. This was their vaunt that they explained and strictly kept the law. Josephus, himself a Pharisee, speaks of the sect as they appeared to the people, *Antiq.* XVIII. 1. 3: "Now for the Pharisees they live meanly, and despise delicacies in diet, and they follow the dictates of reason * * * on account of which doctrines they are able greatly to persuade the body of the people, and whatsoever they do about divine worship, prayers, and sacrifices, the people perform them according to their direction; insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also." Again, *Antiq.* XIII. 10, 6: "What I would explain is this that the Pharisees have delivered to the people a great many observances received from tradition, which are not written in the Law of Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers. And concerning these things it is that great disputes have arisen among them, while the Sadducees are able to persuade none but the rich and have not the populace obsequious to them, but the Pharisees have the multitude on their side." The crime of the Pharisees was to affect a strict observance of the law, and multiplying its precepts, impose them on the blinded multitude. They travestied Yahveh's law, and in their hearts were faithless hypocrites. A boastful external semblance of religion gave them prestige, and honor, and emolument with the people. The great spirit of the law was obscured by them. They occupied their time in the material details of Moses' Law, and

blinded the people, and crushed out of them the real religious principle. What a power they wielded with the people may be known from what Josephus says of them. They were powerful popular leaders, and swayed the masses as they willed. The Sadducees were a less powerful sect, though more select and exclusive. Some derive the name from צדוק who flourished under Ptolemy Soter. Others derive it from צַדִּיק, [it is just] meaning those who professed great righteousness. All is uncertain. The fundamental doctrine of the Sadducees was the denial of the immortality of the soul. Thus Josephus describes them, *Antiq.* XVIII. 1, 4: "But the doctrine of the Sadducees is this, that souls die with the bodies; nor do they regard the observation of any thing besides what the Law enjoins them * * * but this doctrine is received but by a few, yet by those of the greatest dignity. But they are able to do almost nothing themselves; for when they become magistrates, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them." Although the doctrine of the Sadducees was terrible, they were less hypocritical than the Pharisees. They were not so numerous nor so popular, although many of the rich were in their ranks. These sects originated after the Babylonian Captivity. As the Scriptures speak not of the Essenes, the ascetics of the Jews, I shall say nought of them, referring those who wish to know of them to Josephus, *War*, II. VIII. 2. The Pharisees were the false teachers, who poisoned the religious thought of the people. Hence John's terrible invective against them. Now I can not believe that the motive of these sectaries in coming to John was an honest one. I believe that hypocrisy drove them to acknowledge John lest they might lose their hold on the people. I found this belief on the following considerations. No matter what a man's life had been, be he never so great a sinner, if he sought by penance to become reconciled, the faithful herald of God would never address to him such language. That bitter taunt, that terrible denunciation would be uttered by no one who spoke by the inspiration of the Holy Ghost to one who was honestly contrite. John detected their hypocrisy in coming to the baptism, and boldly unmasked them before the people. He

wished to take from that poor deluded people the yoke that these hypocrites laid upon them. Moreover, John's very words show plainly that he knew their hypocrisy in coming. The words: "— who hath warned you to flee from the wrath to come?" are ironical, and are equivalent to these: "Ye hypocrites, who claim to have the keys of the Law of Moses, who claim to be the teachers of mankind, who affect to observe every precept of the law, can it be possible that you acknowledge that the wrath of God awaits you, for your falseness and crimes. Do you verily lay aside your mask of hypocrisy, and acknowledge your baseness and your sins. Can it be possible that any one has wrought such effect in your treacherous, dishonest souls? Yea, verily I know your motive, it is but the continuation of your hypocrisy." The continuation of his address to them confirms this opinion: "If ye would have me believe that you are fleeing from the wrath of God, change your lives. Show by your actions that you are honest with God. Show by actions that repentance has excluded hypocrisy from your souls."

One of the false assumptions of the Jews which, doubtless, they had been taught by the Pharisees was a vain trust in their carnal lineage from Abraham. This vaunt has always prevailed with them, and appears in the Talmud. In Sanhedrin fol. 90, 1, we read: "All Israel shall have part in the future life." Again in Bereschith R. 18, 7: "In the future life Abraham will sit by the gates of Gehenna, and will not permit any circumcised Israelite to descend thither." Rabbi Akiba held that no Jew shall suffer more than twelve months in the future life. They were proud and haughty with God himself, and considered Heaven as their due, as their inheritance, by hereditary right through Abraham. It was this arrogance and trust in their own justice that precluded the softening influence of the Holy Ghost from their hearts; that caused them to reject Christ, because he would not flatter their national pride and false trust. To repel this arrogant and false trust of the Jews, John points to the stones of the wilderness and declares: "God has not need of you to build up that innumerable posterity that he hath promised to Abraham. From these very lifeless stones he can create other beings to succeed into your place as heirs of Abraham." The language of John is figurative. Nothing in

nature is more remote from life than a stone. To illustrate the omnipotence of God, John takes this which to human agents seems most difficult, to show that nothing is difficult to God. He hath not need of man, much less of the particular race of the Jews. His glory suffers in naught by man's unfaithfulness. Not to increase his essential glory, but to diffuse his goodness did he create man. For that purpose does he operate to save man. Not to induce them to believe that the creative power of God was to be exerted on the stones of the desert to change them into rational beings, did John discourse thus, but to show them the absoluteness of God's omnipotence: to show them that he hath need of no man; to show them the futility of their arrogant presumption. In speaking of the wrath to come, the dark side of man's destiny is brought out. It is a fearful thought to consider that man is separated by only a few years from that awful destiny, the wrath that knows no end; to see multitudes rushing on thoughtlessly to that dread destiny. And to deaden the gnawing of conscience, they clamor and cry out against the clearest declaration of God, that there is no hell, there is no wrath to come.

The figurative language of the 10th verse is difficult to understand. The drift of John's discourse is plainly that, in dealing with man in the New Law, God would not be moved by his lineage, but by the qualities of his soul. But the difficulty is to see the exact import of the figure. I submit the following. The Jewish people was likened to an orchard of trees, and the gentiles to another orchard. God was the husbandman. Idolatry had excluded him from the gentile orchard, but he had labored to keep the orchard of the Jews in some measure under cultivation till the shoot from the root of Yeshai should come. Many times he had pruned that orchard by the afflictions of war and captivities. He had sent upon it the rain of prophecy, and the sunshine of his protecting care, when they were hard pressed by enemies. Many a tree of that orchard of evil root had been spared, not because it was of value, but because it was in that orchard which God had decreed to keep under his protection till the Christ should come. In this way God had wrought favors to many an Israelite, not because he was worthy of them, but because he was of that race that was to be protected

till the Christ should spring from them. Israel expected a continuance of this mode of action. They expected to be still favored, because they were the lineage of Abraham. They considered that they still were the favored orchard of God, but John thrusts them from this position. "No more," he declares, "shall ye receive favors of God for mere external reasons. No more can ye say: 'God will save Israel, and I am an Israelite, and hence will be saved by my Abrahamic origin.'" John tells them that external reasons no longer avail with God. A change has come in his dealings with man. He will not now deal with them as an orchard, but as individual trees, not as a race but as individuals. He is now to sort the souls of men; to examine each individual tree, without respect to the orchard in which it is placed. God was to pass through both orchards examining the inner nature of every tree, and the tree whose fruit was evil was to be rejected by God. This rejection by God is symbolized by the laying of the axe to the root of the tree. As the quality of the tree, and not the orchard in which it grew, was to be considered by the husbandman, and as he was to cut out and eradicate the tree of evil fruit, so in the constitution of the new spiritual covenant of God, the qualities of the souls of men, not their racial prerogatives, were to be now considered, and he whose soul was found wanting in the scrutiny of God was to be rejected. There is no allusion here to the last judgment, but simply the change in God's mode of dealing with man is forcibly brought out, and the inner spiritual character of Christ's kingdom is contrasted with the weak, imperfect, material dispensation of Israel.

From the 10th to the 16th verse Luke speaks of John's effect upon the different classes of people. Luke is the only one of the Evangelists who has related this portion of John's life. There is great honesty in the tone of the question addressed to John by the common people. There is a suavity also in John's response, very unlike his cutting rebuke to the Pharisees. They had come there in the height of intellectual pride, expecting perhaps to receive distinction from John. No man ever sought and found God in the spirit in which these sectaries came. But the populace were moved to penance by John's preaching, and they sought God with honest heart. And

therefore, hearing John declare that men must show by the practical actions of their lives the fruits of the interior penance, they ask in simplicity what they were to do. John in answer sums up in the one great precept of charity and mercy the whole science of the christian life. A differentiating element of the New Law was its compendious character. The Old Law was spread out into a complex system of ritual precepts, while the law of Christ was simple and spiritual: Love God and the neighbor. Now as the love of neighbor, proceeding from a religious motive, presupposes the love of God, and is built thereon, the essence of the New Law is frequently concentrated in the great precept of Love of Neighbor. As the Scriptures were only written for those who brought to their perusal the same spirit in which they were written, there is no attention to technicalities in their construction. They deliver the message of Salvation to the one who seeks it with honesty of purpose and docility of heart. Perhaps in no other relation of God to the creature are the words more forcibly fulfilled: "He hath filled the hungry with good things, and the rich he hath sent away empty." Now John, taking the love of neighbor as the fulfillment of the law, reduces it to two concrete facts. It was customary for scriptural writers to represent man's material needs as food and raiment. In biblical lands such was true. The expressions of writers savor of their environment. The truth is universal; the basis of the figure is oriental. To inculcate forcibly the great virtues of mercy and charity, he bids them give of their superfluous to the naked and the hungry. John's Master later on will declare that, in the final judgment, he will know those that are his by these same virtues. The language of John, though simple, is accurate. By the designation of the two tunics he fixes the obligation upon the superfluous of man's goods.

It was not in John's mind, by enumerating two tunics, to limit man to the possession of one coat; neither, in speaking of this garment, does he make this the specific object of man's charity. The tunic was a loose outer garment closed at the shoulders, usually provided with sleeves, and reaching nearly to the ground. It was usually girt at the waist by a girdle, and is the most universal of civilized garments. John represents in this

garment clothes in general, and in the possession of two of them that abundance out of which man must do charity. A man might have but one tunic or coat, and yet from the abundance of possessions be obliged by the precept of John. We are not to regard the detail of the proposition but the spirit. And the spirit of John's words is: "Let him who hath, give to him who hath not." The tunic and the food are taken to render the language concrete, and more effectual upon the simple people. The virtue of charity has a degree where it is of precept, and a degree where it is only of counsel. This is the case with every virtue. John did not mark the limits of the degrees of this virtue. Neither shall we. Such is the work of moralists. John spoke of the virtue in all its comprehensiveness as one of the surest fruits of a change of heart; as one of the surest evidences that one was serving God. The selfish hardening of the human heart, excluding the tender softenings of pity, mercy, and love, represses the influence of God, and makes man's heart a material desert. Once infuse the gentle rain of charity into that heart, and the desert blooms, and the reign of matter gives place to the reign of Christ.

In those days the men considered most removed from the influence of God were the publicans and the soldiers. Hence we may realize, the efficacy of John's preaching when even these came to him, and asked him the conditions of salvation. John, who was aided by the Holy Ghost to read the motives of men, shows by his treatment of these that their repentance was real. The publicans were the common tax-gatherers. The mode usually put in force in raising these taxes was the following. Very often the taxes were farmed out to one who purchased for a stated sum the taxes of a province, subject to his own collection. He in turn employed a number of deputies who exacted this tribute from the individuals. Now in this actual collection of the taxes great abuses often occurred. Extortions were frequent, as the central government of Rome was far away, and her representatives in Judea were almost always open to a bribe. The tax collectors were doubly hateful to the Jews. First on account of their avarice and fraud, and secondly, because they exacted a tax that every Jew felt to be the unjust sign of Judea's bondage to the foreigner.

In rendering John's answer to the publicans, we depart from the Vulgate reading in its version of the *πράσσετε*. The first meaning of *πρασσεῖν* is to do, to execute; and this sense the Vulgate has adopted in rendering it *faciatis*. But the word has a peculiar meaning when used in the context in which Luke has used it; namely, to exact a tax. Now all persuades that this is the sense in which Luke used it. It is hard to see the point of John's discourse, if we render the term according to the Vulgate, whereas, by rendering it in the sense of "to exact" the capital vice of the tax collectors is aimed at. Their crime was the extortion of unjust and exorbitant taxes in the name of the government. John shows his prudence in the Christian life by adapting his teaching to the nature of every one's sphere of life. He knew that the publicans were often dishonest in exacting the public taxes, hence he aims his teaching to eliminate the peculiar vices of this class of men whom he was addressing. There is great wisdom in this. It was no generality, but a specific precept which applied to the main work of their everyday life. So it is in the cultivation of every soul. Spiritual wisdom, is to take thought to avoid the vices and defects peculiar to each particular state of life. An aimless, pointless, drift toward generalities avails little in perfecting the soul. A man desirous to serve God should set out with a definite aim to avoid the vices peculiar to his state of life, and to acquire the virtues fitting thereto. Human society demands that men spend their lives in different pursuits. Now sanctity does not consist in longing to do something that never comes in the range of the duties of one's ordinary life, but in doing well the ordinary things of our particular sphere.

In the same way John gives special precepts adapted to those engaged in the military profession. One of the crimes of the soldiery of that period was to harass the citizens, and extort money from them to secure immunity from the oppression of their arms. Another was a series of blackmail. By threats of denunciation to the officers of the government, they also extorted money from the citizens. The soldiers were often of a turbulent, rapacious character, and coveted more than their wages, hence they were ever ready to seize by violence property, wherever occasion was offered. John points out these specific

crimes peculiar to them, to be avoided. The very fact that these are avoided supposes the practice of the contrary virtues. The words of St. John addressed to the soldiers, "be content with your pay," could be inculcated with profit in the minds of our erring and discontented laborers, who have filled the land with misery, and wrecked numberless homes by strikes and labor agitations of the most unjust nature.

The 11th verse of Matthew follows very abruptly, and without nexus on the preceding narrative. We believe that St. Luke in the 15th verse supplies the nexus, and that Matthew has omitted the opinion of the people which was the occasion of John's declaration.

John's life had favorably impressed the people. He was rejected by the sectaries, whose hypocrisy he had unmasked, but the common people were with him. They regarded him as a great prophet, and now an opinion invaded them that perhaps he might be the Christ. Accuracy in religious thought no longer prevailed in Judea. Had they examined accurately, they would have become aware that John could not be the Christ. His genealogy did not fit the Messianic prophecy. But they had not known much of the life of this strange man. During his long sojourn in the desert Zachary's son had been forgotten, and when now he appeared in the noble sublimity of his penitential life, and spoke in God's name, they conceived such an exalted opinion of him that they wondered and waited in expectation that he would declare himself the Messiah. Opinions differ regarding the mode in which John became aware of the mind of the people. Some hold that such was made known to him by an embassy sent to him. Others believe that he was aided by the power of God to divine their thoughts. The most probable opinion is that the state of the people's mind became manifest by their discourses concerning John, which straightway came to his ears, and drew forth the emphatic statement that he was not the Christ.

John makes use of this good opportunity to prepare the people for the reception of the Christ. He takes the popular esteem that the people had of him as a basis whence to exalt the Christ. He does not draw a real comparison. The real exaltedness and excellency of Christ over every man is

incomparable. His comparison then is only to aid their minds to form a just conception of the Messiah. In this sense he places in contrast the personality of the Redeemer and his own personality, the effect of the Redeemer, and the effect of his own mission; and then, by a powerful figure, he exalts the excellency of the Son of God above his own dignity or power.

The most menial service that one could do for another was considered that of putting on the sandals. Hence John, in declaring that he was not worthy to perform this service for Christ, extols the excellence of Christ in a manner at once simple and sublime. Such language, so simple and concrete, should have had great effect upon the people. It was as though he said: "Ye see in me certain virtues; ye are struck by my words, and the thought enters your souls, is not this perhaps the Christ? Behold, Christ is so much greater than I that I am not worthy to perform the most menial service for him." There is a slight textual discrepancy between Matthew and the other two synoptists in the details of this declaration of John. Where Matthew has "whose shoes I am not worthy to bear," Luke and Mark have: "—the latchet of whose shoes I am not worthy to loose." Matthew's language is based on the usage that prevailed in that day among the Jews. When entering a sacred place, they removed their sandals conformably to the command given to Moses, Exod. III. 5; Joshua, V. 15. Now the men of high social rank had a servant who removed the sandals and carried them till they were to be again placed on the master's feet. This was considered the most abject service that any menial was called to do. Matthew founds his proposition on this usage, as it would be easily understood by the Hebrews, for whom he wrote. Mark and Luke modify the expression slightly to adapt it to Greek ears. They all reproduce the substance of John's words, they are careless about the minute detail. It is useless to conjecture what the exact words of John were. John's words furnish us one of the most noble examples in the history of mankind of a man endeavoring to eliminate his own personality in a great work, and thrust all the glory on Christ and Christ's eternal Father. Truth ruled him in his estimate of others, and in his estimate of himself. He believed what he said, and his words are absolutely true. No man, no saint, is worthy

to be associated with Christ even in the most abject ministrations. All the baseness and self-seeking of our natures were purged out of John's noble nature. No vile hungering after man's applause, or man's goods in him. He seems more like an angel than a man, and in his life shows us to what perfection prayer and detachment from the world may lead a man. In the wilderness, in solitude, in the fruitful source of great thought, he had solved the problem of human life, and he issued forth to diffuse into the minds of his fellow men the truths with which he was animated. There is an intensity about John the Baptist which likens him to Eliah, to whom even by the Holy Ghost he has been compared. In the same sense as I have stated above, John compares the efficacy of his ministry with the spiritual effect of Christ on the soul. As Matthew says, John baptized with water unto penance. The rite of baptism of the Baptist was merely to signify the internal washing of the soul by penance. It had no life-giving power. Concerning the baptism of John, we have the following definition of the Council of Trent: "If any man shall say that the baptism of John had the same efficacy as the baptism of Christ, let him be anathema." When, therefore, the baptism of John is said to be *εἰς ἄφεσιν ἁμαρτιῶν*, the proposition signifies that the remission of sins is not a present effect but a future reality for which the baptism of John was ordered as a preparative measure. We transcribe the following excellent description of the essential difference that existed between the effect of the baptism of John and the sanctification of the soul by Christ: "The Baptist manifests by this that his baptism did not penetrate to the souls of men, but had only the efficacy of water, although a sign of penance. But the baptism of Christ has the efficacy, to penetrate to wash the inmost souls of men from filth and the stain of sins, because it washes in the Holy Ghost who penetrates our spirits, and cleanses them, and changes them, and elevates them to the love of God and the love of things divine." It is a beautiful metaphor to liken the spiritual operation of the Holy Ghost in man's soul to the action of water upon the body. Sin is moral filth, and as the washing of water takes away the body's uncleanness, so the cleansing power of the Holy Ghost washes away the soul's filth and resulting stains. For this reason it

was chosen by Christ as the matter of the sacrament of his baptism, that it might show to the senses of man the effect that the power of God by means of the rite operates in the soul.

In declaring that Christ would baptize with the Holy Ghost and with fire, John has not in mind merely the baptism instituted by Christ. Neither has he in mind the descent of the Holy Ghost sent by Christ upon the Apostles on Pentecost. His words have a wider signification, including these two events and many others. They signify every communication of the Holy Spirit and divine grace that is given by Christ. When he speaks of a baptism of fire, the language is figurative. Fire is taken to signify that penetrating efficacy of the power of the Holy Ghost which energizes in the soul of the sanctified man. Now the appearance of the tongues of fire that appeared above the heads of the Apostles at their reception of the Holy Ghost on Pentecost was a pure symbol of the inner power and vigor which the indwelling Holy Spirit gave to those men. That which occurred on Pentecost to the Apostles is wrought in an invisible way in every soul that is incorporated into the mystic body of Christ. That same spirit and the energy symbolized by that fire is given by Christ to every sanctified soul. And it is to this effect that John adverts. Our relations to the Holy Ghost are different now from what they were before the glorification of Christ. In virtue of his merits, and by the brotherhood which he has conferred upon us, we receive an influx of the Holy Spirit, which had never been given to man before, and never would have been given, were it not for the Incarnation of Christ. The words of John, therefore, include the effect of baptism; they include Pentecost and much more. They establish the whole essential nature of the New Law, and are verified continually in the outpouring of the vital principle from Christ the head into all the members. There is also in the words of John an evidence of Christ's consubstantiality with the Father. In declaring that Christ will baptize them with the Holy Ghost, he evidently signifies that Christ has an essential part in the sending of that Spirit, that the sanctifying Spirit proceeds from him as well as from the Father.

Fire is the most active agent known to man, hence it is chosen as a symbol of the power of the Spirit of God in man's soul.

John has first spoken of Christ as sanctifier ; he now speaks of him as Judge. By a beautiful and forcible figure he declares to them the separation that Christ will make of the elect from the reprobate.

The right understanding of this metaphor necessitates some knowledge of the mode of threshing and winnowing the corn practised by the Hebrews. As the people of Syria are unprogressive, the same mode exists there to-day. The threshing is accomplished by the feet of oxen that are driven round and round on the circular threshing floor of hardened earth. When the grain has been thus beaten from the straw, the straw is removed, and a wooden fork adapted to this purpose is used to throw the grain up against the wind, which blows away the chaff. When the coarser chaff and broken straw are thus removed, a wooden shovel is used in the same manner to effect the final winnowing, and there results in the center of the threshing floor a heap of winnowed grain. Now the words of John draw a metaphor from this winnowing. The Scriptural metaphors are always founded upon scenes and events in the common life of the people, and from this have much of their great beauty and force. The *πτύον* is the winnowing fork or shovel. The Syriac translated by Walton renders it *pala*, a shovel. It signifies the instrument of wood, which was used to throw the grain up in the air against the wind. Although there were two or three kinds of this instrument they all bore the same generic name in Hebrew *מִזְרָה* from *זָרָה*, to scatter to the wind. The most apt equivalent of this in English is a winnowing-shovel. The figure is very expressive. The whole world is considered as the harvest field of God, seeded by God's habitual grace, and watered by all the actual graces and influences from Heaven which God pours out upon the souls of men. The sickle of death is sent into that field in God's appointed time. Upon the threshing floor of God are gathered all the men of the earth, bearing the harvest of their deeds of good grain or chaff. The flail of God descends upon the sheaves, and then begins the winnowing of God's awful judgment. In that terrible scrutiny the good grain is deposited at God's feet, to be gathered into the eternal granaries

of Heaven. While the wind of God's wrath seizes the chaff, the broken straw, and the worthless kernels, and hurtles them on and on into endless, hopeless Hell. The terrible side of man's destiny is brought out with great intensity. There is no issue so important for man as his moral responsibility to God, and the certain judgment of his deeds that shall be wrought at the close of his short life. The absoluteness and truth of God's judgment are well brought out by the figure of the winnowing. As the chaff is powerless in the face of the blast, so in that dread hour there is no refuge. Only the good grain of solid virtue can withstand that dreadful ordeal. Only that is valuable to God; the rest is worthless, swept away forever into that dreadful pit of fire, where those who enter eternally despair.

In the characterization of this fire as *ἄσβεστος*, the eternity of Hell's duration is directly brought out. This faithless and incredulous age refuses to believe in the eternity of Hell. It cannot be defended on natural reasons. We believe it through faith alone. Wherever there is mention made in Scripture of the destiny of the reprobate, some term implying unending duration is applied. From this it evidently appears that the Holy Ghost would repeatedly inculcate in man's mind this awful truth by the clearest, most forcible, and oft repeated language. When illumined by the divine influx, we shall see God as he is, then we shall know the harmony between God's mercy, love, and justice, in constituting eternal punishment. Upon that threshing floor we must stand; in that winnowing we must be tried. Shall our portion be with the garnered grain or with the worthless chaff? This great question claims more of man's time and thought than it receives in our day.

MATT. III. 13—17.

13. Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

MARK I. 9—11.

9. Ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

14. Ὁ δὲ διεκώλυεν αὐτὸν λέγων: Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;

15. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ: Ἄφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πάσαν δικαιοσύνην: τότε ἀφήσιν αὐτόν.

16. Βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ ἠνεῶχθησαν οἱ οὐρανοὶ καὶ εἶδεν Πνεῦμα Θεοῦ καταβαίνον ὥσει περιστερὰν ἐρχόμενον ἐπ' αὐτόν.

17. Καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα: Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him.

14. But John restrained him, saying: I have need to be baptized by thee, and comest thou to me?

15. And Jesus answering said unto him: Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

16. And Jesus being baptized, came up straightway out of the water: and lo, the

10. Καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡς περιστερὰν καταβαίνον εἰς αὐτόν.

11. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν: Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ εὐδόκησα.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

10. And straightway coming up out of the water, he saw the heavens opened, and the

heavens were opened unto him, and he saw the Spirit of God descending as a dove and coming upon him :

17. And lo, a voice out of the heavens saying: This is my beloved Son, in whom I am well pleased.

Spirit like a dove descending upon him.

11. And there came a voice out of the heavens saying: Thou art my beloved Son, in thee I am well pleased.

LUKE III. 21—22.

21. Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in bodily shape like a dove upon him, and a voice came from Heaven, saying: Thou art my beloved Son, in thee I am well pleased.

21. Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφθῆναι τὸν οὐρανόν,

22. Καὶ καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι: Σὺ εἶ ὁ υἱός μου ἀγαπητός, ἐν σοὶ εὐδόκησα.

In these parallel passages there is no variant worthy of mention in the text of Luke. In Mark we only notice that the Vulgate adds in the tenth verse "et manentem", which is not found in any Greek authority. In the text of Matthew, in the 14th verse, Tischendorf, Westcott, and Hort endorse the text of Codex B, which omits the name *Ἰωάννης*, and substitutes therefor the relative pronoun. **Σ*** also supports this reading. But the great weight of authority favors the reading which we adopt in the version. In like manner the same authorities omit the pronoun in the dative case in the 16th verse, which we retain on the evidence of the other authorities.

The 18th verse of Luke declares that the great body of John's discourses to the people was not chronicled. So it is with all the teachers of the New Law. Only the chief events and chief points of their life and preaching are given to us. The message of Salvation is given briefly, compendiously; the

rest has been allowed to pass from our knowledge. For chronological order, we omit here the 19th and 20th verses of Luke, reserving them for a later place in the narrative. As Mark and Luke contain but a compendium of Matthew, we shall base our exegesis upon the fuller account of Matthew.

Christ, following the divine plan, went down from Nazareth to receive the baptism of John. There is a harmony in the series of events. First, John by his preaching and by his baptism prepares the people for the coming of the Messiah, and awakens a great expectation of him in the minds of the people. Then when all is ready, when he has arrived at the age when the thought of the country considered that a man was mature enough to teach, he goes down to receive John's baptism and thus begin his public life. The term *διεκώλυνεν* marks John's extreme unwillingness to administer the ceremony of baptism to Christ. It is evident that John recognized the Son of God as he approached him. By the reception of John's baptism the people acknowledge that they are sinners, and that John is a superior speaking in God's name, whom they are bound to obey. John, recognizing that neither of these had place in Christ, was unwilling that Christ should submit to his baptism. Illumined by the Holy Ghost to discern the immaculate sanctity of Christ's humanity, he knew that he needed not his baptism to symbolize the washing away of his sins. It seemed incongruous that he, an inferior, should administer this preparatory rite to him who was by his own intrinsic power to work the effect in the souls of men of which the first baptism was but the symbol. "I," he says, "can confer naught upon you, but you, from whom comes every element in man's salvation, shouldst rather confer upon me thy baptism, which has power to quicken the souls of men into spiritual life. It is a humble and truthful declaration of an honest man standing face to face with his God.

A great difficulty arises out of this passage, when compared with John's own description of it, Jo. I. 33, 34: "And I knew him not: but he who sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost. And I saw and bare witness that this is the Son

of God." It is clearly declared here that Jesus was not known to John. John must have known that he was somewhere in Judea, preparing to come after him, but he had never seen his face. These two individuals were related by blood, destined to be associated in the greatest work the world ever saw or can see, and yet, they had never seen each other. It is another evidence that no attention is paid to ties of blood when God's work is to be done. John at a very early age withdrew from social life into the solitude of the wilderness. So the divine impulse guiding him bade. No man could say that there had been collusion between the Christ and his precursor; no man could say that his testimony to the Christ was a step in a scheme. Jesus remained, and grew to manhood in the ordinary environments of human life, to teach us how to live, to teach us the sanctity of the family, the dignity of labor, the value of poverty. But the seeming contradiction lies in this, that, whereas Matthew clearly declares that John recognized the Messiah, as he approached, seeking baptism, John seems to imply that it was only by the subsequent event of the descent of the visible Holy Ghost that he recognized him. Even in Augustine's time this question agitated men's minds, although we find no fitting solution of it in patristic literature. Cajetan believed that we are forced thereby to admit that the Holy Ghost descended upon Christ even before his baptism, but this contradicts the express words of all three synoptic writers. We hold first therefore that Jesus was by face unknown to John Baptist. We hold that he knew his presence in the world, and knew that he was to come upon the scene after the preparation. He had been told in a communication from Heaven that, when the Messiah would appear, he would see the descent of the Holy Ghost in visible form upon him. When therefore the Redeemer approached, John, enlightened by that same Holy Spirit, recognized him to be the Son of God, and the descent of the dove was wrought subsequently, not so much to corroborate John's faith as to confirm those who were to hear John's words. There is thus no contradiction. The sense of the Baptist's words, as related by the Evangelist John, is that he knew not Christ before the event of his baptism; that he had received word from Heaven that in that baptism the Spirit of God

would come down upon the Christ. He does not declare that he did not know him before the portent from Heaven. Simply taking the baptism with all its elements as one event in which he is to recognize the Christ, he points to that element which would be most potent to confirm the faith of his hearers.

Christ does not deny the truth of John's words. He could not deceive the people by disclaiming the dignity which befitted the Christ, but he calmly gives expression to his will, and John immediately consents. The signification of the "all righteousness" which Christ declares he must fulfill is the observance of the positive precepts of the law of God. Now these positive precepts existed in the Law of Moses, in the messages of the prophets, and comprised the latest prophetic message to Israel by the mouth of John himself. We observe in the life of Jesus the most exact fulfillment of all the ritual precepts. They were the law of God, the best that had been thus far given, and Christ revered those enactments of his Father, which he was destined to merge into a better covenant. Therefore he showed by his own example the reverence he had for the baptism of John, and by this act set the seal of his approbation upon it.

It has seemed to many that, though exempt from personal guilt, Christ by this baptism acknowledged that vicariously he was held for the world's sin. This seems to me improbable, since there was nothing of a specific atoning character in the act. But I recognize a reason for the reception of John's baptism, that it might appear that he exempted himself not from anything which God asked common man to do. Moreover, John's baptism was the embryo of the future baptism of Christ. It had not yet the intrinsic life of the sacrament of baptism, but was the initial ordinance, which Christ was afterward to elevate to the dignity and power of a sacrament. It is the opinion of St. Thomas, P. III. Q. LXVI. Art. II., that the baptism of John was raised to the dignity of a sacrament in the baptism of Christ, although its necessity did not become incumbent on men till after the promulgation of the New Law. For this he quotes Augustine as saying: "From the moment that Christ was baptized, the water washes away the sins of all men." This opinion is also followed by Suarez. Others deny this, and

assign other times. The question will always remain in doubt from defect of positive data, but, at all events, Christ in his reception of the preparative rite conferred an honor upon it, having in mind either its present or future elevation to a sacrament. The chief reason of this baptism is, however, the one assigned by Christ himself, his reverence for the existing ordinances of God.

As the Evangelist speaks of the Lord going up and out of the water, it is evident that his baptism was by immersion. Luke is the only one who speaks of the Lord's prayer at this occasion. As a perfect man, a man who taught us by example as well as by word, Christ would not let this important action be wrought unaccompanied by prayer. Prayer is the chief nourisher in the soul's life. All the important actions in the Lord's life were accompanied by prayer. He has taught us the value of prayer, that it should hold first rank among all man's actions. Men do not do well that which they esteem lightly. To pray well, one must recognize the value of prayer, and to do this, one will be helped by the Redeemer's example.

Some have endeavored to assign some special signification to the *εὐθὺς* of the 16th verse. Schanz and Fillion, following Euthemius, maintain that the people remained in the water while they confessed their sins, but as Christ had no sins to confess, he immediately ascended out of the water. This seems absurd. I believe that the adverb has no special signification except to mark the testification of the Father from Heaven made immediately after the baptism. In the descent of the Holy Ghost upon him and the voice from Heaven, we have the clearest testification of God to the divinity of Christ. The coming of the Holy Ghost upon him was a manifestation of the plenitude of the divinity that dwelt essentially in him. God declares that he is his own Son, the object of his infinite love. Here again a slight discrepancy exists among Matthew, Mark and Luke. The two latter refer the words as directly addressed by the Father to the Son, while Matthew addresses them directly to the people witnessing the event. The difference is only in detail, but I am inclined to believe that the account of Mark and Luke is more accurate. Direct address to the Son would be more forcible.

When they say that the heavens were opened, they speak according to the custom of the language of their time. It is not here stated that the firmament is a solid body, which opened at the passage of the dove. But they simply use the vehicle of thought as it existed, to express that in the heavens a great splendor appeared, which seemed to lead the sense of vision far beyond its ordinary range into the infinite distance beyond. Out of that splendor a snow white dove floated down, and as it came upon Jesus, it seemed to pass into him. It must have been also that the person of the Redeemer was enveloped by that splendor from heaven. This manifestation was all for us. The plenitude of the divinity always dwelt in him, but as it is important for us to believe this truth, he gave us this evidence that he was the Son of God. It is evident that this was no material dove, but a mode of being by which the Spirit of God made himself discernible to the senses of man. The dove has always been considered the type of purity and love. As it is a creature of the air, it represents spirituality, and thus in it are represented that the Holy Ghost is a spirit, a spirit of love, a spirit of pure love.

Some claim that subject of the *εἶδεν* is John, and that the *Εὐαγγελιστὴς* is pointing to the promise made to John that he would see such vision. The structure of the verse however clearly makes Christ the subject, and implies that the Baptist also saw the vision. The words "from heaven" apply to Christ as man. The omnipotent Father, looking down upon the first man and his progeny, declares that he repents having made man. Here, looking down upon the new Adam, the head of the new creation of God, he declares that he is well pleased in him. As the first man drew all his posterity into the condemnation of his guilt, so Christ the regenerator draws under this good will of God all those who are united to him and who receive of his vital influx; so that these words from heaven are in their proper measure addressed to those who are members of Christ.

MATT. IV. 1—11.

MARK I. 12—13.

1. Τότε Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. πειρασθῆναι ὑπὸ τοῦ διαβόλου,

2. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπέειπεν.

13. Καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας, πειραζόμενός ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

3. Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ: Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

4. Ὁ δὲ ἀποκριθεὶς εἶπεν: Γέγραπται: Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

5. Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6. Καὶ λέγει αὐτῷ: Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω: γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀρουσίν σε μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7. Ἐφῆ αὐτῷ ὁ Ἰησοῦς: Πάλιν γέγραπται: Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν.

9. Καὶ εἶπεν αὐτῷ: Ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.

10. Τότε λέγει αὐτῷ ὁ Ἰησοῦς :
 Ὑπαγε Σατανᾶ, γέγραπται γάρ :
 Κύριον τὸν Θεόν σου προσκυ-
 νήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

11. Τότε ἀφίησιν αὐτὸν ὁ
 διάβολος καὶ ἰδοὺ ἄγγελοι προσ-
 ῆλθον καὶ διηκόνουν αὐτῷ.

1. Then was Jesus led up
 by the Spirit into the wilder-
 ness to be tempted by the
 devil.

2. And when he had fasted
 forty days and forty nights,
 afterward he was hungry.

5. And the tempter coming
 said to him : If thou be the
 Son of God, command that
 these stones be made bread.

4. But he answered and
 said : It is written : Man shall
 not live by bread alone, but by
 every word that proceedeth out
 of the mouth of God.

5. Then the devil taketh
 him up into the holy city, and
 set him on the pinnacle of the
 temple,

6. And saith to him : If
 thou be the Son of God, cast
 thyself down, for it is written :
 He shall give his angels charge
 over thee, and in their hands
 they shall bear thee up, lest at
 any time thou dash thy foot
 against a stone.

12. And immediately the
 Spirit driveth him into the
 wilderness.

13. And he was in the wil-
 derness forty days, tempted by
 Satan, and he was with the
 wild beasts, and angels min-
 istered unto him.

7. Jesus said unto him: It is written again: Thou shalt not tempt the Lord thy God.

8. Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them;

9. And he said unto him: All these things will I give thee, if thou wilt fall down and adore me.

10. Then saith Jesus unto him: Begone, Satan; for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

LUKE IV. 1—13.

1. And Jesus, being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the wilderness,

2. During forty days being tempted by the devil. And in those days he did eat nothing: and when they were ended, he was hungry.

3. And the devil said unto him: If thou be the Son of God, command this stone that it be made bread.

1. Ἰησοῦς δὲ πλήρης Πνεύματος Ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ Πνεύματι ἐν τῇ ἐρήμῳ

2. Ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου: καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις: καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν.

3. Εἶπεν δὲ αὐτῷ ὁ διάβολος: Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

4. And Jesus answered unto him: It is written: That man shall not live by bread alone, but by every word of God.

5. And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time,

6. And said to him: To thee will I give all this power and the glory of them; for it is delivered unto me, and to whomsoever I will, I give it.

7. If thou therefore wilt worship me, all shall be thine.

8. And Jesus answered and said unto him: It is written: Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. And he brought him to Jerusalem, and set him on the the pinnacle of the temple, and said unto him: If thou be the Son of God, cast thyself down from hence.

10. For it is written: He shall give his angels charge over thee to keep thee;

11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

4. Καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς: Γέγραπται, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, [ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.]

5. Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή χρόνου.

6. Καὶ εἶπεν αὐτῷ ὁ διάβολος: Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν: Ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἂν θέλω δίδωμι αὐτήν.

7. Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα.

8. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν Ἰησοῦς: Γέγραπται, Κύριον τὸν Θεόν σου, προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

9. Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ: Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω.

10. Γέγραπται γὰρ, ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ, τοῦ διαφυλάξαι σε:

11. Καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

12. And Jesus answering, said unto him: It is said: Thou shalt not tempt the Lord thy God.

12. Καὶ ἀποκρίθεις εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι εἴρηται: Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

13. And when the devil had ended all the temptation, he departed from him for a season.

13. Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

There are no important variants in the texts of Matthew and Mark. In the text of Luke the first important variant occurs in the fourth verse. The phrase, "but by every word of God," is not found in **ℵ**, B, and L. It is rejected by Tischendorf, Wescott and Hort, and is not followed by the Sahidic, Coptic and Lewisian Syriac. It is found in A, D, Γ, Δ, Λ, Π, and many other codices, and also in the old Italian, Vulgate, Syriac, Gothic, and Armenian versions. Its status is doubtful, but, at all events, its sense is legitimate, as the phrase is found in that context in Matthew. In the 5th verse the designation of place, "into a high mountain" is not found in **ℵ**, B, and L, nor in the Sahidic version. Whether or not it was written in the original text, is uncertain, but the accuracy of the designation is sufficiently guaranteed by Matthew. In the best Greek codices, the devil is not expressed as the subject of the verbs in the fifth verse but is expressed in the sixth verse. For greater clearness, we have reversed the order, and we express the subject in the 5th verse. Our translation of the second verse rests on the clear evidence of the Greek texts of Luke and Mark. The exact mode in which Satan dealt with Jesus during the forty days is not revealed to us. It seems that Satan made trial of the Redeemer's moral strength in various ways during the forty days' fast, and out of these, the Evangelists have chronicled the three greater temptations.

The compendious character of Mark's Gospel is well illustrated here, where he abridges into two brief lines the whole narrative, and yet he mentions a detail omitted by the other two, that Christ in his fasting was with the wild beasts. Of the three, Luke is the more minute in description. Great mysteries underlie this narration of the temptation of Christ. Northwest

of Jericho a rocky, barren mountain rises out of the valley of the Jordan to the altitude of about 1,900 feet. Its eastern slope is severe and interspersed with caverns. Here tradition places the forty days' fast, and they call it the Mount of the Forty Days' fast. The tradition is a very ancient one. In the early days of christianity, many anchorites withdrew to the caves of this mount. In the beginning of the VII. century Chosroes of Persia slew all the dwellers of the mount. A cave is shown on the mountain side, where the Saviour is said to have taken refuge at night and in the storm. On the top of the Mount, St. Helena built a temple to honor the traditional point of the temptation. All is now a ruin. The statement of Mark, "he was with the wild beasts" shows that the place was desolate and removed from the habitations of men.

Christ was led by the Holy Spirit into the desert. He who had come to teach us the mode of the perfect life could not neglect the valuable lesson of the withdrawal from the world in silence and contemplation of God. It is good for man to withdraw from the noise and tumult of our noisy every day life, to think of the great questions of God and human destiny. Man is a forgetful being, and when engrossed by issues of this life, he is in danger of forgetting that he has a soul. Too often when the body with its sensible faculties is in the midst of the shock of social contact, and the whirl, and hum, and never-ending strife of the world, the soul is in a desert, the great moral desert of selfishness and baseness. There the immortal spirit of man becomes dwarfed and stunted, its fine impulses blunted by the bonds of matter, a chained Prometheus struggling to be free. Now the Redeemer, whose Gospel was both spoken and acted, has taught us in his desert-fast, that to unfetter the soul, we must break the bonds of matter, and allow it to breathe the air of Heaven in silence and contemplation of God. In being led into the desert by the Spirit of God, Christ has taught us the value of the docility of the heart in following the impulses of the Holy Spirit. There is a special signification also in placing this event after his baptism. He was always full of the Holy Ghost, but in stating that the Holy Ghost came upon him in baptism, and thence guided him into the desert, he teaches us that man by baptism becomes a temple of the Spirit of God.

that thenceforth he is to be ruled and guided by the inspirations of that Spirit residing in his soul. How valuable it would be if a man were really in earnest to follow the movings of that immanent Spirit! If he would oft withdraw into the recesses of his own soul, and listen to that voice! Although the voice of God, it can not be heard amid the contending strife of material issues.

It results from the narrative that it was the design of God that Christ should be tempted by the devil. Christ exempted himself from 'nothing that comes to mortal lot. Now among the sorrows of man is temptation; hence Christ would also subject himself to this, that he might be made like to his brothers in all things save sin. Christ was the new Adam, the founder of the new order of things. The first Adam was tempted and fell, and drew all his posterity with him in the taint of his primal guilt. The new Adam also "met the tempter in grim battle, and set him at naught, till he yielded and fled." As he fought and vanquished the spirit of evil, so may we by the power communicated by him to us. The Redeemer also has taught us the prevalence of the evil agency that operates upon the soul of man. A belief in the devil, and a recognition of the influence that he bears upon human life is very useful to man. The incredulity of our age has excluded even a belief in Satan. Finally the example of Christ's temptation is cheering to us. It is encouraging to know that the tempter who spared not the Son of God will not spare us.

The spirit of evil is called by the Hebrews שָׂטָן, the *adversary* of man's salvation. By the Greeks he is often called *διάβολος*, the calumniator, the one who seeks causes to impeach the souls of men before God. By the Evangelists he is here called *ὁ πειράζων*, he who tempts. By these designations we are taught that the very nature of Satan is bent to accomplish man's spiritual ruin. He is confirmed in evil, and in hatred of God. All the energies of his nature are aimed at hatred of God and man. The fulness of the reasons of his hatred of man are shrouded in mystery. The Fathers however assign one to be envy that man was taken to fill the places in Heaven vacated

by the fallen angels. Another would be rivalry of Christ, to build up an opposite reign, and thus assert his demoniacal power.

The number forty is the mystic number in Scripture for fasting and preparation for great works. Moses was forty days fasting on Mt. Sinai, where he wrote the law of Yahveh, Exod. XXXIV. 28. Again, when he asked for the second tablets of the Law he fasted forty days and forty nights, Deut. IX. 18. It rained forty days in the deluge; for forty years the Hebrews were in the desert. Eliah fasted forty days and forty nights in his journey to Mt. Horeb. For forty days Christ remained with his disciples after his resurrection. It seems to have been chosen as the fitting number to express a considerable period of time, whether in days or years. Christ also preserved this sanctioned and traditional number in his fast. The mention of the nights also in the period is to prevent the belief that Christ took food at nightfall, as was the custom with the Jews in their ordinary fasts. The Son of God in his humanity passed this period in contemplation of God, in recommending to his Father the great work of Redemption and the founding of the Church. It is the common opinion of Fathers and theologians that Christ passed this period in such an ecstasy that he felt not the pangs of hunger. This they believe to be warranted by the words of the Evangelist Mark: "afterwards he was hungry", and in Luke: "When they were ended, he was hungry." Suarez even characterizes as temerarious the opinion advanced by Cajetan, that he suffered hunger all these days. Notwithstanding these weighty authorities to the contrary, I feel constrained to hold with Cajetan in this important opinion. It seems to me that to exempt Christ from the common lot of our human nature in this fast, robs the account of all its beauty and value. With few exceptions, Christ emptied himself of his glory as God in his life as man, and shared the common lot of mortals with us. In his fast and in his temptation he appears as intensely human. He was to ask us to fast and mortify the flesh, and he must needs set us an example. Now the exemplary character of this fast is greatly enfeebled, if we make it a mere ecstasy, exempt from the necessities and pains of our mortal life. Who of us

would not be willing to fast forty days, if he might in that time be rapt in the vision of God? It was to go before us in teaching us to bear the gnawing pain of hunger, that the great Teacher underwent this fast, and it seems to shed a false coloring over the whole narrative to say that it was a painless ecstasy. I consider the opinion also as dangerous. A step further would place the crucifixion as a painless ecstasy, which it would be impious to assert. And the basis of this opinion is so frail. They say that the Evangelists only assert the pressure of hunger after the fast. In thus saying, the inspired writers do not deny the existence of hunger during the forty days, but only call attention to the state of his physical nature, when the devil moved against him the temptation to follow what a great writer has called the earth-given mandate: "Eat thou, and be filled." The Evangelists also wish to convey that at this point the intensity of his hunger was extreme. It is as though they would say: "After he had sustained the prolonged agony of privation of food for forty days, his hunger was intense, when the Tempter moved against him that temptation he deemed most effective at that time. Moreover I believe that the Redeemer wished to prove by this hunger that he experienced the true nature of the assumed humanity. Christ appears here as the champion of humanity. In the first great contest, man had succumbed, and had been led into slavery. Christ appears as the second champion, and assuming the true nature of a man, meets the adversary in single combat and overcomes, and breaks the chains of man's bondage. This necessitates that the suffering should be real. I am willing to admit that the union of Christ's human soul with God alienated him somewhat from the perception of pain felt by the senses. But what I cannot accept is, that this was an ecstasy in which the sensible man was passive. I believe that he allowed a real combat between the natural craving of hunger and the higher aspirations of the soul, and that the nobler element did not predominate without the feeling of pain experienced in the members of the body. Whether in an abnormal condition the human body can naturally endure for such a period without nourishment, I am not prepared to say. But it can be affirmed that no man in active health, and drawing upon his system to supply the nerve

power for active, healthy life can live naturally for that period without food. We believe then that the humanity of Christ was sustained by the power of God, but that it was not exempted by this power from experiencing the cravings of hunger.

From the example of Christ arose the lenten fast in the Church. Lent dates back to the time of the Apostles, and is founded in Apostolic traditions. Origen speaks of it in his 10th Homily on Leviticus as something well known. In the Apostolical Constitutions, V. 13, it is formally mentioned; St. Jerome in his XLI. Epist. 3, (Ad Marcellam) declares that Christians keep the lenten fast according to the Apostolical traditions. Such fast brings the Christian into close personal relation with Christ suffering, and is a sure evidence that he is being conformed to Christ, who through many sufferings entered into his kingdom. It aids a man, in keeping this fast, to know that the suffering, one endures, has been sanctified by being first borne by Christ. It would weaken it much to know that Christ in his fast left the plane of poor weak humanity, and passed it in an ecstasy of contemplation.

There is a great mystery in the fact that Satan here essays to tempt the Son of God. Had he known that the man Jesus was the coequal Son of God, he would have known the futility of the attempt. It must have been then that Satan's knowledge of the Incarnation was not very clear. Things divine are not as clear in Hell as they are in Heaven. Most probably he had only an obscure intelligence of the great truth, and this led him to test Christ's virtue.

The narrative of the inspired writers plainly evince that Satan came to tempt the Son of God, in visible form, most probably, in the form of a man. The humanity of Christ, exempt from original guilt, free from the incentive of sin, could not be tempted from within. He felt none of the combat arising from the disordered inclination of the lower faculties, because there was in him the harmony of original justice in its most perfect degree. Hence the only temptations that could be moved against him were from without. Skilfully adapting the temptation to the character of the agent upon whom he was working, Satan invites him to an arbitrary use of his divine power; he invites him to set aside the wise laws of nature in a spirit of pride, and

turn the stones of the desert into loaves of bread. Matthew has the plural ; Luke, the singular : it is a difference in detail, and leaves us in doubt which Satan really said. There is a certain fitness in the proposition of the Tempter. A stone is proverbially taken as the exemplification of inertia, and exact opposite of bread. Satan endeavors to flatter the supposed vanity of the mysterious man before him by professing to believe that he could do that which only omnipotence could effect. There is a natural inclination in man to wish that others should recognize the excellence that is within him. This the devil knew, and so essays to move Jesus to show forth the power that is in him. He invites him to show forth that he is the Son of God by this miracle. Satan had heard the voice from heaven at the baptism, but he did not understand fully the mystery of the Incarnation. He saw a man emaciated by hunger, in outward appearance bearing none of the majesty of God, and he moved against him the temptation which he deemed most opportune to have weight with such a one.

Some have considered this temptation a representative of the great temptation of gluttony. They would have us understand that Christ allowed Satan to move against him the temptation of gluttony, that we might recognize his exemplary action in resisting this capital vice. I cannot accept this. I fully recognize that Christ's combat with the Tempter was for our instruction and exhortation, but I do not believe that this temptation is reducible to the head of gluttony. Had Christ procured bread and satisfied his hunger, after the completion of his fast, there would be no wrong in such action. The defect was in the mode that Satan suggested. He strove to incite Christ to a vain, arbitrary use of his power, to a proud manifestation of his excellence ; hence the temptation is more properly reducible to the head of pride. What we should especially observe in the nature of these temptations is that Satan takes into account the different characters of individuals and their environment, and brings against them the influences that he believes will have most effect in every particular case. The laborer will be tempted by drunkenness and unfaithfulness in his work ; the merchant, by commercial dishonesty ; the scholar, by intellectual pride ; the priest, by avarice and lust.

Christ does not deny that he is the Son of God. Such denial would be false. He does not assert it, for Satan does not seek it with a right motive. Humility does not compel a man to utter things which he does not believe. Humility is truth, and is compatible with a consciousness of the possession of certain powers and attainments whether natural or supernatural. But it moves a man to recognize God as the source whence they come, and to refuse to arrogate to one's self the glory which rightly belongs to God.

Christ repulses the temptation of Satan by a quotation from Deut. VIII. 3. When the Israelites were about to enter the promised land, Moses delivered to them three great discourses which make up the book of Deuteronomy. In these he reviews the signal favors that Israel had received from God, and in this relation brings forth the verse in question. In the Hebrew it reads thus: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did your fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live."

The dignity and sacredness of the inspired word of God are shown by our Lord's use of this passage. He, who as God had the infinite knowledge of the Godhead, and as man had all knowledge possible to be given to created intelligence, finds no better truth to repel Satan than these words written by a mere man, but acting under the inspiration of the Holy Ghost. Among other useful lessons that the great Teacher has taught us, is reverence for the Scriptures of God. It is evident that bread is here taken in its widest signification for the ordinary food of man.

Some Commentators maintain the sense of Christ's words here to be that the whole life of man is not sustained by the things that merely aliment the body; that the highest form of man's life is nourished by the observance of God's commandments, that the soul's life is maintained by the faithful observance of the Law of God. Although this proposition enunciates a truth, I do not think that it is relevant here. The context warrants that the words are quoted from Deuteronomy in the sense in which Moses first uttered them. Now the truth

that Moses conveyed by them was that the Israelites, when destitute of the ordinary means of sustenance in the wilderness, were fed by a strange unknown food from heaven, that they should recognize that the Providence of God is not limited to the use of ordinary food in preserving the life of his creature; but can and does supply by interposition of miraculous power, when the ordinary means fail, those who trust in his Providence. Christ, in the same sense, says to the Tempter: "I came into this wilderness by the direct moving of the Spirit of God. In such action, I threw myself for my protection and sustenance on the Providence of my Father who bade me come hither. Thou seest me now a man straitened by hunger and destitute of all natural means to supply my wants, and thou counselest me to an arbitrary use of my power. But I declare to you that I am not minded to distrust the Providence which still allows me to suffer. I have fixed an eternal unfailing trust in that Providence which fed Israel by miraculous food in the desert, and which needs not the ordinary food of man to preserve the life which he gave."

This grand truth well fits the Son of God. And this truth is for man's guidance. It is easy to follow the Providence of God, when it leads through pleasant paths. But if a chastening hand is heavy upon us, then begin grumblings, discontents; then full oft it would be easy to draw us away from the total trust in the Providence of God. Christ has taught us to trust to the end, even through affliction and temptation.

Matthew and Luke do not accord in the order of the second and third temptation. That which is second in Matthew is third and last in Luke, and vice versa. Luke seems to give evidence in his text that he is careless of the order of succession of events, while the conjunctions in Matthew imply the fixing of a stated order; hence we follow the order as indicated by Matthew. In the second temptation, Satan conducts Jesus to the pinnacle of the temple, and endeavors to persuade him to cast himself down. Many divergent opinions exist concerning this second temptation. Cyprian (*De Jejunio et Tent. Christi*) taught that the temptations of Christ were like the symbolic actions of the prophets; that the events only took place in the ideal order, and hence that there was no real corresponding

external action. This is rightly rejected by the best Commentators. In such prophetic ecstasies the human agent was merely passive. Now Christ, as the protagonist of every Christian resisting temptation, must have undergone a real temptation, acted and perceived in the real order of things, where the faculties were in the normal state, and the will free. In such state take place our temptations, and in such state he has given us his example. Again the very words of the Evangelists exclude such symbolic actions. They are the plain narration of a fact verified in the real order of things. Finally, it would be absurd that Satan should tempt a man to cast himself down from a high place in a vision. If he consented, what would be wrought? A man's actions in such state would not be imputable to him. We believe then that it is a certain truth that all these temptations were events in the objective order.

But now arises the question, how was Christ taken by Satan to Jerusalem, and placed on the pinnacle of the temple? Some have held that Satan merely impelled him to go to Jerusalem, and that he accompanied him in his journey thither. Such is the opinion of Euthymius and Maldonatus. This opinion is by Knabenbauer called ridiculous, and is most assuredly false. The Greek word *παραλαμβάνει*, used by Matthew, signifies a seizing and a carrying. It is confirmed by the term *ἔστησε*, signifying a placing. We hold then that Satan by diabolic agency, under permission from God, transported Christ bodily, and placed him upon the outer margin of the roof of the temple. We believe that Christ was not visible to mortal eyes in this passage to the summit of the temple. It was in some way ordered by the Providence of God that the prodigious event was not seen by man. We should not shrink from such a recognition of Satan's agency. He recognized in Christ one who had undertaken to wrest man from his thralldom, and he moved against him all the power by him possessed. And God allowed this grim battle to show us a noble type of our humanity combating the powers of evil. It draws closer the bonds of sympathy between Christ and his tempted brethren, that we know in the bitterness of our trials that he has felt by actual experience the highest degree of man's temptation. The

Hebrew coloring appears in the designation of Jerusalem as the holy city. For the Jew it was by excellence the holy city, the holiest place in all the world, the city chosen by God as the centre of his worship and the site of his temple.

The portion of the temple where Christ was placed is called by the Evangelists the *πτερύγιον*, literally the little wing of the temple. It seems to have been a projecting margin of the roof, furnished with a balustrade to prevent one from toppling over. It must be borne in mind that the tops of edifices in oriental architecture are flat and adapted for walking thereon. The projection of this roof of the temple was called a *πτερύγιον* from its resemblance to the expanded wing of a bird. From Josephus we receive information of the altitude whence Satan tempted Christ to cast himself down. In Lib. XV. XI. 5 of *Antiq.*, he says: "The highest elevation of the royal cloister stood on a height, insomuch that if any one looked down from the top of the battlements, or down both these altitudes, he would be giddy, while his sight could not reach to such an immense depth."

Divine Providence seems to have ordered that the great height of the temple was chosen as the place of this temptation, instead of a natural precipice. The event was to be written for posterity, and therefore a site was chosen whose altitude was well known to the Jews, and by which posterity might obtain a ready idea of the full nature of the temptation.

This second temptation also was aimed to induce the Messiah to give a vain, presumptuous exhibition of his power. There was also the artifice of Satan, to find out if he were the real Son of God whom he knew long ago in Heaven, and who he knew from God's denunciation in Eden would one day crush him.

Satan had been repulsed by a truth of Holy Scripture. He now endeavors to found a temptation on the very Scriptures themselves. Christ had manifested in his first temptation absolute trust in divine Providence. Lucifer now moves him to give a specific evidence of his trust in God and his promises by casting himself from the great height.

In Ps. XCI. 11-12 (Vulgate XC.) the Lord has made this sublime promise to man: "For he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up

in their hands, lest thou dash thy feet against a stone." Against the evidence of the Hebrew text of the Psalm and the Greek text of the Evangelists, the Vulgate renders the verb in the first proposition in the past tense, thereby weakening the force and beauty of the text.

In these sublime verses, the ministry of angels is assured to man in the dangers and needs of this life. We become oblivious of these ministering spirits, because they come not within the range of our senses. Many events are going on round about us in the spiritual world that we think not of. Angels are combating demons in our defense. Sentinels of God are watching to ward off every danger. This is one of the texts upon which Catholics found their belief in the guardian angels.

Satan distorts the passage to induce Christ to address to God a proud, presumptuous demand for miraculous power. The temptation included two specific grades of malice. First, presumption on God, and secondly, a vain seeking for recognition of one's excellence. It might seem at first glance that this presumption was not a usual temptation of man. Upon reflection however we find that in some degree it infects many. Whenever we address a petition to God in such a spirit that we would in any degree lose faith in his Providence if he grant not our prayers, we are in a measure tempting God. Whenever we seek to know reasons for God's action that in his wisdom he has not wished to manifest, we are tempting God.

Moreover, there was in this suggestion of Satan the temptation to diffidence in God. It was as though Christ would force God to give an evidence by miraculous sensible demonstration of the truth of his promise. But Christ's trust in his Father was absolute, and needed not nor demanded this sign. He repels the rash suggestion of the Tempter again by the Scripture of God. The threefold repulse of Satan, which Christ wrought by the written word of God, manifests that no malign influence can affect a man who is anchored in these saving truths. God has not revealed all to man in the present life, but he has furnished him with truths amply sufficient for his guidance, and these written truths have an intrinsic power to move the heart of man that no other words can ever have. The response of Christ shows the animus of the temptation still

more. He quotes the 16th verse of VI. Chap. of Deut., wherein Moses bids Israel not tempt the Lord, as they had tempted him in the desert: "Ye shall not tempt the Lord your God, as ye tempted him in Massah." The temptation spoken of is described in Exod. XVII. The people under Moses' leadership were without water, and they clamored against God and Moses, saying: "Is God among us or not?" Hence the place was called Massah, that is, temptation. Now it is plain that the sin of Israel was diffidence in the Providence of God, in their thirst. They demanded as the price of their belief that Yahveh should by an exercise of his power relieve their thirst, not in his own time, but in their time. Christ quotes the passage in the tenor in which it was written. He says in effect to Satan: "Thou biddest me make my trust in God dependent on his exercise of miraculous power, to please vainglory; but I declare that my trust is not conditional. As the protagonist of humanity, I am come to show man that God is to be trusted absolutely, even though he ask the holocaust of every joy, the sacrifice of all man holds dear." The pagans admired a man so tenacious of purpose that, though the heavens fell, he would be still unmoved. God hath regard for a man who can say with St. Paul, "that neither life nor death, nor angels nor principalities, nor powers, nor things present, nor things future, nor strength, nor height, nor depth, nor any other creature can separate us from the love of God which is in Christ Jesus, our Lord." How few retain the fulness of faith and trust in God through sorrow, poverty, interior desolation, and infirmity?

Satan now transports Christ in the same manner as before to the summit of a mountain, to tempt him by worldly ambition. It is vain to question what mountain was the site of this combat with Satan. St. Helena built a temple on the summit of the traditional mount of the forty day's fast, to commemorate the event. Mt. Hermon is the highest mountain in Syria, but it was far northward of the land of Christ's life and labors. We have no data to fix the site.

Different opinions exist concerning the mode by which Satan showed to Christ the kingdoms of the world. Maldonatus and others hold that Satan did not actually represent to the corporal eyes of Christ the different kingdoms of the world, but

simply from the mountain top pointed to the different portions of the then known world, and discoursed of their opulence and power. Even were this the mode, it would not be amiss to locate the event on the mountain top, for from such elevation the representation would be more forcible, and the imagination would be aided. The opinion of the rationalistic Protestants, which makes the kingdoms of the world include only the divisions of Syria, merits no consideration. The world of Scriptural writers, especially of Mark and Luke means the Roman world, the whole civilized world of that time. It is probable that Satan's representation included only this. Maldonatus' opinion is especially rendered improbable by the phrase employed by Luke: "In a moment of time." Such a phrase clearly imports an unusual mode of the event, wrought by diabolic agency. Now if he simply, in an oratorical mode, pointed to the site of the kingdoms of that time, it would require no more than human agency, and the phrase would be irrelevant. We believe then that by satanic agency the Tempter caused to come before Christ's eyes sensible representations of the principal kingdoms of the world. This is warranted also by the fact that Luke says that Satan showed to Christ the glory of these kingdoms, which implies a sensible demonstration of such element. It does not extend Satan's power beyond proper limits, to place such phenomena within its scope. God deprived him not of the power that he has by virtue of his angelic nature, and by infernal art, he was able to offer to the eyes of Christ a sensible representation of the power and glory of the kingdoms of the world. The "moment of time" of Luke then means that by Satanic agency, the Tempter caused to pass in rapid review before the eyes of Christ the realms of the earth.

In the third temptation a climax is reached in Satan's efforts; it is the most powerful of all. He, doubtless, remembered that by that same persuasion he had drawn the hosts of angels who massed themselves under his standard long ago in Heaven to place his throne above that of the Most High. Hence even though he recognizes that Christ is of celestial origin, he hesitates not to move against him that incentive that had been effectual with the angels who fell. He

knew that the Messiah was destined to be a great king, and he thought that he might enter into his designs with the evil suggestion of vast power.

Luke apprises us that Satan declared that the kingdoms of the earth were in his power to give to whom he would. In this Satan lied—no uncommon thing with him. He lied when he tempted our first parents; he is the father of lies. The Providence of God in a general way watches over civil government, which is of his ordering. The destinies of nations are in God's hands, all power is not from Satan, but from God. Satan is called the prince of the world, not that he hath power to shape the destinies of nations, but that he is the prince of the vices of the world, he is the chief of that current of thought, antagonistic to God and to the spiritual life, which is often called the world. It is true that many by Satan's suggestions have placed themselves in seats of power. It is true that the prevailing tendency of the state has often been favorable to Satan's interests, but this is only by the permission of an all-ruling Providence who is powerful to draw good from the evil acts of the free will of man. Satan's promises are all fallacious. The mind of man can not be moved by evil as such. Satan must cloak his suggestion in the specious garb of something that the appetite of man craves, in order to move the will. And with stealthy artifice, and mendacious promises, he draws his poor dupes away from the service of their Creator to endless, hopeless woe. He does not ask in our days for adoration. He accomplishes most in this materialistic age by keeping himself well hid. He would have the whole supernatural die out of men's souls. But he receives equivalent adoration from all those poor souls who constitute the soul's aim in aught save God. We see in this third temptation the animus of Satan's career of temptation. Actuated by the eternal hate of God and Heaven, he is striving to build up a realm in opposition to Christ. Not understanding fully the nature of the Incarnation, Satan was perplexed by the appearance of the Son of God. From the data given, he knew that he was a man sent by God to inaugurate a new epoch in the life of mankind. He knew that

his satanic power was now menaced by an agency unknown before, and he moves against this champion of mankind temptations greater than we are ever called to bear.

The specific motives of this temptation were ambition, the love of power, and avarice; agencies that have a mighty influence on the mind of man. The pages of history are filled with the names of those who bartered their souls for a measure of what the Tempter here offered Christ. Men undergo toil and pain, that if ordered aright would obtain them everlasting glory in the highest ranks of the saints of God, to attain to posts of power among men, and full oft have sunk into deepest hell, while the mirage of worldly greatness flitted forever from them. The religion of Buddha has this truth in it, that it terms all those who waste their energies on material issues, fools. We may truly christianize this sentiment by saying that an unspiritual man is a fool.

In all of his temptations, Christ has not revealed to Satan his true nature; there is in his responses no proud assertion of the possession of excellence. As the protagonist of tempted humanity, he shows us the means of defeating Satan; not by relying on self, but by a most reverential observance of God's law, and an absolute trust in God's providence. The passage of Scripture that the Lord quotes in his third temptation is found in Deut. VI. 13: "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." Christ quotes the sense, not the mere words. The insertion of the "only" brings out the import of the original more fully. God is asking for man's reverence and worship, absolute and entire, which excludes every other being. The scriptural force of the **יִירָא**, [thou shalt fear] is also well brought out. It means here that reverential awe of the Supreme Being, which recognizes the majesty of God, which recognizes the infinite distance between man and his Creator. It is not the fear that repels, but the acknowledgment of a mighty power, and the realization of a great obligation whose infraction is feared. God asks of man a reverential, awful acknowledgment of his majesty and authority. In our present state, where the will is convertible to evil and to good, this will always include a certain amount of fear; not the

fear that makes the man a moral coward, but the fear that elevates man's nature, that fosters moderation and wisdom in his important relations to God.

By the enunciation of this eternal verity, Christ routed the demon. In him that leading truth of human life was realized in all its intensity. Satan's arts are bootless against a man in whose thoughtful soul this great truth has chief place. St. Luke tells us that at the close of the series of temptations the devil withdrew from Christ "for a season." Schegg would have us understand by this, that it excludes all future attempts on the part of Satan. He is alone in this opinion. It seems more probable that it signifies a lull in the infernal combat waged against Christ by the arch-tempter. He withdrew for a time, and again came against him, in the same manner that he directs his attacks on all mankind. Matthew informs us that after his victory over Satan, angels came and ministered to him. Christ was God and man. It is necessary that we should believe in his double nature, so he gives us among the evidences of his human nature, occasional glimpses of his divinity. In the fasting, the hunger, the temptations, we see the true man; in the subsequent ministry of angels, we see the Lord of the universe receiving the worship befitting him as God. Moreover, it shows that Heaven is not oblivious of man in his temptations. And to the valiant combatant there comes a time of peace, when the influence of Heaven succeeds to the influence of hell, and God whispers in the soul: "Well done." Satan is not allowed to always tempt and harass man. When the athlete of Christ, strong in faith, has overcome by the power of God which strengthens him, peace comes to the soul, and Heaven seems nearer.

JOHN I. 19—28.

19. And this is the testimony of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him: Who art thou?

20. And he confessed, and denied not; and he confessed: I am not the Christ.

19. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευεῖτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;

20. Καὶ ὁμολόγησεν καὶ οὐκ ἠρνήσατο: καὶ ὁμολόγησεν, ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός.

21. And they asked him : What then? Art thou Elias? And he saith: I am not. Art thou a prophet? And he answered: No.

22. They said therefore unto him: Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaias.

24. And they that were sent were of the Pharisees.

25. And they asked him, and said unto him: Why then baptizest thou, if thou be not the Christ nor Elias, nor a prophet?

26. John answered them, saying: I baptize with water: but there standeth one among you whom ye know not:

27. He shall come after me, the latchet of whose shoe I am not worthy to loose.

28. These things were done in Bethabarah, beyond the Jordan, where John was baptizing.

21. Καὶ ἠρώτησαν αὐτόν: Τί οὖν; Ἠλείας εἶ; καὶ λέγει: Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη: Οὐ.

22. Εἶπαν οὖν αὐτῷ: Τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς: τί λέγεις περὶ σεαυτοῦ;

23. Ἐφη: Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ: Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

24. Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

25. Καὶ ἠρώτησαν αὐτόν, καὶ εἶπαν αὐτῷ: Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὐδὲ Ἠλείας, οὐδὲ ὁ προφήτης;

26. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων: Ἐγὼ βαπτίζω ἐν ὕδατι: μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε.

27. Ὅπισθ μου ἐρχόμενος, (ὃς ἔμπροσθέν μου γέγονεν) οὐ οὐκ εἰμί· ἐγὼ ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

28. Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

In the 21st verse, most translators render it "the prophet", on account of the Greek article. But it is vain to assume that the article has always such a determinate sense.

In the 26th verse we have departed from the Vulgate in rendering the *στήκει*, by the present tense standeth. *Στήκει* is formed from the perfect *ἔστηκα*, from root *ἵστημι*, and is always used in a present tense. The context also demands a present tense. John means to say that, in the midst of the people of Judea, was the Christ who had not yet been publicly manifested.

In the 27th verse, the clause *ὅς ἔμπροσθέν μου γέγονεν*, is omitted by *ℵ*, B, C*, L and some cursive MSS. Origen and other Fathers omitted it; Tischendorf and Hort omit it, and we feel persuaded that it is an interpolation.

A far more important variant is found in the 28th verse, where we designate the place of John's baptism as Bethabarah, against the Bethania of the Vulgate. Now in this version we depart from the reading of Vatican and Sinaitic codices; in fact, the great majority of the Greek MSS. favor the reading Bethania. However a certain number of Greek and Syriac MSS. favor the Bethabarah. The reasons that persuade us to adopt the reading Bethabarah are clear and cogent. In the first place, Bethany was the little village of Martha and Mary, distant five stadia from Jerusalem, on the side of a hill which rises into the mount of Olives. Now this could not be the place of John's baptism, which was across the Jordan. No other Bethany was ever found in the Scriptures, profane history, or archeological research. Men have tried to locate such a village across the Jordan, but with poor success. On the contrary, Bethabarah is a well known site, down across the Jordan in the most probable site for John's ministry.

We have also excellent authority for the reading Bethabarah. St. Epiphanius (*Adv. Haer. Lib. II. Haer. 51*) plainly prefers it to the other reading. St. John Chrysostom (*Hom. XVII. 1 in Jo.*) calls Bethabarah the most accurate reading. Origen is more positive. "We are persuaded," he says, "that it is not Bethany but Bethabarah that should be read." St. Jerome, Eusebius, and all the early authorities recognize only Bethabarah. This reading is also endorsed by Adrichomius, Bonfrere, J. Clericus, Calmet and Reland.

It is easy to see how the strange name Bethabarah was changed to the well known Bethany by copyists, who knew nothing of the topography of the Holy Land.

It seems quite certain that the events here chronicled by John took place after the baptism of Christ. Certain Pharisees and Sadducees had come to John before that event, but not as a delegation from the Sanhedrim. The people were all flocking to John, and the central authority at Jerusalem, called the Sanhedrim, which claimed the right to regulate all religious matters, now sends official representatives to demand of John by what authority he spoke. They sent men high in authority, priests and Levites, for they were forced to recognize the ever increasing influence of the Baptist. There seems to me to be in the words of these men a certain proud consciousness of the authority in which they were clad; while in John's answering words, there is the ring of a noble humility.

Behold this scene on the banks of the Jordan! There stand the members of this embassy, arrayed in their rich robes of office, and their phylacteries—captious, deceitful, proud; and before them the Baptist clad in his shaggy tunic of hair, enveloping his fleshless limbs, with naught to lend majesty to his presence save the flash of his eye, which mirrored forth a soul sublimed in God. They were representatives of the men of this world; he, of the men of God. The majesty of their presence depended on the insignia of their office; his, on the godlike dispositions of the soul.

It is quite probable that the people had sought of the Sanhedrim whether John were the Christ, hence this official embassy. The Baptist in his answer shows that he is apprised of the erroneous conception of the people. It would be a fatal error, if the people take him for the Christ; hence his first care is to dispel this error. To the Baptist had been committed a duty, a sacred trust; and with singleness of aim, and steadfastness of purpose does he work the accomplishment of that design. He can be moved by neither honors nor fear. John was a man with free will like ours, and the fidelity that he has shown in his life's work can be proposed as an example of perfection toward which we may move.

In Malachi IV. 5, it is written: "Behold, I will send you Eliah the prophet, before the coming of the great and dreadful day of the Lord."

In its literal signification, this prophecy applies to the sending of Eliah as a herald, in the last days before the second coming of the Lord. The Pharisees, confounding the two advents, now conjecture that perhaps the Baptist is Eliah, come to prepare for the great coming of the Messiah. John was the type of Eliah, but he was not Eliah in their sense, so that he summarily denies also this hypothesis. They then advance the third hypothesis, was he a prophet? From the presence of the definite article here, *ὁ προφήτης*, many believe that the question of the delegates of the Sanhedrim referred not to a prophet in general, but to that particular prophet which they expected, pursuant to the declaration of Moses, Deut. XVIII. 15: "The Lord thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me; unto him ye shall hearken." The sense of this passage of Deuteronomy includes two things. First, there is therein promised to Israel a series of prophets, who shall succeed to Moses the lawgiver in managing the affairs of Israel, and secondly, the passage refers also to Christ, the great prophet, the second lawgiver. This being the case, Israel could not in virtue of these words expect any definite particular prophet except the Christ. But Christ is excluded by the first response of John. Therefore we judge it more probable that they simply sought of John whether he were one of the prophets. Israel had been deprived for centuries of a prophet, and looked for one to be sent, and they ask of John if he be that expected one. We believe then that the text of Deuteronomy influences in nothing the demand of the Pharisees. The definite article is sufficiently accounted for, if we bear in mind that Israel was looking for a continuation of the series of prophets. In this sense, John was not a prophet. He was not to increase the deposit of prophetic data, he was to point to the fulfillment of the prophecies. He was not to mingle in the life of the people, to be their oracle and guide; he was to point to another, to Christ, who should fulfill that function. It is evident that John perceived that these men came not out of an honest desire to know the truth. They were captious in spirit, and dishonest in

purpose, and he speaks to them not in the manner of one who would instruct honest truth seekers, but of one who would repulse equivocating demagogues. They are baffled at the third response, and appealing to the authority of those who sent them, they address a direct appeal to him in the name of authority. The Baptist, in his response, annihilates his own personality. He puts into relief the great religious movement which he inaugurated; he says nothing of himself. His whole aim is to shift the people's attachment from himself and fix it on the Christ. What did it profit them to know who he was? He could not save them. He was only concerned to guide the thoughts of the people to him in whom alone there is salvation, life, and resurrection. There is in John no self-seeking, no pride. Man is an imitative animal, and is aided in his course of action by the actions of others. Christ is the great model of every Christian, but yet we can associate with him those great names that were not born to die. From John we may receive lessons in stern, unflinching fidelity to duty, in renunciation of all that this paltry world has to offer, in strong and fearless denunciation of wrong wherever found, in the exaltation of the spirit over the flesh. He stands there in the midst of a corrupt generation, looking with noble disdain on the inanity of all things worldly, a giant of truth among venal hypocrites, verily a man sent by God, speaking and acting, as it behooves a man who speaks in God's name. In him no self interest, but intense God's interest, a noble evidence of the possibilities of our nature that await our development.

The Evangelist calls particular attention to the fact that those who were sent were Pharisees. His motive seems to be to show us the animus of their interrogatory of the Baptist. They affected great learning and great authority, and they arrogated to themselves the right to force the Baptist to show his credentials. They evidently are not seeking the truth, but hoping to entrap the man who had unmasked their hypocrisy. John Baptist, setting at naught their captious bickerings, bids them lose sight of him, and fix their eyes on the one for whom he is preparing. He says in effect; "Why stand ye here disputing of me? I am nothing, my baptism is nothing. There is now among you one whom ye, though priests of Israel,

know not, seek him. 'This movement is not mine; it is Christ's. He is here among you.' There is a stern reproof in the clause, "whom ye know not." It is as though he would say: "Ye call yourselves the teachers of Israel, and yet ye ignore the great fulfillment of the prophecies of the Christ, and waste your time in cavil instead of leading the people to their Redemption." The phrase: *ὅς ἔμπροσθέν μου γέγονεν*, of the 27th verse is not found in the MSS. of Sinai or the Vatican. It is in the Peshito, the Alexandrian, and other good codices, but its status is very doubtful. Very probably it was inserted here to make the verse accord with the 15th verse. Many commentators find in it the declaration by John of Christ's priority of dignity. I can not accept this. *Ἐμπροσθεν* never has that signification. The passage merely refers to the priority of duration of the Christ, and marks the eternity which as God was his in the Godhead. The Baptist by the contrast in the proposition draws attention to the fact that, although as man Christ should enter the theatre of action after himself, nevertheless, his origin as God was eternal. The *γέγονεν* in this context refers to the eternal generation of the Word.

It is easy to believe that truth sits upon the lips of such men as John, and with an intensity unequalled in the Gospels, has he testified to the Messiah. The people of Israel can not say that their rejection of the Messiah was not imputable.

John the Evangelist is careful to note the Baptist's testimony, since it was powerful against the gnostic heresies, which he set out to combat.

JOHN I. 29—34.

29. The next day John seeth Jesus coming to him, and saith: Behold, the Lamb of God, who taketh away the sin of the world.

30. This is he of whom I said: After me cometh a man who was begotten before me; for he was before me.

29. Τῇ ἑπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει: "Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

30. Οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον: Ὁπίσω μου ἔρχεται ἄνθρωπος, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32. And John bore witness, saying: I saw the Spirit descending from Heaven like a dove, and it abode upon him.

33. And I knew him not: but he who sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost.

34. And I saw and bore witness that this is the Son of God.

31. Καὶ γὰρ οὐκ ᾔδειν αὐτόν: ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.

32. Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

33. Καὶ γὰρ οὐκ ᾔδειν αὐτόν: ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκείνός μοι εἶπεν: 'Εφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ.

34. Καὶ γὰρ εἶόρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

The prominence that the Evangelist gives to the testimony of the Baptist shows how important he considers it as a credential of the Christ. Before the coming of Christ, John bent all his energies to prepare the people for such event; after Christ's manifestation, he is equally solicitous to draw the people to the present reality. There is such a ring of truth in this narrative that no one with an honest heart can read this testimony without becoming convinced that the man baptized by the Baptist in the Jordan was the Son of God. A mighty truth given to a careless world. A truth having an absolute, all important personal interest for every individual, and yet a dull, cold, materialistic generation treats it as a far off, merely historical account, whose relation moves not the heart.

It seems probable that after his fast, Jesus came down out of the wilderness to visit John, and to receive this additional testimony before beginning his public career. The term lamb here addressed to Christ by the Baptist is pregnant with great

meaning. It declared the meek, gentle, innocent character of the Messiah, which has been described by the prophets: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Is. LIII. 7. "But I was like a lamb or an ox that is brought to the slaughter, and I knew not that they had devised devices against me."—Jerem. XI. 19. The lamb is rightly chosen in scriptural language as the personification of innocence and gentleness, two leading characteristics of the Christ. In calling him the Lamb of God, direct testimony is given to his divine nature. Moreover, there is in the appellation a direct allusion to his character as the great paschal lamb, who, by offering himself as a holocaust, would atone for the world's sin. In using the singular *τὴν ἁμαρτίαν*, the Baptist had in mind primarily original sin, that which closed Heaven, and made man an alien from God. The character of Christ as universal mediator between God and sinful man is contained in the words, but yet they establish that the vicarious atonement was primarily ordered to the taking away of the primal guilt of mankind. By the use of the present "taketh," John does not so much assert a fact, as he affirms a native inherent power in the Christ to accomplish such fact. As we say fire burns, without adverting to any particular actual combustion, so John affirmed of Christ the power and the design to destroy the world's sin.

There is a world of meaning in that wondrous sentence, one of the most beautiful in the Bible. Mankind had waited for thousands of years for those words. A long list of generations had gone down to the grave with their hopes to hear these words unsatisfied. A throb of exultation must have surged through the Baptist's heart, as he pointed to the fulfillment of the world's hopes. What a decisive event in the history of mankind, when John introduced upon the stage him, who broke the soul's thralldom, and took away the curse of death!

In the 30th verse, the Evangelist reproduces the testimony of John that he already mentioned in the 15th verse. The Baptist recalls to their minds that, before the baptism of Christ, while he was preaching a penitential preparation, he had told them of one that was to come after him, greater than he. He

was to come after John, because the great movement of Christ's preaching, was to succeed to that of John. John's work was done when he ushered Christ upon the scene.

The Arians abused the second clause of this verse, "ἐμπροσθέν μου γέγονεν", to establish that the Son of God was a creature. What is made, they argued, is a creature, and John says that Christ was made before him. To avoid this difficulty, some have given to the phrase the sense of a priority of dignity, and translate it, "who was preferred before me." This does violence to the text, and Patrizi justly observes that ἐμπροσθεν is never used to signify priority of dignity. The phrase clearly imports the preexistence of Christ in eternity. No real difficulty arises out of the γέγονεν, as γίγνομαι here is used in the sense of to be begotten, and there is asserted simply the eternal preexistence of the Son of God, who in his assumed human nature appeared in public life after John the Baptist. The rest of the account has been previously explained. The witness of John to the divinity of the Christ leaves no doubt. His words are intense, plain, and true.

JOHN I. 35—51.

35. Again the next day after, John was standing, and two of his disciples;

36. And looking upon Jesus as he walked, he saith: Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and saw them following, and saith unto them: What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

35. Τῇ ἐπαύριον πάλιν εἰστήκει Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.

36. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει: Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.

37. Καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

38. Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς: Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ: Ῥαββεί, (ὃ λέγεται μεθερμηνευσόμενον, Διδάσκαλε,) ποῦ μένεις;

39. He saith unto them: Come and see. They came therefore and saw where he dwelt, and abode with him that day: it was about the tenth hour.

40. One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him: We have found the Messias, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said: Thou art Simon the son of John: thou shalt be called Cephas, which is by interpretation, a rock.

39. Λέγει αὐτοῖς: Ἐρχεσθε καὶ ὄψεσθε. Ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην, ὥρα ἦν ὡς δεκάτη.

40. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.

41. Εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ: Εὕρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνευόμενον, Χριστός).

42. Ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν: Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).

It is evident that John did not intend his Gospel for Hebrews. Every Hebrew word is interpreted into its Greek equivalent. Writing for the Christians of Asia Minor this interpretation was necessary for the clearness of the narrative. We see in this account the transition from John to Christ. The Baptist is ever throwing his influence with his Master; he is anxious to attach his following to Christ; hence he moves two of his disciples to follow the Messiah.

We must know that it was the custom with people of antiquity that any celebrated philosopher, or celebrated expounder of religious issues would gather about him a following of disciples. The human mind in those days had great reverence for a teacher, and men readily associated themselves with a recognized master of any great system. Men's minds were not taken up then with material issues. Existence for them did not signify the ceaseless strife and engrossing toil to satisfy capricious and multiplied needs. Men

in those days built no railroads, steamships, or electric apparatus; but they gave more thought to questions of the soul. They had time to think, and readily associated themselves with one whom they recognized as a leader in thought. Thus the prophets in Israel had their disciples; the philosophers of Greece had their clients, and John Baptist had drawn to him certain ones who wished to drink more deeply of the clear fount of truth that resided in him. He endeavors now to transfer those to the great master, and by the present declaration succeeds in the case of two. The phrase, "Lamb of God," is a favorite expression with John Baptist. It expresses so beautifully the characteristics of the Redeemer, who saved the world, not by the exercise of power, but by lamblike submission to suffering, and the cruellest of deaths. John the Evangelist seems to have received from the Baptist this love of the expression. He is the only one of the Evangelists who employs it, and in his Apocalypse, Christ appears almost solely in this form.

Jesus came upon the scene here mentioned by design. He was seeking laborers, and it was his inner working in their hearts that moved these two to follow him. He allows their free will to act in electing to follow him for some time, before he recognizes them, and draws them closer to himself. Such is the order of events in the following of Christ. First his preventive grace is infused into the soul, inviting and strengthening to follow its invitation; then if the will consents, and elects to follow the Lord, a sanctifying grace is given in conjunction with the proper disposition, so that in man's salvation there is something of man's own and something of grace, in such order that the first stimulus of grace must precede the beginning of righteousness.

By the mild question addressed to the two disciples, Christ placed himself at their disposition. He places himself at the disposition of every one who seeks him.

Every man can consider the question of Christ, "What seek ye?" as addressed to himself. What art thou seeking? Whither is thy life tending? Art thou seeking to be taught by him? To know him more fully? To know where he is? To be with him? To lean and withered age comes the mighty question: What hast thou sought? Thy cheeks are bloodless

and wrinkled, they eyes are sunken, thy step is faltering, thy grasp palsied, thy hair is gray; the present order of things is fading away. What has thou sought in that life that is now passing? One of two answers must be given. One must say: "I sought to fill the void in my heart with goods of this world, and in disappointment I lay down to die, confessing that my life is a failure, and I must go empty handed before my Creator." Another is able to say: "I sought the kingdom of God and his righteousness. I labored to spend my life in well doing, and now, with unfailing trust, I look forward to immortality with Christ whom I loved and served." The time to think with which class we shall cast our lot is not when actual old age draws on, but in the springtime of life when the seed for the harvest must be sown.

The title רַב or רַבִּי from root רָבַב, *multum fuit*, is a common title among the Jew, given to doctors and teachers, being an acknowledgment of much learning possessed by them. The disciples in thus addressing Jesus profess that they acknowledge him as a teacher. In asking where he dwelt, they signified that they wished to know where to find him, so that they might confer with him, and learn his wondrous system.

It was the tenth hour. The Hebrews divided the period from sunrise to sunset into twelve equal divisions which differed in length in correspondence with the different seasons of the year, being longest at the summer solstice, and shortest at the winter solstice. The tenth hour meant simply two points before sunset. Although the day was thus far spent, Christ invites the two disciples to his habitation, and spends the remainder of the day in discoursing to them. We find no basis for the opinion that makes the disciples spend the night also with Christ. We know not where this habitation of Christ was, nor what it was. It seems to me that it must have been after the manner of an anchorite's cell in the desert. After his baptism and his fast, he had not yet returned to Galilee, and the narrative seems to imply that he was in a temporary abode there in the wilderness near the Jordan. We see no reason for believing that he had yet changed the place where he sought shelter for the night during his fast.

It is firmly established by the fourth verse that Andrew was the brother of Peter, and that he had been a disciple of John Baptist before he followed Christ. Of the other disciple, the Evangelist says nothing. Out of the many opinions concerning the personality of this second disciple, we choose the one that makes him the Evangelist John himself. The whole description of the events succeeding the baptism in the Fourth Gospel shows that they were written by an eye-witness. The adoption of the favorite phrases of the Baptist manifests that he who writes here held close relations with the precursor; and the minute description of the event here narrated could not be written by one who was not a factor in the same. John Evangelist loves to conceal his personality, and when forced to speak of himself, does it in such a way that his identity is veiled.

In the 41st verse there is a great discrepancy among the codices. The principal Greek codices have *εὕρισκει οὗτος πρῶτος κτλ.* This reading is adopted by the Syriac and Arabic translations. The Codex of the Vatican reads *πρῶτον*, and the Vulgate follows such reading. As I consider *πρῶτος* the only true reading, I shall explain only the sense of such reading. It seems to me quite probable that the interview with Christ had made a great impression on these two men, and that they both determined to go in quest of Peter, to make known to him the wondrous news. They seem to have divided in their search of him, and Andrew found him first. It seems a slight detail to us, but it was a living reality to the Evangelist, who remembered that his whole being was moved by the wonderful event immediately preceding. The whole event was ordered by Providence. The Redeemer was reading the hearts of men, and choosing those whom he had decreed to place in the apostolate. Although Andrew professes faith in the Messiah, still it was not a full, confirmed faith. He was yet to learn what the Messiah really signified. His ideas of the Messiah were yet somewhat carnal and narrow. His faith grew in his association with Jesus, but still it needed the vivifying power of pentecostal fire, before it could go forth to teach the word of God to every creature. As Peter approaches, Jesus fixes upon him his mild yet penetrating gaze, and then manifests that he has a supernatural knowledge by telling him his name and his lineage. In order to attract men to his

standard, Christ must show forth some of the supernatural powers within him; hence in this place he evidences that he has a knowledge of things independent of natural phenomena.

Some take the name of the father of Peter for the Hebrew **יוֹנָה**, a dove, and translate the passage: "Thou art Simon, the son of the dove." This is certainly erroneous. In the XXI. Chapter, 16th verse, Christ calls Peter **Σίμων Ἰωάννου**, [Simon Son of John]. It is evident then that the Jona of the first chapter is a shortened form of **יוֹחָנָן**. No special signification is given to the patronymic of Peter. Christ simply wished to show him that he knew all about him.

Our principal concern is with the last clause of this verse. Therein Christ predicts the placing on Simon of a name symbolical of a certain great function, which he was to exercise in the Christian dispensation. The term *Kηφᾶς* is not of Greek origin, but the reproduction in Greek letters of the Chaldaic **כִּיפָא**. The fundamental signification of this term is *πέτρα*, a rock, especially the bed rock as found laid bare in the mountains, or in ledges by the sea. In classic Greek a distinction was made between *πέτρα* and *πέτρος*. The latter meant properly a detached portion of rock. The term suffers a slight loss of force in its Greek version, but the full significance that Christ wished to convey appears in the original **כִּיפָא**. It seems quite evident that John wishes to put the force of the original into *πέτρος*. John may have judged that the form *πέτρος* would be more appropriate as the agnomen of the prince of the Apostles. I am persuaded that neither the original **כִּיפָא** nor the Greek *πέτρος* were proper names of individuals before this event in our Lord's life. The Lord's intent is not to change Simon's name, but to add to his name a surname taken from a natural object, to which in a metaphorical sense he was made like in the office conferred upon him by the Lord.

The greatness of the office signified by this surname of Simon brought it about that rapidly the surname prevailed in the designation of the man, till soon he became exclusively known by the surname of *Πέτρος*, whence comes our English

term Peter. I believe also that St. John in the present passage intends to give the etymological signification of **פֶּטְרָה**, which is a rock.

In prescience therefore Jesus tells Simon that he shall be a rock. Now this could not signify any natural quality of fortitude possessed by Peter. By natural disposition, Peter seems to have been impulsive, and lacking in fortitude. He quailed and denied the Christ in the face of remote danger. Moreover, in placing on one a name, God never indicates thereby the possession of certain traits of character; but the expression of a decree, that the person was to be, in the design of God, what the name symbolized. Such was the signification of the naming of Abraham, Sara, Israel, John Baptist, and Jesus the Christ. The term therefore signified that Simon was to be by divine power a rock, a firm immovable rock, in some great design of God. We shall see later on, when the prediction is put into effect, what that design of Christ really was.

JOHN I. 43—51.

43. The day following Jesus was minded to go forth into Galilee, and he findeth Philip, and saith unto him: Follow me.

44. Now Philip was from Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him: We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him: Can there any good thing come out of Nazareth? Philip saith unto him: Come and see.

43. Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὗρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς: Ἀκολουθεῖ μου.

44. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

45. Εὗρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ: Ὁν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὗρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

46. Καὶ εἶπεν αὐτῷ Ναθαναὴλ: Ἐκ Ναζαρετ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος: Ἐρχου καὶ ἵδε.

47. Jesus saw Nathanael coming to him, and saith of him: Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him: Whence knowest thou me? Jesus answered and said unto him: Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him: Rabbi, thou art the Son of God; thou art King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these,

51. And he saith unto him: Verily, verily, I say unto you, Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.

47. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ: Ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστιν.

48. Λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ: Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τῆς συκῆς εἰδόν σε.

49. Ἀπεκρίθη αὐτῷ Ναθαναὴλ: Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ.

50. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ: Ὅτι εἰπόν σοι, ὅτι εἶδον σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψη.

51. Καὶ λέγει αὐτῷ: Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

The object for which Christ had come down to the Jordan was accomplished, and now he prepares to return to Galilee, and in such return, he meets Philip. Bethsaida, the home of Philip, Andrew, and Peter, was on the shore of the lake of Genesareth, a little southward of Capharnaum. It is now a desolate ruin, and not even a Bedouin's hut marks it as the abode of man. In the present narrative, the Evangelist appears in the rôle of an accurate historian. He details accurately names, dates, places, and circumstances. In affirming that Christ wished to go up into Galilee, he is chronicling Christ's own expression of such a design, heard by himself, an ear-witness.

Philip was a townsman of Peter and Andrew, living on the banks of the Lake of Genesareth, and was engaged in fishing in the waters of the lake. Some believe that He had been advised by Peter and Andrew of the appearance of the Messiah, and thus was not surprised by his summons to follow him. I see small probability in this. I believe that the readiness with which Philip followed the Redeemer's call resulted from the magnetism of Christ's personality. The greatness of soul within a man impresses us, if we are thrown within its influence, even though his words be few. Christ had read the heart of Philip, and had chosen him for his Apostle, and the majesty of the divinity in Jesus irresistibly drew this man to follow him. Nathanael was a friend of Philip, and in the design of God, he was also to be called. Christ makes use of the friendship existing between these two men to work out a design of Heaven. Natural causes are always thus managed by God. Although these men were not doctors of the law, they knew that the Messiah had been predicted in the Law and the Prophets. The most classical places in the Law and Prophets upon which the mission of Christ rested are the following: Gen. XLIX. 10; Deut. XV. 15-18; Dan. VII. 13; IX. 24; Jerem. XXIII. 5; XXX. 9; XXXIII. 15; Isaiah VII. 14, 15; Mich. V. 2.

The sense of Philip's words is: "We have found that Jesus the son of Joseph of Nazareth is the Messiah of whom Moses and the Prophets wrote." He spoke according to the vulgar apprehension of the Saviour's birth. He was not yet taught the mystery of the virginal conception. Although Jesus was not born in Nazareth, his long domicile in this village placed on him the name of a Nazarene.


Nazareth was an ignoble village of small proportions and barbarous customs. So low was the degree of culture in the despised place that it became an aphorism with the Jews that naught of good could come out of Nazareth. Hence with Nathanael the credibility of Philip's statement is weakened by the mention of Christ's domicile. This slowness to receive the message was not imputable to Nathanael. The motives of credibility had not yet been sufficiently placed before him.

It was not by chance that Christ was called of Nazareth. In self abasement, he chose the lowest degree in place of birth, in place of residence, in social station of parents, in the mode of his life, and in the mode of his death. In thus emptying himself, he has taught man that pride is not a trifle. That mighty element in human life that repels the influence of God, that assertion of self, that exaltation of one's own knowledge, that fondness that the world may recognize our actions, are the manifestations of the monster pride, which Christ by word and example strove to destroy.

Philip who had felt the magnetic influence of the Saviour, waits not to argue. Without answering Nathanael's objections, he again invites him to come and see for himself.

An important moral sense may be rightly drawn from this action of Philip. In spreading the reign of Christ in men's souls, we can only bring them under the influence of Christ. We can convert no souls. The conversion of a soul is the bringing into being of a new creation within a man. This is the work of God. The most we can do is to induce a man to place himself under the influence of God. In this work, then, one should not lose sight of the chief factor in its execution. A man can not be converted by appealing to his sense of honor, or patriotism. Such motives swayed the pagan. It must be by implanting in his soul the supernatural seed of grace, and this is God's work, which we can only help as disposing causes.

The name of Israel was the chief glory of the People of God. When Jacob was returning from Mesopotamia, after his sojourn there in the house of Laban, Rachel's brother, an angel appeared to him by night, with whom he wrestled till morn. To prove the reality of the apparition, that Jacob might not believe that it had been a mere vision of the night, the angel touched the femoral muscle which withered in the thigh of Jacob, causing a consequent lameness. He still clung to his celestial antagonist, and would not dismiss him till he had received from him a blessing. On this account the angel bestowed on Jacob the name of Israel, from שׂוּר or שָׁרָר and אֵל, literally, "he who contends for supremacy, and obtains the victory over God."

The Hebrews designated as  any celestial being. The angel with whom Jacob wrestled was thus called God, and as Jacob forced from him a blessing, he was called the one who had wrestled with God and obtained the mastery. The reasons underlying this event are many. It was a striking evidence of the supernatural, and may have been designed to keep the realization of that order before Jacob and his descendants. Again it symbolized the invincible character of the chosen people while they remained faithful to Yahveh. He had pledged himself to fight their battles, and as the angel here says: "If thou hast been strong against God, how much more shalt thou prevail against men?" I believe this to be the leading signification of the event, to show to Abraham's posterity the powerful protection of Yahveh, which they were to enjoy. No power could overcome them, not even that of an angel, while they preserved this treaty with Yahveh.

I find an evidence of Jacob's faith also in his wrestling. It is probable that Jacob did not know who his combatant was at first, and was impelled to struggle with him from the instinct of self-preservation. But when he is apprised of his celestial nature, he detains him till he obtained a blessing. This wish to receive a blessing betokens a high valuation of supernatural goods, which is characteristic of men of faith.

In declaring that Nathanael was a true Israelite, Christ bestows a high approbation upon him. It was equivalent to saying: "Behold a worthy descendant of the founders of the chosen people; behold a man whose heart is right before God." By the exercise of divine power, Christ read the heart of this man, and testified to the rectitude of his life.

Although the words of Christ were not addressed directly to Nathanael, he heard them, and wondered whence this unknown man could have such intimate knowledge of him. It was not yet clear to him that Christ had read his inmost soul. Another might have told him. The next response of Jesus convinced him that, not only could he read the hidden things of the heart, but even knew the most secret actions, performed in seclusion away from human gaze. Christ resorted to this manifestation of omniscience to prove his divinity to Philip. He asked him to believe that he was the Son of God, and

miracles were his credentials. Nathanael is won by this, and makes a profession of faith. Though he calls him the Son of God, it is quite evident that he did not yet understand the mystery of the consubstantiality of the Son. The Jews were intensely attached to the dogma of the divine unity, and it required much teaching to bring them to a right conception of the Trinity. Nathanael simply confessed that Jesus was the Messiah. Son of God was not a precise appellation, and he used it in a vague sense. We can see in Nathanael the aspirations of Israel that the Messiah should be a king. How rude and imperfect was yet the faith of this man !

By divine power, a prophet could have done all that Jesus did in relation to Nathanael, and still not have been the Messiah. But we must bear in mind that Jesus claimed to be the Messiah, and based his claim on miraculous power ; hence Nathanael proclaims that he is what he professes to be, the Son of God. The omniscience of the Saviour, who read the hearts of men while on earth, and who knew their most secret actions, is not restricted now that he is in Heaven ; neither does he take less interest in human affairs. He is reading hearts now, and happy they of whom he can say, behold a man in whom there is no guile. A man should frequently turn his eyes into his very soul, and see if its scrutiny would elicit from the Saviour such a favorable judgment.

This single-minded, honest man, moved by this one manifestation of divine power, believed. Of course, it was not yet a tried and tested faith. It needed the confirmation of the Holy Ghost before it burst into its fullest life, but it was all that the Saviour could expect at that juncture. Nathanael's faith condemns the incredulity of the Jews and others who reject Christ. There is light enough in the world to illumine every man, and if a man is in darkness, it is because he chooses the darkness rather than the light.

In the 50th verse, the Lord addresses his words to all the Apostles. Commentators are not agreed concerning the event therein predicted. Much has been written concerning the passage, which would be useless to adduce here. The context seems to demand that Christ is comparing some greater manifestation of his divinity with the event that moved

Nathanael to believe. Therefore it must have been some event that came under the senses of the Apostles, of a nature to win their faith. Some have placed it in some outpouring of Heaven upon the Redeemer during his mortal life. This I can not receive. The angels that appeared to him at the termination of the fast were seen by no one, and this event had passed. On Thabor no angels appeared, but only Moses and Eliah. In the garden of Gethsemane, an angel appeared, but the Lord was alone; it was the hour of his humiliation, not of his glorification. Had there been other manifestations of angels from Heaven, the Evangelists would not have omitted such important factors in proving the divinity of the Messiah. Some believe that no special event is therein predicted, but that simply the close communion between Christ and Heaven is predicated. This we reject, because such unseen communion would not be a proof to Nathanael or to any one else. Hence we believe that Christ predicts in these words the event of his ascension into Heaven. In that event, the full glory of his divinity shone forth, and although the succinct narrative of it in the Gospels says naught of angels, it seems reasonable to believe that angels came from Heaven to receive the glorified humanity of Christ at his ascension. The heavens opened in the mode mentioned in the baptism of Christ, and surrounded by the heavenly host, he soared into the empyrean. Augustine and the older commentators did not admit Nathanael among the Apostles. Maldonatus follows their opinion. The later commentators are almost unanimous in placing an identity between Nathanael and Bartholomew. Bartholomew seems to be a patronymic from the Aramaic Bar and Tholmai, son of Tholmai; and they say that the man's real name was Nathanael, by which he is always known to St. John, while the synoptists always designate him by his patronymic Bartholomew. The name of Nathanael does not appear in Matthew, Luke, or Mark, while Bartholomew is never mentioned by John. We believe then that the opinion which identifies Nathanael and Bartholomew as one of the Apostles, admits of no reasonable doubt. In the XXI. Chapter of John, 1-2, Nathanael is associated with Simon and the other Apostles, when the risen Lord appeared to them.

Moreover, the event described here by John seems to point to the calling of an Apostle. The testimony of the Lord concerning his goodness of heart is greater than in the case of any of the other Apostles, and his faith is more ready. Christ unites him with the other Apostles in predicting the manifestation of his divinity. The synoptic writers usually unite Philip and Bartholomew in the Apostolic group. This has rightly been taken by exegetists to signify the friendship existing between these men. Now that same friendship induced Philip to call Nathanael to the Christ. Finally, if Nathanael be not Bartholomew, the calling of Bartholomew is omitted from the Gospels. Now it would seem incongruous that the calling of Nathanael, being in the supposition not an Apostle, should be so accurately described, while the calling of Bartholomew the Apostle were not mentioned. Hence we believe that Nathanael bar-Tholmai is the Bartholomew, of the synoptists. Under the name of Bartholomew, he is in the group at Pentecost, Acts, I. 13, and then the veil of silence falls upon his life. We have legends, but nothing authentic of his subsequent life. Eusebius, H. E. V. 10, affirms that St. Pantænus, having penetrated to the Indies, found there the Gospel of Matthew in Hebrew, which had been brought thither by Bartholomew the evangelizer of these peoples. Jerome gives faith to this account, and repeats it as his own. It is impossible to mark the exact country here designated as the Indies. The ancients thus denominated all the lands of the Orient beyond the confines of the Roman and Parthian Empires. A legend exists that he penetrated to Albanopolis in Armenia, where he converted Polymius the king of Armenia. Here the legend exists in two forms. One form maintains that he was beheaded; another, that he was flayed alive by order of Astyages, brother of Polymius the king. This latter form appears in the Roman Breviary. In Christian art, he is sometimes represented holding his flayed skin in his hands. His body is believed to be in a church dedicated to him on an island in the Tiber at Rome. All these legends have no historical foundation, and frequently contradict themselves.

JOHN II. I—II.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And when the wine failed, the mother of Jesus saith unto him: They have no wine.

4. And Jesus saith unto her: Woman, what is to me and to thee? mine hour is not yet come.

5. His mother saith unto the servants: Whatsoever he saith unto you, do it.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them: Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them: Draw out now, and bear unto the ruler of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the serv-

1. Καὶ τῇ τρίτῃ ἡμέρᾳ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.

2. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

3. Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν: Οἶνον οὐκ ἔχουσιν.

4. Καὶ λέγει αὐτῇ ὁ Ἰησοῦς: Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἤκει ἡ ὥρα μου.

5. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις: Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.

6. Ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

7. Λέγει αὐτοῖς ὁ Ἰησοῦς: Γεμίσατε τὰς ὑδρίας ὕδατος, καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

8. Καὶ λέγει αὐτοῖς: Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Οἱ δὲ ἠνεγκαν.

9. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ

ants who drew the water (knew), the ruler of the feast calleth the bridegroom,

ὑδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχι-
τρίκλινος,

10. And saith unto him: Every man first setteth forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

10. Καὶ λέγει αὐτῷ: Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσιν καὶ ὅταν μεθυσθῶσιν, τὸν ἐλάσσω, σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed in him.

11. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἐφανερώσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

Concerning the point from which time must be reckoned to make this the third day, opinions differ. Some make it the third day from the day of the testimony of John. Others reckon from the arrival of Jesus in Galilee. Others again make it the third day of the week. It is a small and uncertain detail.

Cana is designated as being in Galilee to distinguish it from other villages of the same name. John is accurate in the details, since he is giving the history of an event on which he rests a proof of the divinity of Jesus. Cana is a small village distant less than an hour's ride from Nazareth. There exist in the village now two chapels; one of the Roman Catholics, and the other of the Schismatic Greeks. Both claim that they have the traditional spot of the miracle. It is evident that the Saviour went to the marriage with the design of taking advantage of this social event to show forth his claim to be the Messiah. Therefore it was so ordered that his disciples were also there. These were not the days of exclusiveness in society, and perhaps more came to the marriage feast than were expected, and the wine failed. It is easy to imagine what embarrassment this would cause the host. Mary's relations to the contracting parties must have been more than those of mere neighbor, as they came to her in their distress. It seems probable that she was related to them by ties of blood. As

there is no mention of Joseph in the event, it is the commonly received opinion that he had at that time departed this life. In all the subsequent history, Mary is alone in her relations with Jesus. Men have wondered concerning the motive which led Mary to address this remark to Jesus. Without hesitation, I place as the motive that she believed in his omnipotence, and knew that, if he willed, he could supply the defect. This is further proven by the fact that, even after having received what to our poor minds seems a repulse, she trusted still that he would provide wine.

The response of Jesus to his mother on this occasion has puzzled many. Dishonest haters of Mary have found a difficulty in the term "woman," given by Christ to his divine mother. Such an objection can not move a man possessed of any degree of intellect and honesty. In the Syro-Chaldaic tongue, which Jesus spoke, this was the customary manner of address to any woman, and manifested no want of respect. In judging of such remote events, we can not take for a criterion our social code; we must clothe such events with the circumstances and social customs of the time, paying heed also to the idioms of the language in which they were first chronicled. As there exists no radical difference between the Syro-Chaldaic and Hebrew, we may justly turn to the latter as a basic text in examining these idioms. Christ on the cross, in commending his mother to the kind offices of St. John, addresses her in the usual form of Hebrew address: "Woman, behold thy son." Thus he addresses the weeping Magdalene at his tomb: "Woman, at what weepest thou?" No man can believe that the Lord would use anything but the kindest form of address to a woman who was weeping through the purest love of him. The Hebrew tongue knew no form of address more honorable than "O woman."

A point far more difficult to settle lies in the expression: "What is to me and to thee?"

The expression was an idiom, and the cardinal point is to determine what exact shade of meaning it was intended to convey in the language in which it first had origin. We first find the idiom in Judges XI. 12. When the king of Ammon was preparing to invade the lands of the people of Israel, Jephthah

sends an embassy to him demanding: “מָה־לִּי וְלָךְ?” The expression is an idiom, and no other language representing the mere words conveys the idiomatic sense. The mere words are adequately rendered in Greek by: “Τί ἐμοὶ καὶ σοὶ?” and in Latin by: “Quid mihi et tibi?”, but this expression in Greek and Latin fails to produce the idea that was produced by the original in the Hebrew mind. Idioms always suffer by translation.

The modern versions differ much in reproducing this phrase. The German of d' Allioli renders the phrase as it occurs in St. John by: „Weib, was habe ich mit dir zu schaffen?“ which might be rendered in English by: “Woman, what have I to do with thee?” The French is: “Femme, qu'y a-t-il entre vous et moi?” which is identical with the Italian: “Donna, che vi ha tra te e me?” The English equivalent of the French and Italian would be: “Woman, what is there between thee and me?” The Rheims-Douay version renders the passage: “Woman, what is that to me and to thee?” This translation is certainly wrong. No such sense is ever found in this idiomatic expression. The insertion of the pronoun “that” is purely gratuitous and unwarranted. The only sense which could result from such translation would be that Christ were admonishing his mother that the failure of the wine were no affair of theirs. This selfish indifference to the needs of others could never be truthfully predicated of the Incarnate Word. The act of Mary, in sympathizing with these good people, was certainly charitable and good, and could not receive such a cold repulse from the humanity-loving Lord. In his revision of the Catholic version, Challoner rendered the passage: “Woman, what is to me and to thee?” It is evident that Challoner's version, of all the modern versions, is the only correct one. It reproduces literally the original text. Although St. John wrote in Greek, the passage is a pure Hebraism, and hence the Hebrew may be considered as the only original of the idiom. Dr. Challoner's version labors under the disadvantage that, owing to the strangeness of the idiom, it conveys no clear idea to our minds. It is a pure Hebrew idiom clothed in English words.

All such phrases have a great general signification, which becomes modified by the context in its different applications. We place, therefore as a fundamental position that the phrase expresses disapprobation of some action or line of conduct which another is practising toward the speaker. The phrase may thus be used towards enemies and friends. When employed towards enemies it might contain an indignant protest against some action; while, when employed towards friends, it would indicate that some action proposed or executed were either ill-advised or importunate. It depends on the context, whether an indignant expostulation or a calm friendly remonstrance be conveyed. We must in every case lose sight of the specific import of the words, as the phrase was a general introductory remark, merely indicating some objection against a proposed line of conduct. Hence we consider erroneous the translation of Augustine, Lucas of Bruges, Toleti and Patrizi who render it: "*Mulier, quid mihi tecum commune est?*"

It results in consequence that the French and Italian versions founded on their opinions, are wrong. Our Lord is not questioning Mary's relations to him, but proposing an objection to what she asks, which objection entirely prescinded from her relation of mother to him. Hence it results that those have erred who see in these words some blame of Mary. St. Athanasius, St. Chrysostom and St. Augustine are of this number. St. Chrysostom enumerates three reasons why Mary was reprehended by her divine Son. 1. Because she wished in virtue of her maternal right to bid her Son work the miracle. 2. Because she bided not the proper time for the miracle. 3. Because she sought through vainglory that the miracle of her Son might in some way be attributed to her. Augustine adduces the first of these reasons. This is nothing. We prefer to hold with the Church, whose belief is proposed in the 23rd canon of the VI. session of the Council of Trent: "If anyone shall say * * * * that a man can in his whole life avoid all sins, even venial, unless by the special privilege of God, as the Church holds concerning the Blessed Virgin Mary, let him be anathema." We reject then the imputation of the least taint of venial sin upon Mary. Maldonatus and Toleti find in the words a simulated reprehension for our instruction, teaching us

that, in the things that pertained to Christ's Heavenly Father, ties of blood did not enter. This is an approach to the truth, and will be rendered more precise in the course of our treatise.

The basic signification that we have given to the phrase is warranted by its use in the Old Testament. It occurs in Judges XI, 12, I. (III.) Kings XVII. 18; II. (IV.) Kings III. 13; II. Samuel XVI. 10; II. Chronicles XXXV. 21. In no case is there question of relations existing between the parties, but it simply asks a reason why an agent should act in a certain manner. In the New Testament, Math. VIII. 29; Luke VIII. 28, the demons ask in the same terms why Christ casts them out of the bodies of the possessed. Everything indicates that it was a very common idiom, to express that an action were unjust, displeasing, or importunate to the speaker.

Having therefore settled that there is no repulse of Mary, or slight upon her maternal bond, in the words, we next proceed to examine upon what was founded the objection which the words certainly contain. The full extent of Mary's relations with Jesus, man in the present life may not know. How much she shared of the thoughts and designs of the God-man is barred from our sense. But I hold it to be a truth that in the present instance Mary knew that her divine Son, by appealing to his almighty power, could supply the defect, and that after his response, she knew that he would do so. Now the reasons of the Saviour's objection seem to me reducible to two. First, the Redeemer wished to teach the world that his miracles were to be performed for no private end or emolument nor for advantage of social acquaintances or friends, but to prove that the Son and the Father were one in nature and in power. Had Christ for a mere social motive called into action his almighty power, and changed the water into wine, his action would have been a vain, arbitrary use of his divine power. Mary's request seems to rest upon that motive, and hence the words of Christ are apposite to show forth that not for the mere private benefit of these friends was the miracle wrought. But did Mary have in view any ulterior motive in asking this favor of Jesus, more than the relief of their friends? We think not. Was her conduct therefore in some respects defective? No. She was not to blame for being human; she was not to blame for not

knowing as much as her divine Son. Her action was moved by purest sympathy for the embarrassed friends, and by that absolute unreserved trust which she had in her divine Son. It was a saintly action, and increased her merit. At the same time, Christ, in according her the request, taught the world that, only inasmuch as he united in this event the higher motive of showing forth his divinity, did he accord the request. He uses the idiom which indicates disapprobation of an action, to show that, if the action were done for the sole motive which seemed to underlie the request, it would be ill-advised; and he unites the other motive to show that he used his power for ends worthy of the Son of God. In his words and action in this instance, Christ unites two things. He demonstrates by his words that his miracle-working should be a part and factor in the great drama of Redemption, not for private benefit nor done in the interest of his family and friends. He spoke plainly, so that the world could not mistake the great motive of the miracle. In the second place, in granting Mary's request, he has shown how he combined his love for her with the plan of the Redemption. Christ also shows us in this exemplary action of Mary that her faith in him had that holy persistency in it that characterizes all true believers. He did not need to try her faith, but we needed that he should show us that Mary's trust endured, even though she seemed to have obtained nothing by her first petition. What a world of trust is in the plain words: "They have no wine!" As if distrustful of her own wisdom, she does not ask outright, but quietly lays the distress before him with an infinite trust. He will know what to do, and what he does will be well.

Much difficulty has existed concerning the second clause of Christ's response: "My hour is not yet come." Christ's meaning is that the time had not yet come for him to enter upon his career of miracle-working and public teaching. Frequently he calls his hour the time of his passion, but here the context demands that we understand it of his life of miracles and teaching, by which he proved himself the Son of God. It was the opinion of Chrysostom, adopted by à Lapide, that Jesus meant to signify that he would wait till the wine were exhausted, so that all would feel the need, and recognize

the miracle. This is nothing, and is refuted by the fact that Mary immediately bids the ministers prepare for the miracle. Besides, the awaiting of such a condition of things has not that in it which recommends it as a work of Jesus, or as worthy of his divine mind. We say then that Jesus was endowed with a free will, which, although working in harmony with his divine will, never lost its perfect freedom. He was free to begin his miracles at that juncture, or reserve them for a later period. He expresses to Mary that, had it not been for her petition, he would not begin at that time. He was simply therefore moved by his love for her and esteem of her faith to begin with this event his miracles. The faith of the Mother of God was omnipotent with her divine Son. She induces him to perform this miracle before the time which he would otherwise set for his miracle-working, and he in granting her petition has given an eternal testimony of his love for her, and of the power of faith. The Christian's trust in Mary rests on the sure foundation of her power of intercession with him, and the miracle of Cana confirms the power of that intercession. We see in this event, as in the other miracles of Christ, an unwillingness to seek any vain glory by an arbitrary use of his power. He is the perfect man, too godlike to be proud. He allows himself to be forced by love and faith to perform this miracle, in which his first reluctance clearly shows that he sought not thereby the praises of men. To be sure, he so ordered it that there should be witnesses, but not through pride, but that the world might believe in him, and thus receive eternal life. Providence cooperated with Mary's petition, and that which she obtained by an absolute faith resulted in the first great manifestation of Christ's divine power. Her action in bidding the ministers execute Christ's orders shows the persistency of her petition, which forced, so to speak, her divine Son to grant it.

In following out the details of the miracle, we find in every element that Christ wished this miracle to be incontestable. In the first place, the water is not changed into wine in some cellar, where it would be less open to critical examination; but the great water-pots are chosen, where the Jews performed their accustomed ablutions, that all might testify that good wine now

existed wherein before was naught but water. Moreover, the quantity of the wine precludes all fraud, and heightens the stupendous character of the work. The *μετρητής* was a Greek measure of liquids, concerning whose size opinions differ. Fouard in his *Life of Christ* reports two opinions, of which one assigns 27 litres; and the other 19 litres as the size of the measure. Liddell & Scott give the capacity of the measure as nine gallons. The Protestant versions render the *μετρητής* by "firkin." The firkin of liquid measure contains nine imperial gallons, equivalent to about 10.8 U. S. gallons. The Evangelist's words seem to imply that some of the waterpots held two measures, and some three. The estimates of commentators in computing the whole amount range between 240 and 709 litres; that is to say, between 63 and 180 gallons. Perhaps a hundred gallons would be a fair estimate. The great quantity of the wine shows forth the magnitude of the miracle. Had there been a small quantity, men might have been skeptical, but the mode of the transubstantiation, and the quantity of the water made wine, leaves no ground for suspicion of fraud.

The next detail also adds to the credibility of the event. The waiters of the feast were bidden fill the waterpots with water. Hence, they could testify that the very water which they put in with their own hands came out as wine. Moreover, they filled them even to the brim. Hence, their contents were all water, and no possibility existed that there might have been a quantity of wine poured into them afterwards to give to the mixture the appearance and taste of wine. Christ does not approach the vessels, or do aught to them. His omnipotent power needed not a physical contact to work the miraculous effect. Nature obeyed the act of his will.

It was a custom in oriental lands to select one of the invited guests to be master of the feast. This was the *ἀρχιτρίκλιος*, literally the president of the triclinium or couch, on which the guests reclined along three sides of the table. As soon as the waterpots have been filled, Jesus bids the servants draw out, and carry to the master of the feast. The immediate change, evidenced in this that they obtained wine where but a moment ago by every sense they knew only water to be, heightened the

credibility of the miracle. Moreover, the fact that the master of the feast was ignorant whence the wine had come, prevented any collusion on his part. The testimony that he bore to the excellence of the wine was the ingenuous expression of a man who knew the quality of the article in question. It was fitting that the results of the miracle should be wine of the first order, and John has carefully recorded a testimony heard by himself that it was so. There are two factors in the 9th verse to be specially noted. The favorable opinion of the master of the feast, who knew nothing of the miracle could rest on naught but the intrinsic excellence of the wine; and the waiting men stand as witnesses that this same wine had been made by Christ out of the water of the waterpots. The address of the master of the feast was somewhat after the manner of a toast, and was addressed before all the guests to the host who formed one of the assembly. I see no mystical signification in these words. It was an oriental expression of a fact. The fact was that the miraculous wine was good, and the practiced taste of the master of the feast recognized that goodness, and gave expression to his knowledge in these apt words. It was a rhetorical presentation of a fact, highly complimentary to the person addressed, as is usual with Orientals. It must have been a custom among them, that after the company were cloyed with wine, when from copious drinking they would be less able to distinguish good from inferior wine, the finer gave place to the ordinary wines. This serves as a basis for a beautiful contrast by which the generosity of the host and the quality of the wine are equally brought out. He says in effect: "You have outdone all other hosts. Like them you gave good wine in the beginning. Surpassing them, you have given better than good wine at the end of the feast." The narrative is simply intended as a clear, precise, credible document, to prove Christ's divinity, and such it is. We attack not the opinion which claims to see in this presence of Christ at the marriage feast of Cana his approbation of Christian marriage; but for us the opinion says nothing. Later on, we shall see his elevation of the natural contract of matrimony to the dignity of a sacrament. One moral reflection might justly be made from the quality of the wine: the Lord never gives to man a poor gift; all his gifts are excellent.

This last verse illustrates still more clearly the response of Christ to Mary: "My hour it not yet come." It shows that he meant not that there was a fixed moment, before which he could not exert his omnipotence, but that he had freely decreed to remain in obscurity, till he should begin his career of miracles to establish proof of his divinity. Out of love for Mary, and in virtue of her faith, he began that career then and there, and in according her request, allowed her to give to the world an example of her faith, which persisted in an absolute trust, even though his mysterious words seemed at first unfavorable. While he did what she asked, he taught the world that he worked not the miracle for any personal or private end, but by it began that series of deeds, in virtue of which he asks a world's faith in his consubstantial divinity. It was one of those sublime lessons in that school where he taught his disciples the science of the new life that men receive through him. This was the first in that series of miracles which begot real and potent conviction in those who witnessed them. On these convictions, the Church was built, and in the power of these convictions heathenism was swept away and abolished.

JOHN II. 12—25.

12. After this he went down to Capharnaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And when he had made a scourge of small cords, he drove them all out of the

12. Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

13. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

14. Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστάς καθημένους,

15. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς

temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew the tables;

16. And he said unto them that sold doves: Take these things hence; make not my Father's house a house of merchandise.

17. And his disciples remembered that it was written: The zeal of thine house shall eat me up.

18. Then answered the Jews and said unto him: What sign shewest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them: Destroy this temple, and in three days I will raise it up.

20. Then said the Jews: Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

βόας, καὶ τῶν κολλυβιστῶν ἐξέχεε τὰ κέρματα, καὶ τὰς τραπέζας ἀνέτρεψεν:

16. Καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν: Ἄρατε ταῦτα ἐντεῦθεν: μὴ ποιείτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.

17. Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστὶν: Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

18. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ: Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

19. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς: Λύσατε τὸν ναὸν τούτον, καὶ (ἐν) τρισὶν ἡμέραις ἐγερῶ αὐτόν.

20. Εἶπαν οὖν οἱ Ἰουδαῖοι: Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

21. Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

22. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24. But Jesus did not trust himself unto them, because he knew all men,

25. And because he needed not that any should testify of man; for he knew what was in man.

23. Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

24. Αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας,

25. Καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου: αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

In the days of the Lord, Capharnaum was a flourishing city situated on the western shore of the Lake of Genesareth, on the confines of the tribes of Naphtali on the north and Zebulun on the south. It was on the direct road that led down to the sea, and the Saviour chose it for the scene of many of his greatest miracles. He fixed his domicile there for a considerable portion of his public life, and it was called his city. This action of the Lord was most probably based upon the fact that it was a centre whence the knowledge of his miracles would spread to the many.

An old objection against Mary's perpetual virginity was based on the fact that the brethren of the Lord are mentioned in the Scripture. This is now generally abandoned, as all recognize that all collateral kinship was thus designated. In fact, the parents are sometimes given in the New Testament of those that are called the brethren of the Lord, showing conclusively that they were not of the first degree of kindred with him. What the object of this first sojourn in Capharnaum was, we can not say. Mary accompanied her divine Son, whither he went, for she was to be intimately associated with the man of sorrows. It seems that from this time forth Christ was without a home on earth, and Mary shared his privation.

None of the synoptic writers mention, this journey to Jerusalem. In fact, while John mentions five of these journeys, the synoptic writers mention only one, the last pasch, when he

was taken and put to death. We find then that in establishing the chronology of the public life of the Lord, John is the better historian. This is caused by the fact that Matthew, the only other, eye-witness, was not with the Lord at this time. John was with him from the beginning, and wrote the series of the events as he had witnessed them. According then to this chronology, we place this as the first public pasch of the Lord. From this point date the three years of his public life, which culminate in his death.

To fill the obligation binding every male Jew who had come to man's estate, Christ went to the paschal feast at Jerusalem. At Jerusalem he found occasion to give another proof of his divinity, while at the same time giving us a sublime lesson concerning mercenary motives in the things of God.

The Jews were obliged to appear before the Lord at the great paschal feast, and offer a sacrifice. Those living in the distant portions of Palestine could not drive the victim the long distance, hence they brought with them money, and bought at Jerusalem the animal for sacrifice. The chief victims of the sacrifice were the oxen, the sheep, and the doves for the sacrifices of the poor. Jerome believes that the priests themselves had engaged in the traffic in these beasts. This I cannot receive. Had priests been in the commerce, the Evangelist would have told us so. It seems more credible that certain ones of the people had obtained by bribes such privileges from the venal hirelings who kept the temple of God. At first sight, it seems strange that the animals should be found in the temple, as here stated by John. We must know that the entire enclosure was called the temple. The outer wall was a square having 225 metres on every side. This in round numbers would enclose an area of nearly thirteen acres. This vast court was called the court of the gentiles. The temple proper was built within this court, and occupied only a small portion of the area. Now it was in the great outer court that the sellers of the victims and the money changers had their post.

To any one who has journeyed in the East, the money changer is a familiar figure. In little dingy booths by the side of the streets they sit, and change the French and English gold into the vile Turkish small coin of the country. Woe to the

traveller who is not practiced in the just conditions of this change. It is a strange fact that we may not in the banks at Jerusalem exchange European gold for Turkish small coin, but must go to the street money-changers. There seems to be a compact between the bankers and these men. Now it must have been somewhat similar in the times of Christ. The distant Jew coming to Jerusalem had need of a money-changer. Perhaps it was to change the Roman coin into that which could be given to the Temple, or to furnish small coin for large. At all events, it was a lucrative calling, attractive to the Jew. There was nothing illegitimate in this business in itself; but the wrong consisted in bringing it into the sacred precincts of the temple. There was the whole city outside for traffic, but this place God had set apart for his worship, but the greed of man even penetrated to profane this holy place, and the religious calm that should reign there was broken by the clink of the money and the hum and bustle of business. They had brought the market place and the bank into the temple of God. Men were taking advantage of a people's religious convictions to enrich themselves. John must have been with Jesus in the execution of this work; the description is plainly the work of an eye-witness. The Saviour enters within the great court's outer wall, which was supposed to separate from the profane world the place where Yahveh's glory dwelt. And he sees that Mammon had usurped the place of his Heavenly Father; that the sacrificial worship of God had become a traffic; that instead of man's heart being softened by the religious air of the place, it was still more hardened by the shock of the grasping greed of the cattle dealers and money-changers.. Throngs were coming there to sell cattle instead of to worship the God of Israel, and the spirit of religion was being stifled by the thirst for gold. As he surveys the sad scene, he is moved by a righteous indignation. It is a mark of a noble nature to be moved with indignation against wrong. Sanctity does not consist in listless passivity. Had the wrong only affected him personally he would have said naught. When they spat upon, reviled him, wounded him, and crucified him, he answered naught. He sought not his own interest or vindication. But here the honor of God was at stake, and holy wrath moved every fibre of his grand

manhood. His wrath did not move him to anything unreasonable, it was only the expression of the intensity of his veneration for the temple of God. His action is exemplary for us. It is not wrong to feel disgust and indignation against evil deeds. When we see a home wrecked by a besotted husband or brother, it is not wrong to feel a deep sense of indignation against the perpetrator, and to give expression to it in words and deeds. Noble natures must feel this holy wrath, it is a sign of their love of the opposite virtue, and their hatred of the vice. But the feeling must be divested of all personal revenge ; there must be no vindictiveness in it.

On the authority of the Greek text, we have departed somewhat from the received English reading in our version of the 15th verse. From our literal translation of the Greek text, it is clear that the scourge of cords was not used upon the dealers but only on the beasts. It does not result that the cattle dealers were expelled from the temple. It was not wrong for them to be there, but it was wrong that their traffic should be there. There seems to be something repugnant in the thought that the Redeemer even in his wrath should beat with cords these men. I believe that the Saviour never struck any man. It seems then that, seeing the cattle and the sheep in the holy enclosure, he seized some of the small cords of twisted rushes, with which, perhaps, the animals had been tied, and uniting them into a scourge, he drove the beasts from the enclosure. There was a fitness in using such a means in driving the beasts ; they obey a man more readily when he has some whip in his hand ; it seems incongruous to imagine Christ with such a scourge beating men. The cattle dealers, of course, went out of the temple ; not under the lash, but to care for their beasts.

Jesus comes next to the tables of the money-changers, and overturns them, and scatters the money upon the pavement. The action well illustrates the noble scorn of the Christ for the object of man's sordid avarice. What shame must not the priests have felt to see the disdain of the Redeemer for the Mammon of iniquity, for which they were selling the very honor of God himself ? What a sense of our baseness and littleness it

awakens in our own hearts, to think that perhaps we may also think more of a few "rascal counters" than the glory of God, and the honor of his house, or the salvation of souls?

Near by were the venders of doves sitting beside the cages in which the doves were detained. The Saviour could only thrust these forth by carrying out the cages. This action it was unfitting that he should then and there do. Though never shirking humiliations, he preserved a certain decorum in his humiliations. So he addresses the sellers of the doves in a tone of authority, and bids them bear hence the object of their traffic. In his words to these venders of doves, he manifests the real motive of his indignation. It was that the temple of God should be made a house of traffic. Self interest moves him naught in the affair. Conformably to the prophetic words of the Psalmist (Ps. LXIX. 9) the zeal for the right worship of God ate up all other interests in his heart. It is easy to see the noble character of the incarnate God in the whole event. The noble indignation, the scorn for the money changers' gold, the purity of motive, all show forth the divine exemplar of all perfect men. Throughout his whole life, Christ was moved by one mighty impulse. The present is one instance where the Psalmist's words are true; it was not the only one. They are verified in every act of his life. As man sharing with us our common humanity, he sought but one great interest, the glory of Yahveh. When that honor was assailed, a noble chivalrous indignation moved him to repair it. There is given to posterity in the event the grand lesson that the temple of God is for the worship of God. When a commercial spirit creeps into the worship of God, it comes under the ban of this declaration of Christ. Whenever men hear from the pulpit aught else than the word of God, the pulpit is being prostituted. The pulpit is not a place to talk politics, or discuss social topics, or air one's opinions. It is the holy place, from which the people should receive the eternal truths of God in the best manner that a man may present them. Again, the people should not feel that in their relations with the man who is set apart to stand in the holiest place on earth, that they are dealing with a cold commercial agent, the motive of whose actions is self-interest. The changed customs of our times permit not that

the sellers of the victims and money changers carry on their traffic in the temples of God; but there are other ways of making God's house a house of traffic. How pitiable to see a man who is chosen to be Christ's ambassador more eager to filch from the people their money than to lead them to Heaven! Such a man may not be downright bad; but O, how far from the noble self-renunciation of Christ! How unfavorably he compares with that follower of Christ who could say, Acts XX. 33: "I have not coveted any man's silver, gold or apparel, as you yourselves know; that as for the things that were needful for me, and for them that were with me, these hands have furnished." Every man should be deeply penetrated by a feeling of reverence for the house of God; but especially he who has the care of God's interests in that holy place.

It was not without an exercise of divine power that the Saviour wrought this work of clearing the temple. He was alone, a stranger; they were many and influential in Jerusalem. It was his divinity that asserted itself in the fact, and made him irresistible. Besides this, the justice of his course of action made them shrink from opposing him. An evil-doer is always a coward. True bravery is incompatible with crime. A criminal may have desperation; he may have bravado; but the consciousness of guilt prevents true courage. These traffickers slunk away in shame from the temple which they had dishonored.

Christ had vindicated to himself the authority of a prophet in clearing the temple, and now certain Jews, most probably Scribes and Pharisees, approach him, and in a bombastic way ask him for his authority. His zeal for the temple brought into an unfavorable contrast their baseness and avarice. There was nothing in the work that they could blame; hence they stand on a technicality. If he be a prophet, let him prove his mission by a miracle. They were jealous of any encroachment on their power, and, they sought to entrap him in this. Not believing him endowed with divine power, they hoped that he would be forced to admit that he had no mission from God, and they would say he had no right to meddle and assume so much authority in the temple. Their dishonesty is evident. They dared not say the work were bad, but they hope to repulse him

by demanding his credentials as a prophet. They resemble certain ones who are more solicitous to guard their authority from any infraction, than to build up the kingdom of God. It does not avail that some soul has been saved who was perishing under their neglect or injustice. Once invade their jurisdiction, or their rights, and there is no more question of what may be the nature of the work done. It is a usurpation, and the perpetrator must suffer. They seem to think that they have drawn lines upon the inhabitable globe, and have divided it up among themselves, and own it. Jurisdiction is good, parish limits are good, but the mean, jealous, petty insisting on parish rights and jurisdiction, when they prevent good, is the spirit of of the Pharisees who here demanded of Christ his credentials. Ascertain if the work be good, and if so, then bless it in God's name, and rejoice that the sum total of virtue is being augmented. Any man worthy to call himself a follower of Christ will rejoice like Paul that Christ is being preached, instead of stickling for his miserable rights or perquisites. A worker of good will not disorganize a parish, or do injustice to the regular pastor of souls. What a shame then to find men favoring legislation to make the blessed, merciful sacrament of penance odious, simply for mercenary interests. Nor does it suffice to allege that churches must be built and supported. God cares more for souls than for marble and gold; and if to build grand edifices, we must sacrifice the souls of men, then let the magnificence go.

Christ's answer to the Jews is prophetic, and was to them shrouded in mystery. "Destroy this temple, and in three days I will build it up again." Some think that the Lord in saying these words placed his hand on his breast to designate that it was the temple of his body of which he spoke. I cannot accept this. It seems that he was unwilling to concede to these dishonest men anything that would gratify their vanity. Therefore he couched his words in the mysterious terms of a prophecy, which they could not then understand.

Taking the words of Christ in their literal sense, the Pharisees attack their credibility upon the ground of the vastness of the enterprise, which demanded the labors of all Judea for forty-six years. In fixing the epoch of these

forty-six years much difficulty is found by exegetists. The temple was first built by Solomon, but not of that can they speak, since it was razed by Nebuzaradan the general of Nebuchadnezzar. It was again rebuilt after the return conceded by Cyrus. Extensive repairs were wrought upon it by Herod the Great. Josephus describes this work of Herod as a complete rebuilding, *Antiq.* XV. 11, saying that he employed ten thousand workmen thereon. He also declares that the work was completed in a year and six months. He adds in the same place that Herod built the cloisters and outer enclosures in eight years. It is quite certain that Herod's work could not be called a building of the temple, it was at most only a restoring, and Josephus shows his usual inaccuracy in speaking of it.

Many modern exegetists refer the period here designated by the Jews to the time required for the restoration of the Herodian Temple. To reconcile such opinion with Josephus' plain statement that the temple proper was finished in a year and a half, and that the whole time of Herod's repairs could not have been more than nine years and a half; they say that certain parts of the work were carried on even up to the time of the Lord, and that, as the temple was begun in the 18th year of Herod's reign, and he reigned 37 years, the whole time elapsed since the beginning of Herod's building to the time of the present discourse of Christ would be forty-six years. The chronological basis of this opinion could stand, but the data are arbitrary and false. In the first place, Herod's repairs, though extensive, could not be called properly a building of the temple. Again, there is no evidence that these repairs were continued down to the time of Christ's discourse, but there are positive data that they were completed by Herod in a short time as Josephus states. It does not suffice to say that Agrippa II. made certain restorations also. This was an independent work of Agrippa, and not the final completion of work begun by Herod. Finally, the Jews speak of the building of the temple as something past and completed. Had they wished to speak of a work yet in progress they would not have used the past tense of the verb. We therefore hold that the building of the temple here spoken of by the Jews was the building of the Zerubbabelian temple after the return from the Babylonian

Captivity. That event is described in the I. Book of Ezra. This opinion is also beset by difficulties. First, Joseph asserts that the Zerubbabelian temple was completed in seven years, XI. IV. 7. This we declare absolutely false. It contradicts the books of Ezra, and is like many other statements of the erratic Jewish historian. A more serious difficulty results from the chronology of the Book of Ezra. According to Cornely's analysis of the book, the exiles returned and began to rebuild the temple in the 1st year of Cyrus' reign, B. C. 536. They were frequently interrupted by enemies, and did not bring the work to a close till 516 B. C. under Darius Hystaspis. Some endeavor to make Josephus' declaration credible by assuming that he counts not the years when the work ceased through hindrance, but only the years spent in the actual work. Even this seems improbable to me; but, at all events, it no longer enters as an objection in our present investigation, since it is evident that the Jews are speaking of the whole period during which the work continued. To solve the objection resulting from Cornely's analysis, we must needs set aside his theory of the chronology of Ezra. The chronology of the Book of Ezra depends on the order of succession of the Persian monarchs and the lengths of their respective reigns. The greatest uncertainty exists in the determination of these, as also in the ascertaining of the Persian sovereigns under whom the important events of Jewish history of this time took place. The right place to treat such question is in a critical introduction to the Book of Ezra. Hence for the present, we say there is nothing in the positive available data that prevents us from ascribing the period of forty-six years to the building of the Zerubbabelian temple. There is much that moves us to embrace this opinion. The Jews always spoke of the temple even down to recent times as the second temple, showing clearly that they did not recognize the restoration by Herod the Great as the building of the edifice. Hence we conclude that the Jews here spoke of the Zerubbabelian temple, and we must make the chronology of Ezra agree with such opinion.

The Jews remembered the words of Christ uttered on this occasion, and brought them forth as a testimony of blasphemy against him, when they condemned him to death. They had a

sort of national pride in their temple. It was an evidence of their prerogatives over the other nations of the earth, and pride moved them to revere it. Their veneration for it was one of the mere external elements of their religion. It did not make them better; it did not spiritualize them. It merely aroused them to a bitter spirit of revenge, if anyone should say aught against the temple. Christ here used words which were ambiguous, and whose ambiguity he directly willed. He was dealing with hypocrites, who were not seeking the truth, but seeking to entrap him. It is a striking fact that when men of this character sought a miracle of him he always offered them the miracle of his resurrection. To instance an example, in Math. XII. 39, to the Pharisees who sought a sign, Christ responded: "An evil and adulterous generation seeketh a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth."

Hence we say that Christ here took occasion to utter in mysterious words the prophecy of his death, burial, and resurrection. In conformity with his divine plan, he uttered it in words that were not understood at that time by any man, not even by his disciples. They proved an enigma to the hypocritical Pharisees, and perplexed their blindness; they had their value, as Christ intended, in confirming the faith of his disciples, when they were cleared up by the event itself. It was as though Christ said to them: "Ye seek a sign. Behold, I will give you the greatest sign. But now, ye are incredulous and dishonest, and harden your hearts against me. Therefore ye can not understand my ways nor my words. But ye will tear asunder this temple in which the divinity resides in hypostatic union. Ye will cause the separation of death between this temple and the soul that animates it; and the third day I will restore it in the glory of its immortality. If ye are incredulous in my preceding works, believe, at least, that. I am now in the period of my sufferings. Many are scandalized to see a man stricken by God for sin, a man in low station in life, calling himself the Son of God. And many there are that waver now, who will be confirmed by the restoration of this

temple. It shall be the climax of my works, by which I ask for man's faith. If ye believe not in me then, ye will not believe the evident truth."

In fact, there is nothing that so clearly proves Christ's divinity as his Resurrection. The phase of his life of suffering and abjection proves that he was man; his Resurrection proves that he is God. The Apostles themselves wavered till they saw the risen Lord, and then even a doubting Thomas became a lion. The Lord here therefore with infinite wisdom, to the Jews who sought a sign, prophesied the greatest sign that he ever gave the world. His words were hidden then, as he wished them to be. They begot faith in the hearts of his disciples, when they compared the prophetic words with the event which was afterwards verified.

The paschal festivity endured through seven days, and at this time a vast concourse of Jews were assembled at Jerusalem to fulfill the precept of the Law. Christ found this a good occasion to deliver his message. The people had come thither not for any commercial or political motive. They were there through religion, and Christ made use of the fitness of the event to proclaim himself the Messiah. No man has written for us the miracles that Christ wrought on this occasion other than the expulsion of the venders from the temple. Many things that he did and said are not preserved to us, but enough is preserved to demand man's faith, and make incredulity imputable to those at whose disposal the message of Christ has been placed. The Evangelist plays on the verb πιστεύειν. In drawing the antithesis between their attitude towards him and his attitude towards them, he uses this word in the affirmative sense of them, and in a negative sense of Christ to show his lack of faith in them. This distrust of them arose from his intimate knowledge of their souls. It is a proof of his divinity, at the same time that it is a reason for his course of action. Only in being equal to the Creator of the hearts of man, could he possess that divine knowledge by which he knew not only man's present thoughts, but his leanings, and his future thoughts. The Evangelist corroborates this testimony by asserting in the 25th verse that he had need of no

testimony of any man to know what was in man. As St. Cyril rightly remarks only of God can it be predicated that he is καρδιογνώστης.

In saying that Christ trusted himself not to them, John signified that he preserved a certain reserve with them. He did not take them into his confidence, nor place himself in their power. He did not call them, as he called his Apostles, friends. He did not open up his heart to them. And yet they believed. True, they believed, but it was a fickle, inconstant faith. The best degree of faith is not that which is elicited by the force of miracles. This may be a mere superficial opinion, having nothing of the calm, enduring conviction which is begotten in the thoughtful soul by the internal working of the Holy Ghost in a soul docile, and well disposed. Christ, by his comprehension of the human heart, saw the shallowness of the faith of these men. If their faith were to be always fed with miracles, it would endure. These men had seen wonderful works of God, and for the present, while the admiration was fresh in their minds, they were willing to accept him. They had not become spiritual men; they were swayed by the things that moved the senses. Such faith as that would never follow the Lord to Calvary. It had naught of that patient constancy in it which says to the Lord: "I ask not for miracles, I only ask to know thy will, and help to do it; I will await for thine own good time for thy manifestation."

The Lord himself bears witness to the excellence of this calm enduring faith over that which asks for miracles, and believes only by the force of miracles. For he said: "Because thou hast seen me, Thomas, thou hast believed. Blessed are they who have not seen, and have believed." Christ knew that these fickle men would abandon him, if interest for them were in such abandonment. It was a faith that would shrink at the first arduous trial; it was a faith of which Christ could not ask a sacrifice; it was a faith that had not penetrated the inner man, and become the first issue of life. Such faith is easily scandalized. Such faith halts and falters, and asks for more proofs than in the present economy are vouchsafed to man.

There is much of such faith in the world to-day. It seeks occasion in every pretext to justify the non-observance of the obligations of the Christian, and it dies easily.

As Christ read those hearts long ago in Judea, so he reads our hearts. Would he trust himself to us? It seems to me that one of the great sorrows of Jesus was the consciousness of the falseness and fickleness of man, whom he loved. Is our faith an absolute, unquestioning, total trust in God? ready to go through the desert of spiritual desolation? ready to receive with resignation the refusal of everything that we ever asked for? ready to believe, when we cannot understand? willing to labor and to wait till the dimness of our earthly vision be transformed into the fulness of the intuitive vision of God? To such Christ trusts himself.

JOHN III. 1—21.

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him: Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him: Verily, verily, I say unto thee: Except a man be born from above, he cannot see the kingdom of God.

4. Nicodemus saith unto him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

1. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων.

2. Οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ: Ῥαββεί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος: οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ.

3. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ: Ἀμὴν, ἀμὴν λέγω σοι: Ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

4. Λέγει πρὸς αὐτὸν Νικόδημος: Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

5. Jesus answered: Verily, verily, I say unto thee: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee: Ye must be born from above.

8. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him: How can these things be?

10. Jesus answered and said unto him: Art thou a teacher of Israel, and knowest not these things?

11. Verily, verily, I say unto thee: We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

5. Ἀπεκρίθη ὁ Ἰησοῦς: Ἀμὴν, ἀμὴν λέγω σοι: Ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστιν.

7. Μὴ θαυμάσης ὅτι εἶπον σοι: Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

8. Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει: οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

9. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ: Πῶς δύναται ταῦτα γενέσθαι;

10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ: Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;

11. Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἑώρακαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

12. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;

13. And no man hath ascended into Heaven, but he that came down from Heaven, even the Son of man, who is in Heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to judge the world; but that the world through him might be saved.

18. He that believeth in him is not judged: but he that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God.

19. And this is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, and cometh not to the light, lest his deeds should be re-proved.

13. Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου (ὁ ὢν ἐν τῷ οὐρανῷ).

14. Καὶ καθὼς Μωσὴς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου:

15. Ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν (μὴ ἀπόληται, ἀλλὰ) ἔχῃ ζωὴν αἰώνιον.

16. Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλὰ ἔχῃ ζωὴν αἰώνιον.

17. Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

18. Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται: ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

19. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς: ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

20. Πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

21. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

In the 13th verse of the Greek text, the clause enclosed in parentheses is not found in **N**, B, L, T, and 33. It is also omitted by the Ethiopian version, and by Origen.

The clause enclosed in parentheses in the 15th verse is absent from **N**, B, L, T, and some other authorities.

1 Among those who had seen the miracles of Jesus at the Paschal time was Nicodemus. He was a Pharisee, but evidently did not participate in their hypocrisy and hatred of Christ; for, moved by what he had already seen, he seeks out Christ, to be taught more fully the great truths of his message. St. John calls him a prince of the Jews. The basis of the later aristocracy, that arose in Judea after the captivity, we know not. It seems probable that wealth and high social station conferred on a man the denomination of prince. It seems quite probable that John describes this man so accurately in order to give prominence to his testimony of the Christ. He came by night to avoid the persecution of his sect which was averse to the Christ. John has only given us certain passages of that conference, but they contain the substance of what was said. Nicodemus shows himself an honest man, in whose heart the first embryo of faith had been generated. He had not yet the moral courage to sacrifice his social station among the Jews and follow Christ openly; but timidly, and stealthily, he seeks to be taught by him. Such faith is not so grand as the heroism of St. Paul, but the Saviour had regard for even these first awakenings of the soul, and he helped the man to a fuller realization of the spiritual kingdom, which he had come to build up. Nicodemus only recognized Jesus as a mere man, though yet a prophet. His spiritual perception was weak, his conceptions carnal. The great work in christianizing a man is to divest his soul of the fetters of matter, and bring him into a right relation with the spiritual order of things. The spiritual order can not be seized by the senses; it can not

be seized by the soul till it be purified from the predominance of the material world. Our Lord propounds to this rude soul the grand basal truth of renascence.

In Scripture the alternation of the different speakers in a dialogue is usually marked by the phrase: "he answered and said," and the phrase does not imply that a question precedes. The repetition of "verily" marks a special emphasis, and shows that the truth about to be enunciated is an important one. John, the most faithful biographer of Jesus, uses this formula more than the others. He was with the Lord long before Matthew was called, and through his close relations with Jesus, reproduced those familiar expressions that he had heard so often.

A difference of opinion exists among exegetists concerning the translation of the Greek *ἀνωθεν*, which the Vulgate renders "denuo." The Greek term in its first classical sense is derived from *ἄνω*, and is an adverb of place, signifying from above, on high, etc. In a secondary sense, it is sometimes used as an adverb of time, meaning from the beginning. No clear reference can be found where it signifies *denuo*. Now among the fathers Cyril and Theophylactus gave to this term the signification of "from Heaven." The greater number of Fathers and interpreters explain it as an adverb of time. The Syriac version thus renders it. However we elect to follow the opinion of Cyril in this matter. It seems to give more energy to the expression, and marks the contrast more strongly between the generation of the flesh and the generation of the religious principle in man. The new birth is from above, from God, in its origin; and this the Saviour wished to impress on Nicodemus. The same adverb is used frequently to signify "from above," that is, from Heaven, from God. In Jo. III. 31, it occurs in the same sense: "He that cometh from above (*ἀνωθεν*) is above all." Again in John XIX. 11: "Thou wouldst have no power against me, unless it were given thee from above, *ἀνωθεν*." It is frequent in the other writers of the New Testament in the same sense. The adherents of the opposite opinion object, and say that Nicodemus understood the Redeemer to speak of a second birth, and it is evident that in this, at least, he caught Christ's meaning aright.

We answer that in placing in man a birth from on high, he plainly implies that it is a new birth. He declares that man must be born from above. This imports the obligation of a second birth, and sets forth its celestial origin and spiritual nature. Hence our opinion contains all that is contained in the commonly received reading, and more. It imports a new birth, and describes the nature of that birth. The phrase, "can not see the kingdom of God" is equivalent to saying that one can not become a citizen of the kingdom of God. The kingdom of God here is used in its broadest acceptation, and Christ speaks of that citizenship, which being possessed by man in the present life, entitles man to a fruition of the highest form of that citizenship in Heaven. Birth is the source of life. To have spiritual life, we must have spiritual birth. This is the foundation of the New Law.

Nicodemus' mind is tied to the gross material order. He seems inaccessible to any idea of a spiritual order. Birth to him meant the coming forth from the womb. To explain to the Redeemer the difficulty he felt in accepting this truth, he pictures the most impossible mode of second birth, that an old man should be born again as he understood it. We marvel at the stolidity of this man and at the coarseness of his perceptions. But Christ found all men equally removed from the spiritual order. The Apostles were but little better till they were quickened by the pentecostal fire. The knowledge of the spiritual order came with Christ. Till that time, the spiritual perception had lain dormant in man. A vague knowledge of Yahveh existed in Israel, but their worship of him was carnal. In their rude sense, Yahveh was a being that delighted in clouds of incense and burning holocausts. They could not penetrate to the spiritual creations of which these were mere symbols. The ease with which we realize the spiritual order comes from the fact that we live in the full light of the Gospel. And in our days of light, men engrossed in material issues become oblivious of the world of spirit. This leads to much superficiality in religious observances. Many a man goes through life nominally a Catholic without ever realizing what it is to be a Catholic. He is a Catholic by custom. He was brought to the baptismal fount when an infant, and thus became allied to the social

organization of the Church. Perhaps in youth, when under the guidance of parents and tutors, he fulfilled the routine duties of Catholicity. But then the reason was not fully developed, and what he did was as much the act of the parent or tutor as his own. When he enters fully on man's estate, then begins the period of starvation of the spirit. There is no communion between his soul and Heaven. His soul never looks up to Heaven, its eyes are riveted on the earth. The spiritual side of his life is a far off issue, it has no interest for him. It goes so far at times that a spiritual Heaven loses all attractiveness for him, and no longer becomes an incentive to Christian action. His soul is not thoughtful, nor invested by a religious calm. The things of God are unintelligible and uninteresting to him. Yea even the Incarnation, the Crucifixion and the whole system of the New Law appear to him foolishness. To an unspiritual man there is much in the deposit of faith that appears vain and absurd, and this is the best proof of the genuineness of our faith; for, as Paul says: "The animal man receiveth not the things that are of the Spirit of God; for it is foolishness to him and he cannot understand, because it is spiritually examined." I. Cor. II. 14. This spiritual oblivion in a greater or less degree has invaded the greater part of our population. It is hard to save an unspiritual man; and even if he escapes reprobation, his is still a wasted life. To Nicodemus' rude objection, our Lord repeats with greater emphasis and greater precision his preceding statement. This dogmatic text makes known to us the necessity and nature of baptism. In the first place, we must establish that the Lord there speaks of a baptism by real natural water. For Catholics this is not an open question. The Council of Trent, Sess. VII. Can. II. De Baptismo, thus defines: "If any man shall say that real, natural water be not necessary in baptism; and shall thus distort the words of Jesus Christ: 'Unless a man be born of water and the Holy Ghost, etc.,' to a metaphorical sense, let him be anathema."

Many Protestants who deny baptism to be a saving ordinance maintain that the Lord spoke of water in a metaphorical sense. They base such assertion on the fact that water is used in divers places in Scripture in a metaphorical sense; and also on the fact that John Baptist spoke of a baptism in the Holy

Ghost and fire, where fire is certainly used in a metaphorical sense. In refutation of this objection, many Catholics insist on the structure of the expression. Water is joined to the Holy Ghost by the copula indicating the same sense in both agents; and as the Holy Spirit is taken in a real sense, so must the preceding number. If this proves anything to a man, we say naught against it. But our proofs are other. We declare that no fitting metaphorical meaning can be given to the phrase. It is true that water sometimes is used metaphorically to signify tribulation, but never to signify such effect of God in man's soul. We take the phrase next in the light of Christ's positive teaching and practice. He himself imposed on his disciples the precept of baptizing with water all nations. His disciples baptized with water under his personal supervision. The teachers of the New Law who carried on his work in the years immediately succeeding his ascension, baptized with water. The one passage from Acts VIII. 36—38 would sufficiently establish this truth: "And as they went on their way, they came to a certain water and the Eunuch saith: 'See, here is water, what hindereth me from being baptized?' And Philip said: 'If thou believest with thy whole heart, thou mayest.' And he answering said: 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still. And they both went into the water, Philip and the Eunuch, and he baptized him." This is a classical text to prove that Christ spoke of a baptism by natural water. Thus it was understood by his Apostles and disciples; thus it was understood by his Church; and thus it has ever been practiced by her.

Now we say that the words of Christ taken in the light of all these associated truths cannot refer to a metaphorical sense of water, but must refer to the natural element.

We say next that the words contain a precept binding on every rational creature. It is not our intention here to explain the extraordinary economy of God, which is applied to those who know not Christ. We know only of his ordinary economy. We say then that Christ made baptism a necessary condition of salvation to every man. This results from the words of the proposition. It is a universal proposition, formulated in precise and clear words. The words either lay down the universal plan

of salvation, or they say nothing. It is true, however, that the new birth by the Holy Ghost is wider in its application than the baptism by water. It is as though the Lord said: "Unless a man be born again by the spiritual birth through the Holy Ghost, which is ordinarily effected through the sacramental rite of baptism by water, he can not enter the kingdom of Heaven." The new birth is absolutely universal; the baptism by water is only universal in the ordinary economy. Therefore salvation may be accomplished without the actual baptism by water, as, for instance, by desire and by martyrdom. But it cannot be effected without the new birth through the Holy Ghost. God has not absolutely limited his power to the sacraments. Hence, while these words contain a universal proposition, they suffer the coexistence of God's extraordinary economy for those who have never received this message. We are far from saying that these are equal in another economy to baptized christians. We simply know nothing of their destiny, or the basis of God's dealings with them.

In applying this doctrine to infants, we have only the tradition and practice of the Church to guide us. Infant baptism has no clear scriptural text in its support. In the first ages, it was not common. We receive it on the sole authority of the Church. As regards the fate of those infants who die without baptism, our cognition is meager and uncertain. There exists a decree of the œcumenical Council of Florence which establishes: "The souls of those who die in actual mortal sin, or in *only original sin* descend at once into hell, but are punished in unequal degrees of punishment." Theologians find in this the settlement of the fate of unbaptized infants, under the head of those who depart with the sole taint of original sin. This truth is certainly therein contained that any creature appearing before God with the sole taint of original sin on his soul is adjudged to hell. In fact, the consensus of particular councils, Fathers, and theologians is concordant that the unbaptized infant goes to hell. The mystery of the doctrine is included in the mystery of the doctrine of original sin. However, there have been theologians of no mean ability who have maintained the possibility of salvation of unbaptized infants. Principal among these are John Gerson, Gabriel Biel,

and Cajetan. As the three agree in substance, we shall set forth the opinion as it was advanced by Gerson in his 2nd sermon on The Nativity of the Blessed Virgin Mary. "God," he says, "has not so bound his merciful salvation to ordinary laws and sacraments that he could not, without prejudice of his law, sanctify by his baptism of grace, or by the power of the Holy Ghost, the unborn infant." He admonishes mothers "that they earnestly pray to God, to the angels and saints, that, if the infant in their womb is to die before he receives the grace of baptism by water, the Lord Jesus Christ, the great high priest, may mercifully deign to sanctify it by the preventive baptism of the Holy Ghost." "Who knows," he declares, "if God will not perhaps give ear? Who can not devoutly hope that God will never despise the prayer of the humble, and those who hope in him?" Gabriel Biel adopts the opinion of Gerson, and adds that it seems in accord with God's mercy to provide some means of salvation for those who are perishing through no actual personal guilt. This opinion has never been formally condemned by the Catholic Church. It is not a tenet of the Pelagian heresy; for unlike that heresy, it admits the universal existence of original sin, and simply places the infant in the extraordinary economy of God, about which we know nothing. Of course, the authority of Augustine and the particular councils that were celebrated in Africa under him are against even this position. But Augustine is not the Church, and those councils were not oecumenical. Neither is it against the decree of the Council of Florence; for Gerson and others admitted that original sin was sufficient to damn the soul; but they simply said that God might act through his extraordinary economy in favor of these, being moved by the faith and prayer of the mother. Neither do they assert this as a positive position, but as a mere possibility. It results in merely this that the unbaptized infants may come under the extraordinary economy of God, and, consequently, of his dealings with them we know nothing. I know of nothing in the Church's teachings which forbids such a temperate statement. It is the farthest stretch of hope conceded to us in this sad question. I can see no reason why such a prayer of the mother be not good and pleasing to the Father of mercies.

The third truth contained in the proposition of the Saviour is the nature of Baptism. It is a new birth, a new spiritual creation in man. This is the foundation of the whole new alliance. Now the Redeemer has willed to bind this great effect to the rite of baptism by water. Not that such rite is a mere symbol, indicative of the internal purification of the soul by sin; but because it is such a symbol, and, at the same time, an instrumental agency effecting by intrinsic power that which it symbolizes. The Saviour does not ignore Nicodemus' objection, and in his response, setting forth the nature of baptism, he clearly teaches him that he is not speaking of carnal but of spiritual birth, which shall be effected by the power of the Spirit of God working through the rite of baptism by water. Man is composed of matter and spirit, and depends on his senses to come into relation with the outside world. Sensible phenomena affect his mind more readily than mere spiritual realities, hence the Saviour chose a fitting rite to which to essentially attach this regenerative agency. Of course, the effect is radically wrought by the power of God, but this very power is by the will of Christ imparted to the rite itself, so that the rite becomes an instrumental cause, having in itself such efficacy.

Continuing his instruction, the Saviour uses comparisons and illustrations that even the rude mind of Nicodemus could not fail to comprehend. The whole aim of his discourse is to prove that the way to Heaven for man consists in his spiritualization. When the Redeemer spoke of birth, the mind of the Pharisee had rested on carnal birth. It seemed unable to rise above such consideration. The spiritual order was a strange new idea, not readily apprehended. And to aid his struggling mind to apprehend the great truth, Jesus informs him that there are two orders having their births and corresponding natures. Man is of kin to the beasts by his body; he is of kin to God by his spirit. Carnal generation can not bring into being the spirit of man; it must come directly from God. Neither is its life and well-being affected by the agencies upon which is dependent the body of man. It is a divine creation, of celestial origin. The world in which it moves is the invisible world, the atmosphere that gives it life

is the spiritual atmosphere of Heaven. The agencies that regenerate it and foster it are spiritual. Its new birth is not an event in the carnal order, but a divine influx of energy from the Spirit of God. Between the order of corruptible nature here represented by "flesh" and the order of the spirit there is an abyss. The two orders act upon man as two opposite forces. The one tends to draw man down to the plane of the brute, to degradation and the wreck of his destiny; the other force is upward, purifying him more and more at every degree, infusing into him more and more of the divine vigor, as he mounts, nobilifying his nature, and making it more like to God. And as man mounts, the eyes of his soul are opened, and he is filled with the spirit of spiritual intelligence to understand better the things of God. Man is forever acted on by those contrary forces, and it imports much which obtains the mastery. The very existence of this spiritual order can only be seized by repressing the overweening influence of the material order, and by reflecting in thoughtful religious calm. It is very valuable to man to have an intense realization of the spiritual order. One of the most deadly agencies to work the extinction of this order in man is the lust of the flesh. That blunting of the moral nature of man, and hardening of his heart, which results from sins of the flesh, makes man an alien from the spiritual order, and works the damnation of the greatest number of the reprobate.

To illustrate the existence of the unseen spiritual order, the Saviour takes a simile from nature. Great divergency of opinions exists as to what the Saviour meant by the term "spirit" of the eighth verse. It is *πνεῦμα* in Greek, whose first signification is the wind, then the breath, and finally the principle of life in man, manifested by the breath. Then it passed to signify spiritual natures, such as the soul of man, the angels, and God himself; and it is especially used to contrast the pure intellectual natures with the gross material natures. Now many of the Fathers and older interpreters understood by *πνεῦμα* here the Spirit of God, invisible to us, working effects in the souls of men of which we can only be aware by that most secret inner consciousness of our spiritual perception. And he works in whom he wills, and we are ignorant of the motives

regulating his choice. This opinion is thus forcibly enunciated by Corluy (De Evang. St. Jo.): "The Holy Spirit, according to his gracious will, works in men, and his voice, that is, the effect of his operation, as for instance in the prophets, you hear; but his entrance into souls, and his going forth thence you can not perceive. And thus it is with every one who is born by spiritual regeneration." All this is true, but does not seem to me to be the basis of the simile.

Foremost of the Fathers who have advocated the opposite opinion are Chrysostom, Cyril, Theophylactus, and Euthymius. It is the common opinion among the later exegetists. This opinion maintains that the Lord compares the Spirit of God and his action on the soul to the wind. This opinion we adopt as morally certain. The aim of the Redeemer is to aid Nicodemus to comprehend the unseen spiritual order and its effects on the souls of men, and in this he uses a comparison from nature. The opponents of this opinion object that the term *πνεῦμα* occurs again in the same verse, where it evidently means the Spirit of God, and that it seems unreasonable to hold that the Lord would change the sense of the term in the same proposition. We answer that this word-playing was directly intended by Christ to heighten the force of the simile. The wind of heaven is a fitting type of the Spirit of God. It permeates all nature; is invisible, subtle, and only cognizable by its effects. In saying that the wind blew where it listed, the Saviour calls attention to its ethereal, light, active, swift-moving nature, in which it resembles spiritual agencies. Though it be material, yet it is not of such gross materiality as the denser bodies, which are held down by their inertia. Nothing could be more apt than this simile in dealing with a rude man like Nicodemus. Even the Holy Ghost himself on Pentecost chose to make his presence known by a mighty wind. The wind is an unseen power, gentle at times, as the zephyrs that blow at evening; and again mighty, lashing the sea into foam, and causing the great pines of the forest to groan aghast. A fit image to convey to men's minds the invisible power of the Spirit of God. The Hebrews were children of nature. Their life had not been cramped into a superficial mold, as is the case with us. Hence the words of the Saviour readily called up

images of things verified in their own experience. In speaking of the voice of the wind which we hear, the thought is very beautiful. Perhaps as they were speaking, the night wind arose sighing in the distance, and moaning swept the plain, and then died away in the distance. We have often ourselves listened to the gentle whispering of the zephyrs at eventide, and seemed to discern voices in them. We have listened to the far off roaring of the tempest, gathering its power down by the horizon. We have felt its shock, and listened to its receding rumble as it died away down towards the opposite horizon. It seemed like a wanderer, and no man knows whence it comes nor whither it goes. And with all the boast of science, we know but little more. By its effects we become conscious of an invisible power, and this is the basis on which Christ founds his simile in likening it to the Spirit of God. In drawing the comparison, Christ seems to liken the person regenerated by the Holy Ghost to the wind. In Scriptural comparisons there is no evidence of legal exactness in adjusting the members. The real comparison is between the unseen agencies working in the soul of the regenerated man and one of the invisible forces of nature. In his new birth, man is acted on by an invisible power, not discernible by any sense. It is only cognizable by the inner consciousness of man, by what St. Paul calls the Spirit's witness to our spirit.

As the spiritual order more and more unfolded itself before Nicodemus' mind, a sense of bewilderment came upon him. It is difficult for a man bound down by terrene considerations to seize the supernatural. The Saviour had led the Jew into an unknown world, whose natures and causes were far removed from any previous creation of his mind. He seems to have been honest and impelled by a wish for salvation, and he is a good example of the state of religious thought in Judea at the coming of Christ. He marks also the distance between the two orders, as they are apprehended by man, and the difficulty man has to realize the world of spirit, and its spiritual issues.

Some think to find a rebuke in the 10th verse in the Saviour's words to this Pharisee. I think not so. I see rather there a just reflection on the state of religious thought in Israel.

One of the mighty causes that kept Israel from acknowledging Christ was a proud presumption that it possessed the right worship of Yahveh. Nicodemus may have shared the popular ideas of his countrymen, and the Saviour wishes to show him his need to be taught by himself. There is in the words of the Saviour a certain unfavorable reflection, but it is aimed against the Jewish people. It was imputable to their carnal minds that the spiritual element in religion had been obscured and had died out of religious thought. And to show the sad state of religion among that people, Christ declares that even the teachers of the people knew naught of the spiritual world. Nicodemus is thus not blamed as though he were deficient in the religious thought of his time, but as jointly responsible with all his co-religionists. The decadence of the substance of all religion among the Jews is illustrated by his ignorance. To be sure, there was not that diffusion of the knowledge of the spiritual order in the Old Law as exists with us. But there was enough given in the Law and Prophets to bring them the realization of the spiritual nature of God, and the nature of his action in man's soul. Hence in their relations to Christ, they were reprehensible for two things. First, for their ignorance of the spiritual order; and secondly, for their refusal to acknowledge this ignorance, and their refusal to be taught of this order by God. Christ wishes to loose Nicodemus' hold on the Jewish covenant, that he might the more readily embrace the covenant of grace.

In the 11th verse, the Lord takes Nicodemus as a representative of the Jewish race, and addresses to him words that only find their fulfillment when applied to the whole people. This is evident from the plural verb: "our testimony ye do not receive."

A question of some importance arises here to determine why Christ makes use of the plural form "our" in this sentence. We believe that the form of expression signifies that Christ associated with himself the other persons of the Trinity in the testimony delivered to man. All three persons concur in bearing witness to the message delivered by Christ, and the Jews rejected the witness of the Trinity.

Christ had spoken to Nicodemus of an invisible order of things, of spiritual agencies and effects which he was called to believe, although he could not apprehend them by any sense. He now gives his warrant for asking such belief. He contrasts his cognition of the spiritual order with ours, and declares that to him that order is open and plain. They are not hidden realities to him, but visible and essentially comprehended by his omniscience. The spiritual order was infinitely more open and visible to him than the sensible is to us, and hence he would have Nicodemus know that he was not speaking of things that were dim and inaccessible to himself, as they are to mortals. He had come on earth to teach man of an order in which he had lived, and which was known to him by the knowledge of comprehension. It was another assertion that he was God, and equal to God in knowledge. For this reason man was called to believe things that he could not understand. It was equivalent to say to Nicodemus: "It is true, you can not comprehend these things, but not thereby are you exempt from the obligation to receive them. I understand them, and my testimony is the warrant for your belief. And although I have proven and shall prove that I am of God, your countrymen will not receive my testimony."

Full oft when man finds it hard to believe, instead of placing the defect in the limited capacity of his own intellect, he seems to blame the realities themselves. Nothing is more subversive of faith. That docility of heart so necessary to admit the action of God on the soul can not exist, unless a man recognize that the inaccessibility to the spiritual order lies in his own weakness. This is not the period of man's intuitive knowledge; and moreover, the effects of the hereditary taint of sin have obscured man's intellect and weakened the force of the spiritual in him. Man is not to blame for not being able to adequately comprehend the spiritual order, but he is to blame for not recognizing that the defect lies in himself, and he is to blame for not humbly asking from God for illumination and help to believe. The whole supernatural order was spread out open before the mental vision of Christ as he spoke the 12th verse. All those grand truths of which we can gain, at most, only occasional glimpses were to him perfectly comprehended;

and as he looked forth upon weak man, he reflected how difficult it would be to impart even a small portion of those truths to man. We have often felt in our own experience how hopeless the task seemed, when we endeavored to instil into some dull mind some high conception, or fine argument. So here and elsewhere Christ has signified that it is impossible to give to the dull minds of men the richness of the world of thought that was within him. The poverty of our spiritual knowledge does not import that there be not spiritual truths to be known; but that our minds are weak, and the order of our cognitions infinitely below the order of God's cognition. If man would only recognize this, and not deny the existence of realities above the compass of his reason, Christianity would reclaim those who are led away by the force of agnosticism.

Some uncertainty exists as to what the Lord signified by the "earthly things" of the 12th verse. What are those "earthly things" of which he had spoken? Some understand by such term the external rite of baptism. This I can not accept. Nicodemus did not find difficulty in this rite: it was in receiving the doctrine of the new birth that he labored. Now this certainly could not be called an earthly thing by him who is earnestly endeavoring to bring out its spiritual character. Giving over the minute examination of all the various opinions advanced upon this text, we believe that the Lord characterizes as "earthly things" the comparison that he had drawn from the wind. He had illustrated by that comparison a spiritual truth by comparing it to a force operating in the natural order, and Nicodemus seemed to stumble at even this. Here again Nicodemus is taken as a representative of his race. There was no injustice in this; for, in the first place, he reflected the thought of his people; and moreover the Lord knew them all. After-events corroborated the truth of his reflection. They proved themselves inveterately inaccessible to spiritual ideas. If the Pharisee could not rise to the truth illustrated by the wind, how could he have understood the grand system of spiritual truths concerning God and human destiny? These were the things that Christ did not tell man, because man could not hear them.

The 13th verse seems at first sight enigmatic. The Saviour made use of enigmatical expressions to fix the attention of the people on himself. Such expressions were invested with a certain air of mystery, and this filled the people with more awe for the speaker. With weak minds there is danger of divine things becoming too common. With a rude people the aphorism has place: "*Omne ignotum pro magnifico.*" Hence the Saviour couched his teachings often in mysterious terms, to penetrate which, required reflection and serious thought. It well fits deep religious ideas to involve them in terms which require meditation and close attention to penetrate. He has not striven to render difficult man's search after his meaning. The message is always simple, and attainable by a fitting effort; but he has placed even in the words themselves a certain element of that mystery that must always accompany the things of God. Undoubtedly he did this, because the message would be more effective in this form. The pondering over the beautiful truths not hidden, but religiously veiled by the sacred diction, leads a man up from this low plane of life, and throws him into that religious mood in which his soul is most tractable to religious movements. The things of God must not be spoken of too vulgarly; a certain air of secrecy and mystery is their proper environment.

The nexus of the 13th verse with the preceding does not at first sight appear. Its sense however is a continuation of the same train of thought. In asserting that no one has ascended into Heaven except him who descended from Heaven, the sense is that no man knows Heaven's secrets but himself. It is as though he said: "I speak to you of a knowledge of heavenly things too sublime for your comprehension, and I have a right so to speak. For no man has ever ascended to explore the things of Heaven. But I, who have come down from Heaven know these things, and there is no other source of whom you may know these things except from me." Hence the ascending into Heaven refers to no specific event in the life of Christ. It is simply the denial that any one has ever penetrated into Heaven to acquire the knowledge which Christ has in virtue of the fact that it is his dwelling place whence he came down.

In the last clause of the 13th verse he enunciates the truth that, though he had come down from Heaven, he was still in his divinity in Heaven. This mystery is too vast for our comprehension, but we accept it on the testimony of Christ and the Church, that while the divinity was hypostatically united to Christ's human nature on earth, it was also in Heaven; for the Incarnation wrought no essential change in the Trinity. The descent from Heaven imported therefore only the beginning of Christ as man.

In pondering over the words of the Saviour, how real becomes the existence of that state of being which we call Heaven? He seems like a celestial pilot, come out from the shore of Heaven, boarding humanity's tempest-tossed ship, who, while he guides the helm, fills the worn and fainting mariners with certain hope of the city on the shore. And to induce them to put their trust in him, he assures them that no man has ever entered that harbor except himself; he knows the passage thither and the city itself, for it is his home.

Christ wished that man should concentrate all his trust in him; and when reason failed, he wished that man should accept God's truths on his testimony, for he spoke of that which he knew, and which no other man could know. There is no other way but this. Faith has not for its basis the natural credibility of the truths believed, but the authority of a veracious God, who sent his Son to teach us and to save us.

Christ has now led Nicodemus to that point where he deems it good to propose the central truth of the New Covenant, the vicarious atonement of the Crucifixion. Man's dependence on Christ is absolute. All men must fix their faith and trust in him. And he must be crucified for them. He proposes this great truth in the mysterious words of prophecy. They were enigmatical to Nicodemus then; they were intended to be so. They awoke in his soul a feeling of awe, a trust in the wondrous being before him, a desire to know more of him. When he stood beside the dead Christ, whom he with Joseph of Arimathea embalmed, he remembered these words, and their meaning was then plain.—Jo. XIX. 39.

The fact to which the Lord refers is narrated in Numbers XXI. 8—9. The people were tired of the manna, and rebelled against God and Moses. Thereupon Yahveh sent upon them fiery serpents, whose bite caused the death of many. They turned to the Lord in their distress, and then it was that Moses at the command of God made a brazen serpent, and elevated it in the sight of the people, and the bitten who gazed upon it were healed. This serpent was a symbol of the atoning sacrifice of the Crucifixion. The efficacy of this symbol to heal the wounded Israelites was founded in the will of Yahveh, who chose to link his power to this symbol, that man might recognize in it a type of the reality in it prefigured, which healed the world from the bite of death of the serpent in Eden. God elects to teach man great truths by types and symbols, and the brazen serpent is a striking type of the Crucifixion. In the first place, it is a serpent that heals the bites of serpents. So in the atonement, a man heals the deadly wound inflicted on his posterity by the first man. And we believe that God had this in mind in ordering the symbol to be made in form like a serpent. Again, the serpent of brass had no virus, no bite, and cured the bites of the other serpents; so in the atonement, a sinless man cures the infection caused by sinful man. The serpent of brass is elevated so that all may see it; the Son of man is elevated on the cross. All who fixed their eyes on the elevated serpent were healed; all who fix the eyes of their faith on the Crucified are healed of their iniquities.

The full effect of man's salvation is here predicated of faith in Christ, since it is the basis of the whole system of Christianity, and, if possessed, will bring with it love and the keeping of the commandments. Faith in Christ imports the acceptance of the whole system of Christ, of receiving him and his teachings: it is not a nude belief in his personality. If a man believe in Christ, he will obey him when he says: "If thou wilt enter into life, keep the commandments." The old heresy of justification by faith alone is effete now, and needs no refutation.

There was an obscurity in Christ's words; the Lord did not wish that their full import should be known till the consummation of Calvary. In the 16th verse is given the great

fundamental motive principle underlying God's dealings with man. What a difference it manifests between the God of the Christians, and the deities to which a pagan world paid homage! They were cold, capricious, cruel. Our God is a being of love. It is not easy to comprehend in our small minds what it is to be loved by God. The Redeemer is not content with the mere affirmation of the existence of such love; he illustrates its degree. The greatness of the sacrifice which one makes for the loved object demonstrates the intensity of the love. Now the human love for an only son is great. What then must have been the love of the Omnipotent Father for his only-begotten Son? And yet he gave him; sent him to suffer and to die for man. Mystery of mysteries! God, surrounded by the mighty Seraphim and Cherubim and the myriad hosts of Heaven, longs for the love of man; and sends forth not an angel, but his own and only Son to save man! The Hebrews were wont to hear of God as the mighty Yahveh, the God of armies, the God of power, before whom the mountains were said to flee. But the right conception of the love of God came only with Jesus. And yet men go through life oblivious of this love. And of this ingratitude, and this lack of corresponding love, the Creator complains.

The following reflections may truthfully be made upon the sentence. God's love is not only directed towards the whole human race considered as one object of his regard; but it is a particularizing love, in which each individual is the object of the entire love, as well as all taken collectively. Such a truth should move the deepest depths of a man's soul. If we were given a vision of God, and he came to us surrounded by myriads of angels, and descended from his throne, and came and stood by us, and said: "I love thee, O my creature, more than words can express," earth would possess no more attraction for us. It would arouse a hunger for God in the heart that would never be appeased till the beatific vision filled its longings. And yet he has done all this. He sent his Son from his equal throne in Heaven to tell poor sinful man that God so loved him that he, God's Son, was sent to die for him. No man can doubt the intensity of a love which is proven by the death of the Son of God himself. No being who loves is

content with any requital save love. And God asks of man his love. The love which is rooted in passion, or which springs from any carnal motive, is not always subject to the reason. But the love of God is the appreciative love of the reason, and is always in man's free disposal. God asks of man, then, something that every man can give. In the absolute possibility of things, man can do nothing better than love God. It is the soul of man's higher life; it is the well-spring of action of all virtue. It was the guiding element in the lives of the martyrs, virgins, and all the saints. It lightens every toil, takes away the ennui of life, nerves to heroic action, and infuses into the soul a foretaste of Heaven, even in this life.

Christ's place in the plan of salvation is clearly brought out in this and the following verses. He is absolute, sole, universal, efficacious mediator. There is no possible way to Heaven except through Christ. He asks the whole world to fix its total trust in him, and promises as the effect eternal life. How grand and sure and hopeful is man's destiny considered in union with Christ? How unreasonable is that pessimism and despair which has entered in many souls? These considerations should beget a sharp distinction between the tenor of our thoughts and the drift of the thought of the world. As our destiny is Heaven, so should our thoughts be heavenly, and the love of God should be reflected in all we think, and say, and do. If God had asked something arduous, something beyond our powers, we might repine, and say that the way to Heaven were too hard. But he has asked that of which every heart is capable, love. To love God, no great science is necessary, no great achievements are demanded. The high and the low, the learned and the ignorant, rich and poor, can love, and love is all.

The sense of "to judge" in the 17th verse, and throughout this passage, is to condemn, to pass sentence of conviction on any one. The truth of this verse is plain and trite to us. It was not in indignation at the sins of man that the Omnipotent Father sent his Son to punish sinful man. His first coming was totally merciful in character. In these words he exhorts all mankind not to be deterred by the consciousness of guilt, but to come to him for mercy. It is a great mystery that the

world is so oblivious of these truths. He, by whose fiat the whole court of Heaven, the universe with its mighty powers, rose into being, deigns to plead with man to accept the proffered gift of salvation. Man may truthfully make within himself this reflection: "The salvation of my soul is an event in which God and I are interested. God has shown his interest in such event by sending his Son to die for it. Is my interest in the same event commensurate?" Two other truths result from the passage. First, the Incarnation was wrought in consequence of man's fall, and would not otherwise have been given. For it is clearly stated that the motive of Christ's coming was to redeem and save the world. The unity of source of salvation is placed in Christ.

It is not difficult to understand the import of the Saviour's words in the 18th verse, if we give to the verb "to judge" the sense of to condemn. The Saviour is giving the outlines of his philosophy. He begins by the foundation, faith. This faith embraces Christ and his teachings. He invites man to base everything on him. Were ever greater words spoken to man? In the midst of man's travail and sorrow, in the midst of unrest and affliction, through the religious uncertainty of our times comes that deathless voice: "Who believeth in me is not judged." Here a man may repose safely. He takes us not from the combat; it is his will that we do battle for Heaven. But we find a sure source of hope and strength in the almighty power of our divine friend, who has fittingly testified of his love for man. It is consoling, even in an earthly sense, to have a friend that is powerful; one on whom a man could securely depend in danger and dire need. There is no one so powerful as the Son of God, and no one who loves man as he loves. By this does the love of God differ from all other loves, that he can be trusted infinitely. All fear of change, of deception, is absolutely excluded. It is all sufficient, because it rests upon infinite power, and the creature can reposefully rest upon that sure foundation, and fear naught. But a man may say, the love of Christ takes away no pain. He allows me to plod my weary way through life, unrefreshed by any peace or happiness. This is the cry of a doubting heart. In mercy, he sacrifices your present, which is transitory, to your future which is like his own

existence, eternal. It is the office of love to give the greatest benefits to the loved object, and thus does Christ when he sends chastening sorrow. It is an honor and a mark of great regard that Christ calls one to be closely associated with him in a participation of sufferings. Was not Paul loved by God? And he was buffeted by the angel of Satan, a homeless wanderer on earth, in peril and in pain, scourged, imprisoned, and put to death. And is not his own best loved Mother called the Mother of Sorrows? He has testified by Calvary how much he loves you, be willing to testify by something the offering of your love. There is one joy that the Saviour allows his friends; it is the supernatural joy of the spirit, the joy that is rooted in the consciousness of well-doing. This joy lighted up the paths of the saints, and turned to roses the thorns with which they were strewn. Unlike earthly joys it fears no change; it is like Heaven itself, immutable, everlasting.

The Redeemer places also here the effect of his rejection, it is condemnation. To show the intimate nexus between the cause and effect he says: "Ipso facto that you reject me, who am the only-begotten Son of God, the sole source of salvation, you are condemned." The condemnation of the world is not directly willed by Christ; it is wrought by man's rejection of him, by that divine faculty, free will. The words of Christ contain a dilemma which proves that he condemns no man. Either a man believes in Christ, or he does not. The man who believes in him, arises by that act from the state of condemnation. The man who does not believe, by that act remains in his damnation, and not by any act of Christ. In the words of Augustine: "The physician is sent to the sick. Those who receive him are healed: those who receive him not die; not on account of the physician, but by their own disease." These words should bind closer the ties between Christ and us. They should move a man to say with Paul: "I live now, not I, but Christ liveth in me." He is the life of our life, and should be the center of our thoughts.

In the 19th verse, the Saviour explains the cause of his rejection by the many. He speaks metaphorically, and calls himself the light, and calls sin darkness. It was not through defect of the light that men found not salvation through Christ.

It was because their hearts were evil, and they were attached to their sins. That which was true then is true to-day. Men do not come to Christ, because it would necessitate the sacrifice of something to which they are attached. Sin is called moral darkness, because it obscures the intellect of man; because it blinds his soul to take the apparent for the real good; because it blunts the finer sensibilities of man, and makes him love the low vile things of earth; because it is opposed to the light of God's truth, and loves to hide its shame in the dark. Men closed their eyes to the teachings of Christ, because they were contrary to their leanings, their desires, their tastes. This is what the Saviour calls the judgment, that is the basis of the condemnation of the world. It was the condemnation which the love of God could not avert, even by the Crucifixion of his Son; for men rejected him and his merciful message.

In the closing clause of the 19th verse, the Saviour gives a specific reason why men rejected the light. This is more fully evolved in the 20th verse. The words contain in the first place a characterization of the falseness of the Pharisees, but as they enunciate a general truth, they are applicable to similar conditions of men's minds in all times. The chief factor in the hatred of Christ, manifested by the priests and Pharisees, which finally compassed his death, was his detection of their baseness and hypocrisy. Christ explains the attitude of the Pharisees towards himself as a deduction from a general truth verified in the motives that govern man's action. The iniquitous man looks with evil eye upon the man who reads his false heart. The hatred thus engendered is intensified, if one discloses to the world the secret stores of malice of that heart. Many a poor man has been crushed by a powerful man's hatred, because of knowledge of things which feared the light of day. A wicked man, usurping a place in the esteem of the people which is not his due, will direct his energies to remove any troublesome agent who may have penetrated the mask which screened the foul interior. This is verified in all the walks of life. The servant is no longer "*persona grata*" to the master or mistress, if possessed of knowledge which endangers an assumed respectability. The employee is no longer considered useful to the employer, whose dishonest methods he has discovered. It is

dangerous for the soldier to know aught of the general's debauchery or drunkenness. And the truth is quite natural. Such knowledge is a continual menace, and a continual rebuke. All this is increased when a reformer sets to work to lay bare the secret crimes that are preying on society. He is met in the outset by the hate and opposition of those whom he would reform; and if they can crush him, they will. Such attitude manifests a high degree of malice; it is the characteristic of men who have in large part lost the moral sense; of men hardened in malice, who shrink from any man's gaze into their heart. The biting of the sense of shame, which cannot be fully extinguished, all turns to hatred of the man who opens up their lives to the light. These were the causes that produced that fierce hatred which could only be satisfied by blood. So it has ever been with reformers, and so it will ever be.

Virtue and truth are opposed to vice and falsity. The man whose heart is right fears not any man's gaze.

The phrase, "to do the truth," has a wide import. The Peripatetic philosophers rightly placed that the true and the good are convertible terms. The Saviour here enunciates one of those comprehensive truths, that only one who had his intimate knowledge of the human heart could express. This truth is applicable to man in all his conditions, it is the expression of man's inner conscience. The man that does truth is the man who endeavors to be what he seems. In him there reigns not the falsity of a double life. The dictates of his conscience are his law of action. He is not endeavoring to cloak over with a fair exterior the corruption within. He fears not that any man gaze into his heart, for he has naught to hide. In saying that such a man comes to the light, that his works may be made manifest, the Saviour means not that such a one loves the approbation of men, but that he fears not the scrutiny of his heart. He feels the consciousness of having done right, and that right minded absence of fear which characterizes the righteous man. In saying that the works of such a one are done in God, he simply says that they are virtuous. All virtue is done according to God, which is expressed by the Semitic idiom, in God. The Saviour is not speaking exclusively of works wrought through divine grace, and meritorious "de

condigno" of Heaven, but of virtue in its widest signification. He spoke especially of that honesty of heart which is a characteristic note of good men. These doers of truth received Christ readily; they received readily his legates, who carried on his work after him. They receive him readily to-day; they are the chosen souls whom he calls his own.

The Saviour has here placed in contrast the elements and causes that repulsed him, and those that received him. The truth is spoken for all time. Moral courage is always a characteristic of good men. Not that they arrogate to themselves perfection in the face of God, but they are willing to submit their hearts to God, and be taught by him. The false heart fears disclosure and hates a reformer, because it wishes to continue and thrive in its iniquity; the true-hearted man welcomes investigation, and favors the reformers, because he has the moral courage of a mind conscious of right.

JOHN III. 22—36.

22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between some of John's disciples and a Jew about purifying.

26. And they came unto John, and said unto him: Rabbi, he that was with thee

22. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.

23. Ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγυὲς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ: καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

24. Οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.

25. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

26. Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ: Ῥαββεί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορ-

beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.

27. John answered and said: A man can receive nothing, except it be given him from Heaven.

28. Ye yourselves bear me witness, that I said: I am not the Christ, but, that I am sent before him.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I must decrease.

31. He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from Heaven is above all.

32. What he hath seen and heard, of that he testifieth; and no man receiveth his testimony.

33. He that hath received his testimony hath affixed his seal that God is true.

δάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

27. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν: Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

28. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ἐγώ: Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

29. Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν: ὁ δὲ φίλος τοῦ νυμφίου, ὃ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου: αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

30. Ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

31. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν: ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ: ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.

32. Ὁ εἶδεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ: καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

33. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν.

34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure.

34. Ὁν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ: οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ Πνεῦμα.

35. The Father loveth the Son, and hath given all things into his hand.

35. Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

36. He that believeth in the Son hath eternal life: but he that believeth not the Son shall not see life; but the wrath of God abideth on him.

36. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον: ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

As the preceding events had taken place in Jerusalem, it has perplexed many to know how the Christ could be said to come thereafter into Judea. The most probable solution is that this coming into Judea signified the going out from Jerusalem into the surrounding country of Judea. Judea is here evidently taken as the political division that had belonged to the southern kingdom before the Babylonian captivity. It seems true that the Lord moved about through this province with his disciples in evangelical work.

A question of some moment arises from John's assertion here that Jesus in this time was baptizing. The first point to settle is, what was the character of this baptism? Was it the preparatory baptism, like that of St. John? or was it the sacramental baptism, as it exists to-day? Maldonatus, Cornelius a Lapide, and many modern commentators hold the latter opinion. They hold that it would be incongruous that Jesus should administer a baptism that was only a type of the reality, when he himself the reality had already come. Both the writers named consider the opposite opinion erroneous. Notwithstanding their grave authority, I am forced to believe that Christ had not yet established his sacramental baptism, and that consequently this baptism was but a mere symbol of the cleansing of the soul which Jesus demanded as a preparation for his reception. In support of this opinion we have St. Leo the Great, Chrysostom, Tertullian, Theophylactus, Rupert (†1135), and it is adopted by Père Didon in his work "Jesus Christ."

To build up this opinion, we first deny that this baptism here spoken of by John was administered personally by Jesus. To be sure, he was the head of the movement, and it was done under his authority, but the Evangelist John explains himself more fully in the 2nd verse of the IV. Chapter, where he says that Jesus himself did not baptize, but only his disciples. Hence there would be nothing incongruous in admitting that his disciples were, at his bidding, propagating the work of preparation, which John had already begun and was still carrying on. But on the other hand, it would seem unfitting, if the real sacrament of baptism had already been instituted that John should still continue its mere symbolic foreshadowing. The fact that it was not the sacramental baptism would sufficiently explain why the Lord administered it not with his own hands. It would not be fitting that he in person should administer a rite which was a mere symbol. Another strong evidence that this baptism was not yet a sacrament is that the world was not yet sufficiently taught the great truths of the christian dispensation to receive the sacrament. Baptism is the seal of faith, and requires in the recipient a full faith in the mysteries of the Christian dispensation. To be sure, on the authority of the Church we administer baptism to infants, on the warrant of the faith of the Church; but a man may not baptize an adult who does not understand and believe the chief mysteries of our faith. Now the men of that period as yet knew but little of the Messiah and his truths. The faint light of the dawn was breaking in some souls, but there was much darkness yet to be dispelled before they could be said to believe with a full faith in Jesus Christ. Even the Apostles themselves as yet knew but little of their Master. They knew naught yet of his Resurrection, of the founding of his Church, of the vicarious atonement, of grace, of the sacraments. Men in that stage of development were not fit candidates for sacramental baptism. The symbol endured yet; for the fulness of the reality could not yet supersede it. The baptism of John brought men closer to Christ, so that he might prepare them for the perfect baptism. Moreover, the signification and efficacy of baptism is founded in the death and resurrection of Christ. Paul declares: "Know ye not all that we who are baptized in Christ Jesus, are

baptized in his death? For we are buried together with him by Baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life." Rom. VI. 3-4. Now as the death and resurrection of Christ are the great exemplar of our spiritual burial and resurrection, it was fitting that it should not be instituted till those realities which it signified could be taught the people. Finally, it was promised by St. John and verified in the events of the life of the Church that the baptism of Christ should give the Holy Ghost. Now the Evangelist John positively asserts that the Holy Ghost was only given after the Lord's glorification. In the VII. Chapter, 39, he affirms: "—the Spirit was not yet given, because Jesus was not yet glorified." Baptism demanded a belief in the risen Lord, and was accompanied by the coming of the Holy Ghost into the soul, which event was subsequent to the Ascension of the Lord. We believe, therefore, that the baptism of Christ was instituted during those forty days that Christ spent on earth after his resurrection. We believe that the Apostles received the commission to administer it, and the form to be employed in the solemn words of Christ: "Going forth therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. XXVIII. 19. I believe that they did not execute this commission till they had received the confirming power of the Holy Ghost at Pentecost. It is vain to inquire of the form used by the disciples in the first baptism. As it was not a sacrament, they may not have used any form. Certain it is that the form of our baptism was not given till after the resurrection, as Matthew records. *Ænon* seems to have been the Aramic plural עֵינֵן from the Hebrew root עֵן, a fount, and the name was derived from the copious springs. The Syriac versions consider it a compound from עֵן and the apocopated יוֹנָה, a dove, meaning the fount of the dove. At all events, the name was derived from the presence of water there, and as the baptism of John was by immersion, it was for this reason chosen as the centre of his ministry.

The exact site of this place cannot be fixed with certainty. To aid in its designation, John adds that it was close to the larger place Salim. According to Jerome both these places were down near the Jordan, not far from Bethsahn, which was, after its invasion by the Scythians, called Scythopolis. He affirms that Salim was afterward called Salumnias. Many archeologists locate Ænon in the transjordanic region.

To reconcile this statement of John with his previous statement, I. 28, that John was baptizing in Bethabarah, across the Jordan, we have only to suppose that John had moved his base of operations. For it is evident from this account that he made use not of the Jordan in this baptism, as he had done in Bethabarah, but of the copious waters of the springs of Ænon.

The 24th verse is thrown in to show that John has filled out the historical lacuna in the life of the Baptist, as it appears in the other three synoptic writers. They place the imprisonment of John Baptist immediately following the baptism of Christ, and his withdrawal into the desert; whereas from John we know that all during the Lord's sojourn in Nazareth and Capharnaum, and during his first labors in Judea, after the expulsion of the merchants and money changers from the temple, John was continuing his work down in the valley of the Jordan.

In the 25th verse, the best Greek codices have the singular *μετὰ Ἰουδαίου*, where the Vulgate has the plural. The singular seems to be the true reading, but the discrepancy is of no practical importance. The real nature of the event seems to have been, that a certain Jew, who had received the baptism of the disciples of Jesus, or who certainly had heard of it, moved the question of its greater excellence against the disciples of John. This aroused a certain spirit of rivalry in them, and they upheld the honor of their chief. There was much of human weakness in this action of the disciples of John. Human weakness craves human honor; and their pride was touched in the ascendancy that Christ was gaining over their school. They would wish to be disciples of a man whom all Israel recognized as a great teacher; they sought that the honor of their master should be reflected upon them. Their religion was merely superficial, and regarded the earthly phase of

religious movements almost solely. They come and lay the whole question before the Baptist. It is evident from the way that they speak of Christ, that they had not realized or acknowledged his real character. The great defect of Israel seems to have been that they were bound to the present order of things. They seemed incapable of raising their eyes to Heaven. But this is the defect of humanity in all times, the remoteness of the supernatural, and the lack of response to its movings in the human soul. John had rendered a testimony to Jesus in his baptism that left no doubt that he was the being for whom he was preparing. He had repeatedly cried out that he was the Lamb of God, the Son of God, the grand central figure towards which all his preparation tended ; and still, as the movement of John merged itself into that of Christ, these stolid creatures took it ill that the people flocked to Christ. We find it hard to explain such slowness to believe in the disciples of John, and yet a greater absurdity is verified in our days. After centuries of Christ's teachings, we find that men, yea the greater number of men have small faith in Christ. The explanation lies in the natural difficulty that the soul bound up in flesh and blood finds in its course heavenward.

In their interview with their master, the disciples of John locate Bethabarah, where the events connected with Christ's baptism took place, in the transjordanic region. Hence Ænon, where John was then baptizing, must have been in the cisjordanic region. It is well for those who travel through the Holy Land to be furnished with this knowledge, to prevent deception by those who show a convenient place on the western bank of the Jordan as the place of the baptism of Christ.

In his answers, the Baptist evinces the very opposite tenor of thought from that which actuated his disciples. He declares that his glory is only a reflected glory, having its essential source in Heaven. He mildly and skilfully strikes at the root of their false pride. Their contention arose from the fact that they separated John's great religious movement from its source. They concentrated their thoughts on the glory of the creature, and were attracted to him somewhat by the participation of his earthly fame. John renounces this falsely attributed glory, and establishes the eternal harmony between the First Cause and

second agents. At the same time, John intends the application of this truth to Jesus. Heaven and Jesus are one and the same thing. For he was God, and Heaven in this place means God, the center and cause of Heaven. In fact, full oft in scriptural language, by Heaven is signified the Trinity, especially considered in its beneficent relations to man. John thus acknowledges that all that greatness which they saw in him had come to him from Jesus himself. It was as though he would say: "Envy not nor oppose the ascendancy of him of whom ye speak. Know that all that I am, all that I have done, is given me by him. Rejoice in his glory, for on him do I, and every man depend for all that we receive." To oppose the ascendancy of Jesus would be as though the moon would envy the sun for shining, whence itself receives the light. It is a beautiful religious thought to recognize everything as coming from God. Such a thought is pleasing to God, because it is true, and because it is an exercise of gratitude, one of the noblest of virtues. If men always recognized this truth, there would be no pride, no envy, no contention. A man thus minded is nobly careless of the world's appreciation of his worth and the honors of men. The consciousness that he is what he is before God is all sufficient.

John disclaims the responsibility for the error of his disciples. He shows them plainly that their present attitude arose from a false conception of what he himself was. He recalls to their minds his solemn testimony to the divinity of Jesus in the transjordanic region. Every word of John more and more establishes the absurdity of their contention. He shows them that his movement in which they take such interest logically led to Christ, since John himself was only a herald sent to prepare for his coming. His own work would be abortive, did it not lead to Christ. To explain the difficulty that John found in enlisting men under the leadership of Christ, we must remember that to follow Christ, even while he was on earth, required faith and spirituality, two rare gifts of the soul. John Baptist refined and purified men, but he left them on earth; Christ lifted men into Heaven, and therefore encountered the clinging grasp of mortals on this world of ours. The

spirituality of man's nature expands and rises only by much thought and toil and combat with the flesh, and Christ appeals only to spiritual natures.

John illustrates his place in the new order of things which had been inaugurated by appealing to a well known social usage of that people. Courtship was not carried on among nations of antiquity as with us. The groom was represented in this important affair by a confidential friend whom the Greeks term the *παρὰνύμφιος*. Selden, Lightfoot, and Schœtgen discourse at length on what the rabbis have written in the Talmud concerning the functions of the *παρὰνύμφιος*. Much of this seems to me rabbinic fable, immoral, and against the native, inborn sense of modesty in man. I can never believe that St. John alludes to any customs as indecent as those with which the Talmudists invest the contract and consummation of marriage. Rejecting then these extravagant statements, we can safely say that the *παρὰνύμφιος* sought out the bride for the groom, attended to the settlement of the dowry, watched over her personal safety in conducting her to the bridegroom and assumed the responsibility of the wedding banquet. John uses a metaphor drawn from this custom to show what were his relations to Christ. Christ is the bridegroom, and the chosen people of the New Law, the Church, is the bride. John is the *παρὰνύμφιος*, who was sent before to bring the bride to her spouse. Now it is evident that the faithful *παρὰνύμφιος*, although he appears in the foreground and speaks with authority, acts only as a delegate. The real actor is the bridegroom, who comes upon the scene at the marriage festivity, and claims as his own the bride. All the honor and all the joy of the *παρὰνύμφιος* is in being allowed to participate with the bridegroom. How absurd it would be for the *παρὰνύμφιος* to murmur, because the bridegroom was graciously received by the bride, when this was the object of his labors? John, at the same time, gives us the state of his own feelings. The ascendancy of Christ, far from engendering a feeling of envy, filled his great heart with joy, the fulness of joy. He wished for nothing else. He recognized that his true greatness consisted not in usurping the honor of his divine master, but in being allowed to participate in his essential glory, to know that

he had been faithful as the trusted friend of the bridegroom. Some strive to ascertain what John means by the voice of the bridegroom, heard by the *παρὰνύμφιος*, in its application to Christ. This is vain. In comparisons, the individual details must not be dwelt upon. He simply means to say that as the *παρὰνύμφιος* feels his heart expand at the sound of the voice of the loved friend expressing his joy, so his own magnanimous soul thrilled with mighty joy at the very account that had caused the disciples jealous discomfort. John was psychologist enough to know that the voice of a being whom we love fills our heart with joy; he appeals to this fact of human consciousness to illustrate the joyful emotions which Jesus' favor with the people caused him.

The 30th verse contains a prophecy, and expresses John's complete satisfaction at the ascendancy of the Messiah. The movement in which he had been the central figure was to merge itself and be absorbed in the perfect reality of which it had been an antecedent foreshadowing. He knew what Christ was, and what he himself was. The aurora which sheds over the earth the first gray light of dawn is absorbed and disappears in the full light of the sun. It is not destroyed, nor rudely thrust aside, but merges itself into that source, through participation of which it was light, and in which it has existence. And so with the Baptist. He had come to tell the world that the light was coming, and when it came, he gradually receded from the scene, leaving there one who never recedes thence, who remains there forever, the world's mediator with God, the centre of the world's hopes, sole source of redemption and of life. It is evident that the predicating of decrease in John, and increase in Christ, refers to their characters as actors in the drama of salvation. What was more fitting than that the herald should leave the scene, when the chief actor appeared thereon? John saw with prophetic vision the whole grand future of Christianity around its center Christ. He saw it, and was glad. If the Baptist looked only at the earthly phase of his life, there might have been some motive of envy in the growing fame of Christ. But he was a spiritual man. He knew that this is not the place for the reward of virtue, that God glorifies not here his saints. His heart bounded with joy to think that he was to

fade from earth through chains and death, to be a herald of the Redeemer's host of martyrs in Heaven, and to find there man's true glory, the participation of the Summum Bonum. As he recognized fully the divinity of the Saviour, the only way in which he could have felt envy at Christ's ascendancy over him would be by a pride which would assail the very nature of God himself. Such pride would be satanic, and could not be felt by such a perfect man as John the Baptist. He recognized that man can be naught but an essentially dependent being, and that his true glory consists in the participation of God, and its augmentation in simply coming closer to God and receiving more of his influence.

The disciples of John had tacitly compared Christ and their master, and felt envy that their master's influence was waning before Christ. John here tells them the real proportion between Christ and himself. It is as Heaven is to earth. The language of John is not a hyperbole; it is the sober truth. He considered himself as a mere man, abstracting from any divine influence; and, thus considering, he says truly that he is a mere creature of earth. The limit of man's cognition, if kept to himself, would be restricted to this natural order of things. It is true that by the light of reason man could come to a certain partial knowledge of the First Cause; but the deep insight into Heaven that Christ has given us would not be attainable. For this reason John says that he who is of the earth speaks of the earth. John is speaking of himself here, and pointing to the weakness of man considered as man, when compared to Christ the Son of God. The world in which man moves, and of which he has cognition, is this little world of ours; the world in which Christ moves, and whence he came is Heaven. From this, John wishes to deduce the infinitely greater scope of Christ's knowledge and the excellence of his nature. Man in himself considered is a little being, and the more he shrinks into himself in selfish egotism, the smaller he becomes. Man's greatness consists in admitting the deific influence, which is wrought here by grace; in Heaven, by the beatific vision. This was a thought that could be seized even by the rude listeners of John. Man is influenced by his origin and environment; and the lower these, the lower the character of

the man's thoughts. Our origin is earth, our environment is earth; hence our thoughts are of this earth. But Christ's origin is in Heaven, his environment is Heaven; and hence what an absurdity that the disciples of John should dispute with him for the ascendancy? It was a powerful way to assert Christ's superiority from the fact that he came forth from the bosom of his Eternal God, while John was a creature of the earth. John's words are especially applicable to what he himself would be, if he looked only on his earthly career as they did; for John's words describe man as he is when in contrast with God. It is valuable to recognize the superiority of Heaven over earth. It is the being satisfied with the present order of things that blunts man's aspirations, and destroys supernatural ambition.

The sense of the 32nd verse differs not from the declaration of Christ himself, as it appears in the 11th verse. Our cognition of Heaven is dim, but Christ came to earth with the fulness of Heaven's knowledge. He had been eye-witness, and ear-witness of all the things of God. And he came to earth to impart that portion of this knowledge to man which it was good for man to know. He attested the genuineness of his mission by the almighty power of God himself; and yet men turned away from him. The incredulity here depicted is especially the incredulity of Israel. The motive that was attracting multitudes to Christ at this time was not faith. It was a sort of curiosity, a love to see some of his miracles. There were a few that were right minded, and in whom faith was growing, but the bulk of Israel was incredulous, and remained incredulous, and these justified John's remark.

The meaning of *ἐσφράγισεν* in the 33rd verse is to attest by a seal. It is a strong metaphor to declare that to receive the testimony of Christ is equivalent to receive the testimony of God. That which a man attests by his seal has his full approbation. John says in substance: "Christ has brought from Heaven a certain message to man. The formal motive for the credibility of that message is the veracity of God. Man's faith in this message is asked on this condition: If thou believest in the truthfulness of God, accept this testimony." And man by receiving it, attests in a solemn way that he does

believe in God. John was dealing with people who trusted in the veracity of the one true God. He starts with this conceded truth to tell them that to receive the testimony of Christ was the best and most solemn way to profess belief in the veracity of God. The verse continues the same thought.

The Jews saw the man Jesus, in outward seeming a member of our common humanity. It was not a little thing to bring them to realize that this man was the mighty Yahveh whose face no man could see and live. By many and various presentations of this truth, Christ and the other teachers of the New Law strove to bring Israel to accept it. Every word, every new presentation of the great truth, brought a new conception of Christ into men's minds, or confirmed their preceding knowledge. This is what John is laboring to establish here. If they will only believe Jesus' words, all will be accomplished; and to move them to this, he tells them that the words that he speaks are the words of God himself. These words, he says, are not those of a mere man, subject to man's limitations, but of God's own Son, sent from Heaven to speak the words of the Trinity.

These words may seem commonplace to us. We have never known what it was to think of God without Christ. With the first conceptions of God, came to us the knowledge of the Trinity, and the idea of the Redeemer. But in those days the conception was new to the Jews. It required much argument, and much insistence to unfold the Christ of prophecy, and present him in his clear, true character to their minds. The last clause of this verse simply means that Christ has not a limited participation of the divine nature. It is evident from the context that the proposition applies only to Christ. To draw them closer to Christ, he tells them what relation Christ bears to the Eternal Father. Christ is not a mere legate having delegated powers, to speak in the name of God, as an inferior delivering an authentic message. Christ comes with the plenitude of the divine nature, and consequently the plenitude of power. They had never conceived such a grand conception of the Messiah. By repetitions and all the force of human speech, the legates of God in the New Law have striven to bring the world to a realization of the equality of Christ with his Father.

By degrees John elevates the glory of the Messiah. The words of the 35th verse relate to Christ as man. Not only is he equal to God the Father, as is declared in the preceding verse, but the Father has given in his hands as man the absolute government of the universe. He is not describing solely the love existing between the Father and his coequal Son in the Trinity, but the relations that exist between God and the man Jesus, whom they saw living among them. He represents it in a concrete way that all might understand it. A loving father having an only and well-beloved son places him at the head of all his affairs. God has bound the world to himself through the Messiah. He will only deal with the world through its Redeemer. No man may set aside Christ, and hope to see God. The Church has recognized this truth, and addresses all her supplications to God through Christ. It is of great importance for man to know what Christ's place is in the economy of Salvation; to know how absolutely man is dependent on him for everything.

The 35th verse set forth Jesus' relations to the Eternal Father; the 36th verse establishes what ought to be our relations to the Christ. As he is the absolute and sole governor of the universe in all things natural and spiritual, it follows that our salvation must absolutely depend on him. There was in the Jewish mind this thought: "We hold fast to Yahveh, but this son of the artisan of Nazareth we can not receive." John directly attacks this. God has given the universe to Jesus; he stands between God and man. In him, and him alone, is there hope of life. This conception of the Saviour as sole mediator between God and man should be ever in our minds. Our whole lives should be bound up in him. Not as a far-off historical personage should he inhabit our thoughts, but as a near, personal friend. The realization that on our relations with him depends the entire destiny of our being should bring him near to us in everything. Nothing should be thought of so often; no one appealed to so often. Our lives should crystallize around him, and take into themselves all of his divine character that is possible. He should be the center of everything. In fact, it should be the one great thing of Christian life to reproduce in one's self Christ. A mere thoughtless faith contents not Christ.

Many think they have faith, because they deny no dogma. But often the fact that they do not deny originates in the fact that they do not think enough of such matters to formulate a denial. This is mere lifeless formalism. Christ demands a central place in man's thoughts, corresponding to the place that is his in virtue of the Redemption of the world. His influence must permeate the whole being of man, absorb all his desires, all his love, all hopes. This is what Paul calls putting on Jesus Christ.

There is no conception of Heaven that can so forcibly move man as that of eternal life. Man loves life. We cling to life; we shrink from its opposite. This is a favorite idea of St. John, immortality, endless life. A world of meaning is embodied in the term eternal life. Two grand concepts are united, eternity and life. How man loves even this wretched mortal life, with its diseases, its sorrows, its continual decay, its hardships? What would not man do, if by so doing he could prolong forever this earthly existence? Assure man of health, wealth; banish pain, disease, and death; and give him the possession of some being whom he loves, and he would undergo therefor a hundred years on the rack. And Christ assures man, on the authority of the truth of God, of endless life, and the possession of things which the mind of man can not conceive, and man remains cold and unmoved. The secret is that Heaven can only be seen by faith, and can only be loved by the spiritual element in man, and both are often weak in these evil days.

MATT. IV. 12.

12. Ἀκούσας δὲ ὅτι Ἰωάννης
παρεδόθη ἀνεχώρησεν εἰς τὴν
Γαλιλαίαν.

MARK I. 14—15.

14. Καὶ μετὰ τὸ παραδοθῆ-
ναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ
εὐαγγέλιον τοῦ Θεοῦ,

15. Καὶ λέγων, ὅτι πεπλή-
ρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ
βασιλεία τοῦ Θεοῦ: μετανοεῖτε,
καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

12. Now when Jesus had heard that John was delivered up, he withdrew into Galilee;

14. Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15. And saying: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the Gospel.

LUKE III. 19—20.

19. But Herod the tetrarch, being reprov'd by him for Herodias his brother's wife, and for all the evil things which Herod had done,

20. Added yet this above all, that he shut up John in prison.

19. Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης.

20. Προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

In the 19th verse of Luke, we find the name of Herod Antipas' brother, "Φιλίππου", in codices A, C, K, X, Π, et al. This reading is also followed by the Syriac versions, by the Coptic, Ethiopian versions and by the Diatessaron of Tatian. It was most certainly interpolated into the text of Luke from Matt. XIV. 3 and Mark VI. 7.

The full account of Herod's dealings with John will be recounted in a later chapter. We deal here only with the fact of Herodias as narrated by Luke. Herodias was the grand-daughter of Herod the Great, being the daughter of Aristobulus his son by Mariamne. This Aristobulus was strangled at the command of his father for having conspired against him. According to Flavius Josephus (Antiq. XVIII. 1, 1,) this Herodias was espoused to her uncle, Herod the Great's son by Mariamne, and this son was also called Herod. In Chap. XVIII. V. 1, Josephus describes how Herod Antipas fell in love with Herodias at Rome, where she was living with her husband. He proposed marriage to her, and was accepted on condition that he should divorce Aretas' daughter, his present

wife. This was done, and she became Antipas' wife. Now a seeming discrepancy exists between Josephus and Mark, who in VI. 17, declares that Herodias was the wife of Philip. That her husband could not have been Philip the tetrarch, results from the consideration that the tetrarch was the son of Cleopatra of Jerusalem, while, as we have before stated, Herod her husband's mother was Mariamne the daughter of Simon the high priest. This prevents the hypothesis that Philip the tetrarch may have borne the name of Herod also, and be under the latter name mentioned by Josephus as Herodias' husband. The only reasonable explanation of this passage is that this Herod, son of Mariamne the daughter of Simon the high priest, was also called Philip, and is under that name mentioned by Mark. Herod seems to have been a generic name for Herod the Great's sons, which was coupled with some other distinctive appellation. On account of the complicity of Mariamne, this Herod's mother, in a plot to take off Herod the Great, Herod her son, whom we shall now designate Herod Philip, was blotted out of his father's testament.—Josephus War. I. XXX. 7. He comes not into prominence in the subsequent history of the Herodian gens. It is easy to see how the beautiful, fiery, imperious Herodias readily consented to leave her obscure disinherited lord to become the bride of the second tetrarch in Syria. She held the laws of the Jews in contempt, and was envious and ambitious. Josephus bears witness to her incestuous adultery with Herod Antipas. Thus he speaks of her in Antiq. XVIII. 5—4: "But Herodias was married to Herod (Philip) the son of Herod the Great, who was born of Mariamne, the daughter of Simon the high priest, who (Herodias) had a daughter Salome; after whose birth, Herodias took upon her to confound the laws of our country, and divorced herself from her husband while he was yet alive, and was married to Herod (Antipas) her husband's brother by the father's side, who was tetrarch of Galilee." In Antiq. XVIII. 7, Josephus relates that her ambition impelled her to induce Antipas to come to Rome, whither she came with him, to oppose the growing ascendancy of Agrippa her brother. Agrippa sent messengers and presents to Rome at the same time, and Caligula favored the cause of Agrippa. He took away the government

from Antipas, and gave it to Agrippa. He also deprived both Herod and Herodias of their wealth, and banished them to Lyon in Gaul.

The marriage of Herod Antipas and Herodias is forbidden in Leviticus XVIII. 16: "Thou shalt not uncover the nakedness of thy brother's wife, for it is the nakedness of thy brother." That is to say, that as the man and wife are one flesh, union with the brother's wife was in a certain manner incest with the brother himself. Again in the XX. Chapter, 21st verse of Leviticus, the law is reiterated: "He that marrieth his brother's wife, doth an unlawful thing; he hath uncovered his brother's nakedness; they shall be childless." This is not opposed to the Levirate law; for in the application of that law, two conditions were to be verified. First and chiefly, the brother must be dead, by which the woman is free; and secondly, she must be without children from her first husband. Now both these conditions were wanting in the present incestuous union. Herod Philip was living, and Herodias had a child by him. Of course, the chief condition, making it lawful, was the death of the first brother; hence on this head the Baptist reprehended Antipas.

Luke also makes mention of many other evil things on account of which John rebuked the tetrarch. In character he seems to have been indolent and lustful. Our Lord calls him a fox. Such a man could not be shielded by his power and wealth from the Baptist. John regarded naught but the qualities of the souls of men. The vain pomp and glory of the world had neither power to enlist his seeking, nor to turn aside his just rebuke. Neither could fear stop his mouth, when evil was to be attacked. It is only the just man that can be valiant. As the spiritual element in John developed, and gained the ascendancy over the law of the members, he grew in fortitude and that noble disregard for his own advantages or personal safety. The closer the soul approaches to God, the more it will hate evil and despise the acts by which evil cloaks itself. John was moved by a noble indignation to see this wicked man intrenched in his civil power, outraging the most essential laws of God, and setting an example of scandal to all his subjects. Too oft the possession of power makes a man

oblivious that he himself is subject to a higher power. But for John the declaration of Holy Writ was a reality: "For to him that is little, mercy is granted; but the mighty shall be mightily tormented. For God will not accept any man's person; neither will he stand in awe of any man's greatness; for he hath made the little and the great, and he hath equally care for all. But a greater punishment is ready for the more mighty."—Wisdom VI. 7—9. John spoke in the name and in the spirit of this same God, and fitly represented God. An exemplary deduction from this passage in our own lives would be to dare to do right. Let not the fear of man, nor the desire of human favor, nor the love of personal advantage prevent you from doing your whole duty. A man who calculates in the fulfillment of duty, whether it is going to result in his own private advantage, becomes a mere mercenary, and a mercenary can never accomplish anything great. Virtue should not expect its reward here; it is too great for earthly compensation. John's action also illustrates with what a power religion and justice invest the soul of man. Verily, nothing is great but God and the godlike.

We cannot say where John met Herod. Some believe that the rebuke was not administered to Herod personally, but only spoken of him to the people. It seems more probable to me that the Baptist met him face to face, being perhaps summoned to his palace on account of his great fame. It seems probable also that coupled with the anger at his rebuke was the fear lest John should alienate the people from him, which moved Herod to imprison him.

LUKE IV. 14.

JOHN IV. 1—3.

14. Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν; καὶ φήμη ἐξῆλθεν καθ' ὅλης περιχώρου περὶ αὐτοῦ.

1. Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,

2. (Καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ),

3. Ἀφῆκεν τὴν Ἰουδαίαν,
καὶ ἀπήλθεν πάλιν εἰς τὴν Γαλι-
λαίαν.

14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

1. When therefore the Lord knew how the Pharisees had heard that Jesus was making and baptizing more disciples than John,

2. (Though Jesus himself baptized not, but his disciples),

3. He left Judea, and departed again into Galilee.

In the events succeeding the temptation, just enough is given by the synoptists to join events of greater prominence together; the Evangelist John fills in the lacunas. Luke informs us that the return of Jesus to Galilee was moved by the Spirit. It shows us that the whole life of Jesus was shaped and guided by the indwelling Holy Ghost, whose inspirations he always obeyed. And this was to teach man the part that the Spirit of God should play in human life. How few are those who recognize the Spirit of God as a real directing agency in their lives? In most lives, the Holy Spirit would have to work a miracle to make himself heard, and even then, he would often receive a doubtful service.

Many writers believe that at the time that Jesus made this northward journey, John Baptist was already thrown into prison. This seems to me improbable, and as it affects the Lord's motive of going, I shall state what seems the order of events. As soon as the Lord became aware of the reports of the Pharisees, he withdraws from Judea going northward through Samaria. He remained two days in Samaria; hence at his arrival in Galilee, the Baptist had been imprisoned. The reasons for this line of conduct are evident. The Pharisees were stirring up dissensions between his followers and those of the Baptist. Jesus' presence in Judea augmented this discord; for the wily hypocrites made use of his growing fame to stir up envy among the disciples of John. Thus a strife was stirred up

in the operations of two men who were of one mind, and intent on one great object. The Pharisaic element was most powerful in Jerusalem. The center of religious worship had attracted them thither; hence their opposition was most powerful in and about Jerusalem, and as they well nigh neutralized his efforts, the Lord deemed it more useful to transfer the base of operations to Galilee. It is probable that with this report came knowledge that they were to make a determined stand against Jesus' mission in Judea, so that he foresaw that it would be vain to arouse this fierce contention in which the poor people would suffer. In this action, there is also a guide of human conduct. When thou art opposed, look not to the selfish desire to gain the mastery. Move not through the impulse of assertion of self, and the narrow selfish insistence on thy rights; but even though thy cause be just, see first in what line of conduct lies the greater good, and if the cause of virtue can be promoted by yielding, in God's name yield, and do something worthy the name of Christian. The mere petty desire to overcome every one who opposes one is characteristic of little mean minds; it is magnanimous to throw aside the advantage or satisfaction of victory to enhance the cause of virtue.

Two details are to be noted in the narration. Although Jesus by his omniscience knew all things, John seems to make him dependent on current report for his knowledge of the attitude of the Pharisees. Christ acted in the ordinary events of human life as man; and, hence, his journey northward was subsequent to his experimental knowledge of the opposition of the Pharisees made known to him by the ordinary human means. We can not penetrate the mystery farther, but we know from himself that he veiled his divinity, except when necessary to work his mission. Moreover, John gives us the form in which the report was circulated, that Jesus was baptizing. That which was done by his disciples by his authority was ascribed to him; and John adds for greater accuracy that Jesus did not administer the rite in person. This is called the second journey into Galilee, as the first was undertaken after his fast, in which journey he had associated with him Peter, Philip and Nathanael. There is no special

significance in the fact that he passed through Samaria. It lay between Judea and Galilee, and his passage through it is given as an introduction to the discourse with the Samaritan woman.

JOHN IV. 4—42.

4. And he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well: and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her: Give me to drink.

8. For his disciples were gone away unto the city to buy food.

9. Then saith the Samaritan woman unto him: How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For the Jews have no dealings with the Samaritans.)

10. Jesus answered and said unto her: If thou knewest the gift of God, and who it is that saith to thee: Give me

4. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

5. Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ.

6. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ; ὁ οὖν Ἰησοῦς κεκοπιᾷ κὼς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ: ὥρα ἦν ὡς ἕκτη.

7. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ: λέγει αὐτῇ ὁ Ἰησοῦς: Δός μοι πιεῖν.

8. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

9. Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις: Πῶς σὺ Ἰουδαῖος ὦν παρ' ἐμοῦ πιεῖν αἰτεῖς, γυναικὸς Σαμαρεΐτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις.

10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ: Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι: Δός μοι πιεῖν, σὺ ἂν ᾔτησας

to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him: Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her: Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto eternal life.

15. The woman saith unto him: Sir, give me this water, that I thirst not, neither come hither to draw.

16. Jesus saith unto her: Go, call thy husband, and come hither.

17. The woman answered and said unto him: I have no husband. Jesus saith unto her: Thou hast well said: I have no husband:

αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.

11. Λέγει αὐτῇ (ἡ γυνή): Κύριε, οὔτε ἀντλημα ἔχεις: καὶ τὸ φρέαρ ἐστὶν βαθύ: πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν,

12. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;

13. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ: Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν, ὃς δ' ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτᾷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα:

14. Ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῇ γενήσεται ἐν αὐτῇ πηγή ὕδατος ἀλλομένου εἰς ζῶην αἰώνιον.

15. Λέγει πρὸς αὐτὸν ἡ γυνή: Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

16. Λέγει αὐτῇ (ὁ Ἰησοῦς): Ὑπαγε, φώνησόν σου τὸν ἄνδρα, καὶ ἐλθὲ ἐνθάδε.

17. Ἀπεκρίθη ἡ γυνή καὶ εἶπεν αὐτῇ: Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς: Καλῶς εἶπες, ὅτι ἄνδρα οὐκ ἔχω.

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19. The woman saith unto him: Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her: Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to be his worshippers.

24. God is a Spirit: and they that worship him must worship in spirit and in truth.

25. The woman saith unto him: I know that Messiah cometh, (which is called Christ): when he is come, he will tell us all things.

18. Πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ: τοῦτο ἀληθὲς εἶρηκας.

19. Λέγει αὐτῷ ἡ γυνή: Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

20. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν: καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος, ὅπου προσκυνεῖν δεῖ.

21. Λέγει αὐτῇ ὁ Ἰησοῦς: Πίστενέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

22. Ὑμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν δὲ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

23. Ἀλλὰ ἔρχεται ὥρα, καὶ νῦν ἔστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

24. Πνεῦμα ὁ Θεός: καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

25. Λέγει αὐτῇ ἡ γυνή: Οἶδα ὅτι Μεσσίας ἔρχεται (ὁ λεγόμενος Χριστός): ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

26. Jesus saith unto her: I that speak unto thee am he.

27. And upon this came his disciples; and they marvelled that he talked with the woman: yet no man said: What seekest thou? or: Why speakest thou with her?

28. The woman then left her waterpot, and went her way into the city, and saith to the men:

29. Come, see a man, who told me all things that ever I did: is not this the Christ?

30. They went out of the city, and came unto him.

31. In the mean while the disciples prayed him, saying: Master, eat.

32. But he said unto them: I have meat to eat that ye know not of.

33. The disciples therefore said one to another: Hath any man brought him aught to eat?

34. Jesus saith unto them: My meat is to do the will of him that sent me, and to finish his work.

35. Say not ye: There are yet four months, and then cometh the harvest? behold, I say unto you: Lift up your eyes, and look on the fields; that they are white already unto harvest.

26. Λέγει αὐτῇ ὁ Ἰησοῦς: Ἐγὼ εἰμι, ὁ λαλῶν σοι.

27. Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει: οὐδεὶς μέντοι εἶπε: Τί ζητεῖς; ἢ: Τί λαλεῖς μετ' αὐτῆς;

28. Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις:

29. Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ἃ ἐποίησα: μήτι οὗτός ἐστιν ὁ Χριστός;

30. Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

31. Ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες: Ῥαββί, φάγε.

32. Ὁ δὲ εἶπεν αὐτοῖς: Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε.

33. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους: Μήτις ἤνεγκεν αὐτῷ φαγεῖν;

34. Λέγει αὐτοῖς ὁ Ἰησοῦς: Ἐμὸν βρώμᾳ ἐστιν, ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

35. Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη.

36. He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37. And herein is the saying true: One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labor: others have labored, and ye are entered into their labors.

39. And many of the Samaritans of that city believed in him, for the saying of the woman, who testified: He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would abide with them: and he abode there two days.

41. And many more believed because of his own word;

42. And they said unto the woman: Now we believe, not because of thy saying: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

36. Ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον: ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

37. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

38. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε: ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλυθατε.

39. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης: Ὅτι εἶπέν μοι πάντα ἃ ἐποίησα.

40. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μέναι παρ' αὐτοῖς, καὶ ἔμεινε ἐκεῖ δύο ἡμέρας.

41. Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ.

42. Τῇ τε γυναικὶ ἔλεγον Οὐκέτι διὰ τὴν λαλιάν σου πιστεύομεν: αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθὺς ὁ σωτὴρ τοῦ κόσμου.

Sychar seems to be a mere corruption of the name of Shechem the old metropolis of the Northern Kingdom where Jeroboam inaugurated his reign over the ten tribes. It was

situated in a beautiful valley between Mt. Gerizim and Mt. Ebal, and had been the scene of many important events in the early history of the Hebrew race. In later times it was restored by Vespasian, and given the name of Neapolis, which is corrupted into the Arabic Nablos; and this in turn by the French is pronounced Naplouse, by which name it is now known to travelers. In Genesis XXXIII. 18-19, there is mention of the purchase of this field by the Patriarch Jacob: "And he came in peace to the city of Shechem, which is in the land of Canaan, after he had returned from Paddan-aram, and he pitched his tent before the city. And he bought that part of the field, in which he pitched his tents, of the children of Hamor, the father of Shechem for a hundred lambs." The transfer by gift of this by Jacob to Joseph is not clearly given in Scripture, but a passage from Joshua warrants such fact. In Joshua XXIV. 32, we read: "And the bones of Joseph, which the children of Israel had taken out of Egypt, they buried in Shechem, in that parcel of ground which Jacob had bought of the sons of Hamor the father of Shechem for a hundred young ewes." The burial of Joseph's bones here, in preference to the tomb of Jacob himself at Hebron, presupposes that the dying patriarch had given the field of Shechem to his son Joseph. The acquisition of this field must not be confounded with other territory which was acquired by Jacob by right of conquest, which he also gave to Joseph.—(Gen. XLVIII. 22).

The digging of this well by Jacob is not distinctly mentioned in Scripture, but it is easy to believe the existence of such fact; for the first requisite for the usefulness of a piece of land in those days was a well, and we have mention of many wells dug by the patriarchs for their flocks and herds. The wells in the East often had overhanging arches above them, so that the weary traveller might sit beneath their shade and rest and slake his thirst. It was the hour of noon, and the Saviour and his little band of disciples had halted at Jacob's well to rest and take food. And while the disciples went into the city of Shechem to buy bread, he sat by the well and rested. Truth does not warrant that we indulge in extravagant notions concerning this weariness of the Lord. As he had a true human nature like ours, he felt what we would feel after a

journey of perhaps seven miles on foot, a natural weariness, hunger, and thirst. The signification of the οὕτως of the sixth verse is to give cause of the Saviour's sitting. Being weary, he sat down to rest. The author of the "Dies Iræ" may have had this passage in mind in writing: "*Quærens me sedisti lassus.*"

The water supply of the villages in the East is usually some well or fountain in the vicinity, and it is a common sight, even in our own days, to see the women of the towns carrying this water in earthen pots to their homes. It is considered one of the duties of woman's sphere. As our Lord sat there alone, he considered it a good opportunity to announce to this woman the tidings of the Messiah, and thus introduce himself to the Samaritans. She would have less reserve to speak with him alone than if the disciples were present. He asks her for a drink of the water that she was drawing from the well. This was only an introductory remark; his thirst was not for the water of the well but for her soul. The response of the woman is a plain refusal, couched in terms of bitterest irony. The explanatory clause at the end, "for the Jews have no dealings with the Samaritans," contains the words of the Evangelist, to explain the woman's words. A bitter hatred and absolute ostracism reigned between the Jews and the Samaritans. No more opprobrious epithet could be placed on the Jew than to call him a Samaritan. In disdain, the Jews applied this insulting epithet to Jesus.—Jo. VIII. 48. The first origin of this deep hatred goes back to the schism of the ten tribes. When the ten tribes seceded from the central government under Rehoboam, and set up an independent government under Jeroboam at Samaria, they were always regarded by those who had remained faithful to Solomon's issue in the kingdom of Judah, as prevaricators. Many fierce and bloody wars were waged between the two kingdoms, till the Assyrians overthrew the kingdom of Israel, and took her sons captive (721 B. C.). To inhabit the land of Israel thus made desolate, the Assyrian monarchs sent thither colonists from the provinces of Babylon, Cuthah, Avva, Hamath, Sepharvaim. The remnants of Jews that had been left in the land blended with these foreign colonists, and thus a mongrel race was formed, that was termed

Samaritans from the name of the chief city of their land. At first they brought with them their heterodox idolatry which ignored Yahveh. It would be dangerous to allow such a people to entrench themselves so close to Judah, and carry on the false worship of the Assyrian gods, so Yahveh sent upon them lions to ravage their land, to show that they must recognize him. Moved by this scourge, Esar-haddon the Assyrian monarch sent to them one of Israel's priests, that had been taken captive, to teach them the religion of Yahveh. The polytheism of the Assyrians admitted any number of gods, and it was thought by them that the punishment had come upon the colonists simply because they ignored the god of the land. That is, they believed that the land had a particular deity, who was to be united in worship to the other particular deities which they worshipped. The knowledge that the captive priest gave them of Yahveh did not in effect exclude the worship of their own deities. They recognized Yahveh only as a particular god of the land, and though they built temples to him, his worship was held in an inferior rank; for they chose as Yahveh's priests the lowest of the people. They neglected the supreme and exclusive character of Yahveh's worship, and must have considered such demands by Yahveh as a jealous exclusiveness, which they could not sanction. So that at the same time that they maintained a sort of worship of Yahveh, every nation worshipped its own particular deity. For the men of Babylon made Succoth-benoth, and the Cuthites made Nerghal, and the men of Hamath made Ashima, and the men of Avva made Nibhaz and Thartak, and they that were of Sepharvaim burnt their children in fire to Adrammelech and Anammelech the gods of Sepharvaim.—II. (IV.) Kings XVII. 30—31. Such was the origin and religion of the Samaritans. They have a copy of the Pentateuch in which the Hebrew words are inscribed in Samaritan characters. The date of this is uncertain, but it certainly must go back to the time of the captive priest sent thither to instruct them. He could not well do this without a copy of the Law. It is not improbable that its date would go back even farther, to the founding of the kingdom of Israel under Jeroboam. Some of

this strange people exist even in our days in the city of Naplouse, and have a temple there, in which they perform a strange phantastic worship.

It was right that the Jews should abominate the gross idolatry of the Samaritans, but they erred in aiming the hatred more against the person than his error. Race hatred, religious hatred, and political rivalry prevailed to maintain the deepest animosity between these two peoples. When, after the Babylonian captivity, the Jews obtained permission to rebuild their temple, the Samaritans offered to aid the work. They were repulsed, and this augmented the old hatred. In the last half of the fourth century B. C., a certain Menasseh, brother of the high priest Jaddua, married the daughter of one Sanballat, who represented the Persian monarch in Samaria. This Sanballat was a Cuthean.

Menasseh had been associated with his brother in the high priesthood, but now the Jews would not tolerate that a priest of Judah should be joined to a foreign wife, so that Jaddua himself joined the people in driving Menasseh from the temple. As his father-in-law Sanballat was powerful with the Persians, he promised him the office of priest in Samaria. Sanballat obtained permission of Darius Codomanus to build on Mt. Gerizim a vast temple in rivalry of that of Jerusalem. After the overthrow of Darius (331 B. C.) by Alexander the Great, (336—323), Sanballat obtained the renewal of this permission from the conqueror, and the grand temple was built on Mt. Gerizim, which was given to Menasseh and his issue. This temple was held in abomination by the Jews, and its construction widened the breach that had existed for centuries. John Hyrcanus, son of Simon the Maccabee, and high priest, took Samaria and razed it to the ground, and with it the temple, in the year 119 B. C.; but the Samaritans still venerated the mount on which it had been built.

The woman, in refusing to give Christ a drink of water, reflects the fierce anger of her race. With taunting irony she says in effect: "Can it be possible that a Jew would accept a drink of water from one of the despised Samaritans?" That the woman was reprehensible for this, is plainly evident. To give a drink of water to a thirsty man is an office that

depends not on religious or social affiliations. The last vestige of humanity must be well nigh eradicated from a soul that can deny such a request. Behold the condition of the soul in which Jesus elected to begin his mission in Samaria.

There is a marked contrast between the taunting words of the Samaritan woman, and the mild merciful words of the Redeemer. Her words are an echo of earth with its sins, its hatred and its strife; his words are an echo of Heaven, breathing the peace, compassion, and love of the kingdom of God. The Saviour, as is his wont, transfers the soul by a plain simile from the contemplation of earthly things to things divine. It was a common Scriptural figure to represent the contentment of eternal life by the refreshing sense of water to the thirsty. Thus David expressed the longing of man for something to fill the void in his soul, which God fashioned there, and which he alone can fill: "As the hart panteth after the brooks of water, so panteth my soul after thee, O God. My soul is athirst for God,—for the strong living God."—Ps. XLII. (Vulg. XLI.) 2-3. The exact force of the Greek *ὃν ἄν ἤτησας αὐτόν* is not reproduced by the Vulgate, nor by the English: "Thou *perhaps* would have asked of him." The sense of the clause hinges on the *ἄν*. Now this particle is here used with the first aorist of the indicative, and with the indicative mood it simply makes a proposition depend on a certain condition. It does not cast any doubt on the clause which it introduces, but rather strengthens it, presupposing the existence of the conditions expressed. So here Christ wishes to state not that which might, or might not have happened, as we might suppose from both Latin and English texts; but that which did not happen, but which would undoubtedly have happened, if the condition expressed in the preceding member of the sentence had been fulfilled. Inattention to these textual details often distorts the whole meaning of passages, as in the present case. So, therefore, Christ asserts that, had the woman known him, and the nature of his mission, far from denying him a drink of water, she would have sought a part in his kingdom. The "gift of God" here means the "new creation", which in the New Covenant is

placed by God in man's soul. It comprises redemption, sanctifying grace; and, in fact, the essential elements in man's justification and salvation.

The Samaritan woman was a representative of her race, in whose souls reigned an ignorance of God and of the great truths of the second revelation. There is no asperity in the Saviour's tone, only an infinite pity, as he looks into the woman's soul, which was dead in ignorance and sin. The truth is profound and universal. The will of man does not tend unto the unknown. "*Nil amatum nisi præcognitum.*" To appreciate and desire any good, we must first know its existence and its nature. The powers of this woman's soul were being laid waste, because she knew not Christ. Two mighty agencies operate on human life, which largely shape its tenor, heredity and environment. Both of these in the woman's case were unfavorable. She was a Samaritan, descended from the mixture of the wild tribes of Assyria with the degenerate remnants of fallen Israel. On all sides she was surrounded by religious decadence. She breathed an atmosphere of religious ignorance, and she was not above her surroundings.

This poor Samaritan woman is a type of a large part of our people in our own days. To be sure, Christ and his revelation is in the world, but these things are but little understood in this money age. Men do not understand Christ. He is not with them in their lives. The weakening of the intellectual apprehension of Christ brings with it the weakening of man's love for Christ. Jesus becomes a far off, dim personage, perhaps not positively denied, but unconsciously relegated into the province of those things about which man has no time to think. Such a soul is like a blasted flower. It has the semblance of life, but will produce no fruit. The Christian life involves obligations and duties that can only be well performed by an ever present, powerful, supernatural motive of Christian action. If all the time that is ever given to the consideration of Christ and the nature of man's relations to God were collected into one continuous period, in the lives of the many, what a small portion of man's life would be thus spent? Hence we see in all the walks of life a spiritual torpor that is rooted in naught less than culpable ignorance. Christ and his law are not understood

or thought of enough to move a man to the arduous practice of Christian virtue. How few are they who strive to realize in its fulness the science of the Christian life? who study these grand truths, and take a pride in entering in, as far as possible, into that realm of truth and exalted creations, in which those live who are really journeying heavenward. To a man who really places his mind on the realization of these truths, gradually greater and greater manifestations of the truths of God unfold before him, bringing with them a corresponding longing for God and his kingdom. The baser things of the earth lose their overweening influence, and the spiritual creation in man becomes invigorated to be a real factor in his life. A wonderful refining influence is engendered by this thoughtful service of God. Man realizes more and more the dignity of the Christian's vocation, the beauty and value of virtue, and the happiness of Heaven. Such a man moves not through routine in religious obligations. Neither is it necessary to bring to bear upon him the stress of some extraordinary religious movement, or the pleading of family, or threat of the Church. He is led on by the desire of the perfection of his life, which he is seeking. Such a man will see multifarious occasions in his daily walk of life to put into practice the great issues of religion, which he has realized and made a part of his very being. Such a man will be above his surroundings, wherever he is placed. He will carry Christ with him whithersoever he goes. In his heart of heart, Christ abides, and in the midst of the bitter strife and unfeeling selfishness of the world, he plods on unknown to the world but known to God, in whom his life is bound up. Such a man will receive but little encouragement and help from without; all his consolation and confirmation must be from within. The world will misunderstand his motives, and he will be called upon to make sacrifices for principle, which selfish nature will not do, unless moved from within by that living principle which denominates a man a Christian, and sharply differentiates him from a man of the world. O, if men would only study goodness, seek goodness, love goodness! A genial warmth goes out from such a man, favorably affecting every one who is brought into social contact with him.

It is so consoling to meet such a man, in the universal chill that comes from souls ice-bound by religious indifference and oblivion.

Christ tells the woman that, had she known him and the nature of God's gifts to man through Christ, she would have asked for the divine gift. This is certainly so. If man knew the excellence of the things of God, the soul of man would long for them. Christ plainly indicates that it is incumbent on man to ask for these gifts, if he would have them. God has so constituted the soul of man that his free will must enter as a factor in shaping his life. He does not force man to accept his gifts. If man is saved, it must be as a free agent who has chosen between life and death. What was said to the Samaritan woman is said to us. We have back of us an infinite treasure, available by our asking. Speak to a man of money; speak to a man of honor or worldly power, and he is all attention. Speak to him of the goods of Heaven, and his will is supine, his attention languid, because he is dominated by the sensible order of things. The things that are perceptible only by faith, are but feebly realized by a feeble faith; the soul's great advantages are lost through lack of knowledge and appreciation of their nature. Study then, O man, know, seek, love the things of God. It is not an impossible enterprise. No man ever spent his life in that seeking and failed.

The Saviour calls the gift of God living water, to denote its perennial character. The goods of earth are passing; they content but for a brief moment the human heart, but the supernatural goods of God participate the eternity of God.

The grossest material conception of what Christ had said still remained in the woman's soul; the spirit world was to her unknown. This strange man spoke of water, and she could conceive of no water save that in the depth of the well.

There is now in the vicinity of Naplouse an old, unused well, which is dry in most seasons of the year. It is called Jacob's well. Its depth is given by some as 78 feet; and it may have even been deeper, for curious travellers are wont to drop stones into it to estimate its depth, and thus the accumulation of these stones diminishes its depth. I am not

prepared to discuss what claim this well has to be the genuine well of the Patriarch Jacob; but, at all events, to enter into the spirit of the narrative, we must represent to ourselves a deep well, unfurnished with any means to draw thence the water, except the rope and bucket which the Samaritan had brought with her. Superficial persons object to this account, saying that the Samaritan woman going out from Shechem would pass by at least two excellent fountains to reach Jacob's well. This admits of several solutions. There is no evidence that the modern Naplouse is built on the exact site of the old Shechem; neither is it certain that we have discovered the real site of Jacob's well. Moreover the Samaritan woman may have dwelt in the suburbs of the old city very near Jacob's well. It is quite evident that if the traditional site of Jacob's well be correct, the woman did not dwell where Naplouse now stands, as the distance would be too great to carry water. The most probable solution is that the old Shechem was not on the site of the modern Naplouse, but distant about a kilometer, and was close to Jacob's well. This opinion has the sanction of St. Jerome.

There is no philosophy in the Samaritan's answers, but only the crude simple talk of an ignorant, weak woman, which forms a strong contrast with the simple yet divine words of Christ. His words have perplexed her, and, alleging the natural impossibility of their fulfillment, she endeavors to draw him out. In this spirit, she proposes to him a dilemma, in substance as follows: "You say that at my asking, you could have given me living water. It is evident that you can not do this by natural human power, for you have not the means to obtain this water. Therefore you must profess prophetic power to develop a better well than this which is dear to my people, for it watered our father Jacob, his sons, and his flocks." There is a certain retaliation in her words, as though she considered that Christ had spoken disparagingly of the well. The woman's words are worthless to us, except inasmuch as they serve to introduce the successive communications of divine wisdom.

Though the Samaritans hated the Jews, they claimed a common descent from Jacob.

Receding from the line of discourse which the woman proposed, the Lord continues to arouse her interest by describing under the figure of water the spiritual nature of the regenerated soul. There is something beautiful in the sight of a fount of water that bubbles forth from its source, pure and fresh, and inexhaustible. The Saviour says the water that he will give is not like this that quenches thirst only for a time; but that he will transfer the very fount itself into man, which shall spring forth forever fresh and living in his soul. And the effect of this water will be not the mere quenching of thirst, but the giving of eternal life; it will be an internal, unfailing fount of immortality. These words are plain to us. They were strange words to that woman, who had never before heard of such a fountain. It is evident that Christ speaks of the spiritual water of grace, which is perfected into the beatific vision in Heaven. For the grace of God, by which we love him and are united to him in this life, is of the same nature as the Beatific Vision, but differs in degree. But may not a man lose this fountain of immortality? Certainly. How then is it perennial, inexhaustible? Christ is speaking objectively, of the fountain of spiritual life in itself considered. And inasmuch as depends on itself, it is a participation of God himself, and has its source in his eternal essence, and in itself is eternal, unfailing. Man may expel it from his soul by sin, but he can not change its nature.

Many valuable moral reflections may be drawn from these words of Christ. The greatness of the nature of the spiritual life is therein clearly revealed. They declare that there is a real creation in the soul of the justified man, a fount of life, fed from the infinite essence of God himself, and this fount, of its own nature, is unfailing; it gives life and vigor here, and in Heaven satisfies all the thirst of the human heart. These are the proper goods for man to desire and seek after.

In the various conditions of human life, these words strike upon the soul with awful emphasis. Various are the objects of man's thirst here on earth. One man is seeking wealth, and it seems to him that all the longings of his nature will be satisfied by its acquisition. Listen, O worldling, to the voice of thy God: "Thou shalt thirst again." Mammon can not content

the immortal spirit of man. Another man seeks power, and distinction among his fellow men. Let him attain it; he shall thirst again. Another man follows pleasure, the gratification of the senses; another obtains fame, renown; they shall all thirst again. The soul is of too fine a mould to be satisfied with these petty baubles. Only the man who has thirsted for the living God will not thirst again. Only the saint can lie down to die, and say truthfully: I am satisfied that I have lived.

The woman's response is by no means the petition of a soul asking for grace and eternal life, but the stupid demand of a soul yet immersed in ignorance, dominated by the sole motive of selfish utility. The words of Christ presented an aspect of life that she would like to enjoy in a mere worldly sense. She dragged all the words of Christ down to the plane of her own thoughts. While the Lord spoke to her of Heaven and heavenly things she riveted her eyes on the earth, and sought there what is only found in Heaven. This is also applicable to our lives. Too often the gracious promises of the Redeemer fail to awaken in us a supernatural interest, because they are not of the sensible order. A great defect of human life is the lack of this supernatural interest which not even Heaven can awaken. Through this defect negligent lives flow on their sluggish course, as though man had no destiny higher than the realm of matter. If the Saviour had promised us the base goods of earth, he could easily move us. All the world would serve God if by it man could become rich, distinguished, powerful. Every individual is influenced in some measure by the prevailing currents of thought. Just at present, the mighty impulse that moves the world is the greed for money and for the things purchasable by money. This has always been one of the chief agencies in stunting the spiritual life, but there never was an age in which its influence was so potent. Men love only sensible things; are interested only in sensible things, and it is hard to move a man by that in which he is not interested. There is need of much endeavor that a man move not with the current.

The words of the Lord in the 16th verse do not express any command that he wished executed. They serve simply to introduce a part of the discourse where he could manifest his

omniscience, and thereby win this woman's faith in him, and make her the first fruits of Samaria. The woman's answer was meant to be evasive. It opened the way for the Messiah to lay before this woman the history of her life of shame. He showed her that he knew the secrets of her heart; that the past also disclosed to him its record of sin. The evidential force of such declaration was sufficient to move the woman to proclaim him a prophet, by which term they understood any man sent by God. It is evident that the woman was cohabiting with some man under the semblance of matrimony. It is plain also that she was not minded to reveal this to Christ, whom she hitherto regarded as a common man. Hence her intention was to deceive the Lord. She was curious to know how he would fulfill his marvelous professions concerning the living water, and she thought it a little thing to use deception to hasten the event. By emphatically repeating that the woman said well and spoke the truth, the Saviour wishes to lay stress on the fact that, although wishing to deceive, she had unwittingly spoken truly. Christ seems to draw a sharp distinction between the five preceding husbands and the present paramour. Had her union with them been unlawful it seems that he would have censured it. He calls them husbands, but declares that the present one has not that lawful relation. It seems then that the woman, either through the agency of death or the divorce then permitted by the Mosaic law, had contracted five successive matrimonial contracts. There is nothing in the account which reprehends these. Such repeated alliances manifest an excessively lustful disposition; they savour not of the perfection of life, but data are wanting to call them either adulterous or fornicarious. But her present union was adulterous or fornicarious by the direct declaration of Christ. It is vain to question what was the essential defect that rendered this contract null and void. That detail is not given. The leading thought in this part of the narrative is that Christ won the Samaritan's faith by reading the secrets of her heart.

The woman immediately acknowledges the truth of the Lord's words, in professing him a prophet. This was the design that made of this commonplace interview one of the events worthy to find a place in the Gospels. This confession of the

woman now made it possible for Christ to open up the real nature of the New Law. To be sure, she had not yet acknowledged him as the Messiah, but he had enlisted her confidence, so that she would believe his words. She now propounds to him the subject of the bitter dispute between Judea and the Samaritans, the schismatical worship of her people. Gerizim was the centre of the Yahvistic worship of the Samaritans. Their temple was then destroyed, but they still venerated the mount. By the place of adoration here, the woman means the place of public worship and sacrifice to Yahveh. The Lord had delivered to the people through Moses that there should be only one place of public worship. The main part of the 12th Chapter of Deuteronomy is devoted to the promulgation of this law. For instance: "Beware lest thou offer thy holocausts in every place thou shalt see. But in the place, which the Lord shall choose, in one of the tribes, shalt thou offer sacrifices, and shalt do all that I command thee." The motive of this law was to restrain the Jews from imitating the idolatrous surrounding pagan races. If the Jews were allowed to offer their sacrifices where they chose, there would be danger that they would often substitute the worship of Baal for that of Yahveh. Whereas by coming to a grand centre of religious sacrifice where the pagan rites could not enter, the weakness of the individual was safeguarded by the corporate religious action. Moreover, the unity of place of worship brought about a greater solemnity in Yahveh's worship, which conduced to keep Israel faithful. Before the building of the temple, sacrifice was offered in various places, not indiscriminately, but either because the ark of the covenant was in such places, or because some manifestation of Yahveh had there been given. Sometimes also prophets, as legates of God, chose certain places. But the people at large were restrained from selecting at will a place of sacrifice. However, many infractions of this law existed in the various epochs of Israel's history. Hence we find the people offering sacrifices to Baal on the high places. In the rude mind of that people an elevation of land formed, as it were, a natural altar fitting for the burning of a holocaust. Even after the building of the Solomonic temple, we find that some of the pious kings of Judah were unable to destroy these

high places. But the greatest infraction was the temple at Gerizim, and even after its destruction, the fact that the Samaritans worshipped Yahveh on that mount in a rude sort of worship, tended to intensify the religious hate that divided these peoples. By electing that the great temple should be built at Jerusalem, Yahveh had clearly made known that there should be the centre of religious worship, and the Jews were right in repudiating the schismatic temple of the Samaritans.

All the bitter irony of the woman had now vanished. The calm earnest words of Christ, his air, manifesting the deep love and mercy which moved him in his discourse, disarmed this woman. She now seeks from him the settlement of the religious dispute between her people and Judah. She says that the traditions of her people and her associations taught her to venerate Mt. Gerizim as the place of worship, which place the Jews repudiated. It is probable that many Samaritans were not satisfied with their worship. It had no sanction. It would not stand investigation. The bitter race hatred prevented them from becoming proselytes to Judaism, but they longed to have an equal sanction of their worship, while preserving their racial autonomy. The woman recognizes now an opportunity to submit this question to a prophet of God, and receive a trustworthy answer. If such a thing could be verified that a prophet should appear in Christendom to-day, it is certain that one of the first questions that a Protestant would ask him would be the standing of Protestantism with God. This question of the Samaritan was perfectly honest. She was a woman of the masses, and could not see her way to choose between the teachings and practices of her forefathers, and the primacy of Jerusalem.

The Lord in saying, "we worship," includes himself in those who adored in the Jewish form of adoration. As man, Jesus was a Jew, and was as such recognized by the woman, and he had worshipped Yahveh according to Israel's ritual, until by his own perfection of the law he gave the world something better. There is an evidence of infinite gentleness in his designation of God here as Father. The poor Samaritan had never been taught till then to recognize the relation of father in God. At the same time, it was an assertion of his essential sonship of God.

The Mosaic covenant was temporary and local. The prophets of Israel were never bidden to go and teach all nations; but with Christ a new era in the religious life of the world began. No longer was there to be question of material centres of worship. The woman had thought her question a vital religious issue. Christ teaches her that such question is now vain, for religion has now been perfected, so that the question is no longer where men worship, but how they worship. He would however not leave her in ignorance on the question of the Samaritan worship. In clear terms he tells them that their pretention to have a centre of worship is vain, for Judah was supreme in the Yahvistic worship, and Salvation was promised to the world through the Jews. The preparatory code of the Jews was the only sanctioned mode of worshipping Yahveh till the Christ came. By declaring that neither in Jerusalem nor on Mount Gerizim should men adore the Father, Christ is not predicting that no true adorers should there be found. The woman had asked him concerning the local character of religion, and the Lord answered that the nature of God's worship is now changed, and it is made world-wide, and in this universal worship neither Jerusalem nor Gerizim has preeminence, for religion is no longer local. His words contained the truth of the issue, and truth leads to God. The point of departure for the Samaritan in entering the Messianic covenant was different from that of the Jew. The Samaritan had not a right conception of Yahveh. Their worship was a mere medley and travesty of Yahveh's law. The first step in embracing Christianity for them was to recognize the falsity of their present worship. What the Jew had was truth, but it was only a partial communication. He had but need to accept the fulfillment of that which he partially possessed. The evangelization of the Samaritans could not proceed without first bringing them to realize the error of their present creed. Christ did this, not to recall them to a religious fusion with Judah, but that they might start from a basis of truth in accepting the new and perfected code. It was in the same spirit that Malachi predicted the going out of religion from its narrow cradle to dominate the world: "For from the rising of the sun even to the going down my name is great among the

gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation : for my name is great among the gentiles saith the Lord of hosts."—Malachi I. 11. The Lord leads the woman to the concept of a religion that could not be bound to any place, but which would pervade the world, and have its chief temples in men's souls. He was leading her gradually into the spirit world. In the 23rd verse, he describes the essential nature of this perfected religion which shall not be confined to any particular place. It shall be spiritual. Man must rise above his senses to apprehend rightly God and man's relations to God. He must transcend sensible sacrifices to rightly fulfill the great law of worship of God. The clause, "the hour cometh and is now at hand," declares that the sufficient promulgation of the New Law was presently coming, which was now at hand in the fact that he its author was come to earth. The grand movement began with his public life, therefore it was at hand ; it transformed the world by its promulgation after his death ; therefore in that sense, it was presently coming, which is signified by the present tense of the verb *ἔρχεται*. In saying that the true adoration of God must be and was to be in spirit and in truth, the Lord is drawing a comparison between the nature of the new worship and the Law of Israel, which the Samaritans feebly imitated. Truth is not contrasted here with falsity but with type. The Lord recognized not the Samaritan worship, but here explains to the woman the reason why the sanctioned worship of Israel must give place to the new dispensation. The Jewish worship was essentially typical. The paschal lamb, the holocausts, the sin-offerings, the Holy of Holies, all foreshadowed a coming reality, and were good only inasmuch as they represented this future reality. Now it is evident that such a code could not last always. If the reality of which they were types never came, they would be misleading and false. Christ announces to the woman that the great change has come, that the types fade away like shadows, and the substance itself supersedes them. The worship of the New Law is in truth, because it centres in Christ. God has nothing better or more perfect to give to man than what he has given in the Christian dispensation. The sacrifice of the New

Law appeases God and sanctifies man by its own intrinsic power, and the sacraments operate in the souls of men in the same manner.

Another contrast between the Law of Christ and the Old Law is that in the Christian code the worship is spiritual. In the Old Law the Jews thought they were fittingly worshipping Yahveh when the smoke of the burning holocausts and clouds of incense rose to Heaven. The spiritual nature of man was not developed, nor could it be at that stage of the life of man; so that Yahveh condescended to the weakness of his creature, and accepted such worship then; preferring to receive an imperfect and carnal worship than that there should be a total defection to paganism. In instituting those rites he wished that the minds of men should go beyond the mere material sacrifice, that he might have some of the homage of the spirit; but the Jews lost sight of the spiritual element in their worship. Their sacrifice became a mere formalism, lifeless and worthless; so that God himself voices his displeasure at the very rites that he had instituted. "He that sacrificeth an ox is as if he slew a man; he that killeth a sheep in sacrifice as if he should break a dog's neck; he that offereth an oblation, as if he should offer swine's blood: he that offereth incense as if he should bless an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations."—Isaiah LXVI. 3. Again in Ps. L. 13-14: "Shall I eat of the flesh of bullocks, or shall I drink the blood of goats? Offer to God the sacrifice of praise, and pay thy vows to the Most High." The sacrifices had been instituted to help man to interior religion, but the malice of man had thrust man forth into this mere external order. They set such a value on these sacrifices that they became nauseating to God. The wrong conception of these sacrifices which obtained among the people made them odious to God. He longed for the sacrifice of praise, that is the homage of man's spirit, and he received it not.

In the 24th verse Christ gives reason why worship of God must be spiritual. The essence of God is spiritual. Such essence cannot be apprehended by the senses. Therefore a worship that stopped short of being spiritual did not rightly conceive the nature of God, nor do him fitting honor. By his

spiritual nature God pertains to an order distinctly above the sensible ; therefore to deal with him rightly we must enter that order with him. To adore him by a mere carnal sacrifice is like offering food and raiment to an angel ; they are not in his order of being. This spiritual character of worship is not to be construed as the wish to do away with all external rites and ceremonies in religion ; but that the essential nature of these should be spiritual, and affect the spirit. This is absolutely the case with the external forms of the New Law. They are informed by a spiritual soul, and their essence can only be realized by the spiritual part of man, and they operate on the spirit. The forms of prayer accompanying these rites always lead a man to the higher order. There is nothing carnal about them. Prayer is one of the great elements of the new spiritual covenant. A real prayerful man must be a good man. But we must have the right conception of what prayer is. A man may hold his head at a pious angle, and have an unctious tone in his voice and yet be deficient in religious principle.

Though the nature of the new worship of God is objectively spiritual, a man may profess it and yet fail to penetrate its real essence. Such a man will reproduce in his own life a mere formalism equally disgusting to God as was that of the Old Law. Real worship is the act of the spirit of man founded in strong deep realization of God's nature and his relations to man. This action comes not easily. It is the noblest and best act of our nature, and requires a strong effort. In its fulness few reach it ; but in some degree it must permeate all true worship of God. Too often the unseen becomes the unthought of ; or, at most, thought of perfunctorily. With some religion is a mere extrinsic denomination ; with others it is a principle of human conduct. Those of the latter class square the individual actions of their lives with the law of Christ. This requires more thought and spiritual reflection than is given by many. Religion cannot influence morality unless it strike deep into the spirit of man. It should be man's ambition to develop the spiritual perfectibility of his soul. By thus doing he leaves this low plane of being, and approaches his Maker. He rises in the scale of nobility where all things are weighed in truth. This should be the grand aim of human life, instead of shrinking up

by selfish materialism, and growing smaller and smaller, as more and more the soul's aim centres in self. All that we said upon the discourse of our Lord to Nicodemus is apposite also to this place. In asserting that the Father was seeking true worshippers, Christ implicitly avers that he was nauseated with the carnal worship of Judah. At the same time it expresses that mighty desire that God has for the real elevation of man's nature. He takes an infinite interest in man's destiny. He is ever seeking for true men to worship him and reign with him. It is a consoling thought in our endeavors, to know that the Almighty takes such a mighty interest in that same endeavor, that in our struggling we have the sympathy and help of God. It expels the thought that man is alone in the great achievement of human life. The more spiritual a man is, the more will he be conscious of the imminence of God, and that consciousness is a certain foretaste of Heaven. "The words of Jesus are spirit and life; they cannot be limited by space nor by time. The universe has heard them and hears them yet. They have gone forth from the narrow valley between Ebal and Gerizim; they have pervaded the world; they have drawn by millions the adorers of the Father in spirit and in truth." *Pere Didon: Jesus Christ*, Vol. I. page 224.

All commentators recognize that the parenthetical clause, "who is called Christ," of the 25th verse contains the words not of the woman, but of the Evangelist, who always explains Hebrew words to the Greek Catholics of Asia Minor. The words of the Lord had powerfully impressed this woman. They brought into her mind the Messiah, of whom even her people, from the Jewish element of their origin, had persisted through centuries, and they, as well as Judah, looked forward to that event as a general enlightenment in matters of religion. The wondrous truths that Jesus had discussed caused in the woman's mind a vague idea that perhaps this man was the Messiah. At all events, her expression would elicit from him something concerning the Messiah. In this sentence of the woman there is an ingenuous acknowledgment of the religious obscurity that reigned in her people. They looked forward with intense longing to the enlightenment which should be effected by the Redeemer. This woman, though a sinner, manifests good

dispositions. She knew her ignorance and her need of the Messiah. This honesty of soul drew from the Redeemer a clear assertion of his divinity, which he was not wont to give to the captious Jews. This testimony has been the leading thought that inspired the Evangelist to chronicle the narrative. In the detailed discourse many great truths have come out, but this is the truth of truths, the first grand testimony from the Lord's own lips that he was the Messiah. It was a mighty truth, and it was not given to the woman in the beginning, but after her soul had been prepared by the preceding discourse to receive its full significance. To judge the importance of this declaration, let us imagine a world without Christ. How dreary and hopeless becomes the life of man if Christ be eliminated? How sad that redeemed man does not appreciate the greatness of the benefits which we receive through Christ? The Jews had sought from Christ a manifestation of his power, but they did not receive the merciful and clear declaration that this poor woman did, because their motives were evil. She from the depths of her ignorance and sin opened up her heart to the Lord, and obtained faith and forgiveness. It is easy to see why John, whose leading idea in his Gospel is to prove that Jesus is the Christ, adduced this clear testimony that left no doubt, nor ambiguity concerning the divinity of Jesus. Such a text had mighty power for men who were to convince the yet pagan world that Christ had come.

In the 27th verse John expresses his own feelings and those expressed to him by his fellow disciples at their return with the bread. At their coming, the dialogue between Jesus and the Samaritan woman ceased. But it was complete. He had explained to her the nature of Redemption and its presence on earth. The discourse could not be continued at their coming, as it would be unfitting that the woman should discourse before so many men.

Various causes have been assigned for the wonderment of the disciples at the Lord's discoursing with the woman. Some believe that it arose from the fact that it was not the custom among the Hebrews that a man should discourse with a woman in public. In the Talmud, Tr. Berachot F. 43 b, it is stated that the Rabbis do not converse with even their own wives in

public. This opinion seems to be founded on rabbinic fable. Although woman did not come so prominently on the stage of public life, there existed no such ostracism. Others draw from this surprise a conclusion that it was contrary to the accustomed line of conduct of the Lord, who shunned the society of women. This is also ill-founded. It is only an evidence of the corruption of morals in our degenerate days that men readily think evil of any social contact between man and woman. The Hebrew people were purer mined in such matters, and woman was not solely thought of in an erotic sense. There was nothing in the circumstances of the interview in such a public place, even considered from a purely human standpoint, that could cause surprise. The cause for this emotion therefore can be no other than the fact that the woman was a Samaritan. They witnessed a woman of this hated and hating race engaged in earnest conversation with their Master. They saw that she was evidently greatly moved by what she had heard, and they could not well reconcile this with Samaria's attitude towards their race.

The Savior's mien was never forbidding, but there was that majesty in his air and bearing that checked an irreverential advance. By this divine dignity the disciples were restrained from satisfying their curiosity by asking him of the discourse. It was not for them then, and they stood in such awe of the Lord's personality, august and full of power, that they questioned him nothing. This splendor of the divinity through the humanity of the Lord was also evidential, and as such is given by St. John. In the Savior's presence he felt that he stood before a superior being. He was impressed by the powerful magnetism of the Son of God, and tells posterity his feelings. It was impossible that any man should move so close to the Lord as they, and see so much of his inner life, and not feel a reverence for the majesty of his presence.

No fact could more forcibly illustrate that Christ came down to the plane of the common people. The spirit of the world passes the humble peasant by unnoticed. It has no sympathy with his uneventful life. The little things that make up the round of his daily thoughts and deeds are uninteresting. He is ignorant of the latest fashions in thought. But the

Lord was no courtier. His sympathies were bound up with the life of the masses. That which was great to him was the human soul, not its external accoutrements. He discoursed to this woman of the deepest truths in such a clear direct way that she straightway became an apostle, and through her he disseminated the faith in Samaria.

Having been raised to a higher plane of thought by the words of Christ, the woman became oblivious of her waterpot. She is filled with the wondrous tidings which she communicates to whomsoever she meets. Her whole being has been moved by the discourse at the well, and soon she has sent a multitude to meet Jesus there. In asking the question: "Is not this the Christ?" she does not imply her own doubt of it. She is simply asserting her credence in such a way as to challenge contradiction. What moved her most was Christ's reading of her heart and description of her whole life. Such power can only come from God, and therefore he who possessed it must be what he claimed to be, and this man had proclaimed himself the Messiah. Christ thus entered into the life of the humblest people; he chose the weak things of earth to confound the strong. If we wish to follow him, we must go where he did, we must place our sympathies where he did. The poor man may complain of his treatment by the cold selfish spirit of the world, he can often complain of the attitude of the human element in the Church, but he can not make such complaint of Christ. The divine Teacher looked not upon the grades of society, but on the dispositions of the soul. Men love riches, and esteem happy those who possess them. Behold, the infinite treasures of the only true riches are within the reach of every man, and man remains listless and supine. What the world lacks is more of the heavenly wisdom to discern the good things from the dross.

Exegetists rightly call attention to the fact that the leaving there of the waterpot resulted in the advantage of the disciples, for it gave them a means to have water with their food. Of the subsequent history of the Samaritan woman nothing authentic exists. A tradition exists that she was named Photina, and that she is the woman who is celebrated in the Roman Martyrology on the 20th of March. Baronius records that the

Greeks give her a place in their Menologium on the 20th of March, together with her sons, brothers and sisters, martyrs of the faith. These accounts are nothing more than mere tradition.

The woman departed, and the disciples made ready to take food. Jesus sat silent, rapt in deep meditation. At another time their reverence would have prevented them from disturbing him, but they knew that he had shared the fatigue and the hunger of the day with them, so they venture to ask him to take food. But the great craving to save the souls of men had dulled the sense of the body's needs in him. The more man rises in loftiness and perfection of his aims of life, the more does he free himself from the slavery of the senses. It is a pitiable sight to find a man who is forever thinking of his material comforts. The man who will allow the appeasing of hunger to stand in the way of the accomplishment of some present good is a slave to his belly. True greatness of soul must make a man at times oblivious of sensible needs; for the soul that is noble must at times mount to that higher plane where man is for a time emancipated from the empire of sense. We must always bear in mind in our conceptions of Christ that the hypostatic union, while perfecting the manhood of Christ, left it a real human nature. In him the human heart's emotions and sympathies were present, though purified and exalted to the highest degree. The accomplishment of the grand design of his Incarnation moved him with a mighty enthusiasm. It was the ever-present, all-devouring motive of his life. The conversion of the Samaritan woman was the inauguration of an important act in his life; it fired his soul with an ardor that removed his thoughts from the consideration of food for the body. The hunger of his soul for the salvation of the souls of men was so great that it eliminated for the moment the hunger of the body. It is a psychological fact based on human experience that when some powerful emotion holds the soul, it is somewhat alienated from the senses. (Dante Purg. IV. 1—22). No man can measure the greatness of the Lord's human sympathies. He took an interest in human destiny that no other man can ever feel. This had been aroused to intense activity by the discourse with the

Samaritan, and the depth of his emotion, while he watched the results, made eating a mockery. His mind was not on food for the body, but upon the souls of men, the mighty love of whom was the central thought of his life. The disciples could not rise with him yet to the loftiness of his conceptions; they could not feel with him that grand hunger of the soul which is only satiated by accomplishing the will of God. Hence he affirms that they know not this food. They knew it later on; they learned it of him, and carried on his great work in the spirit of their Master. As yet rude, unspiritualized men, tied down to the sensible order of things, they can not see the spiritual truth so beautifully expressed in the metaphorical use of the word "food" by Christ. In the human life of Christ, all things were ordered according to the harmony of Heaven itself. Every act of his life was not only perfect but the most perfect. In such a life attention to the needs of the body could not have undue prominence. That which is within man will in some measure make itself felt in man's relations to man. This is especially true if man is replete with moral goodness. We are impressed with the personality of such a man. Something draws us to him, moves us to trust him, Heaven itself seems to invest him. This was true in the greatest degree of the Lord. There was that in his presence that forced awe and veneration from his disciples. They felt in his presence that they were in a sanctuary, and it moved them not to intrude irreverently. They say naught in direct response to him, but among themselves they marvel if any one had brought him to eat. They had much yet to learn before they could understand the Master's life. The Lord saw their thoughts and gave such a clear explanation of his words that even these rude men must have understood.

The principle of duty in its highest and purest form and in all its energy was in the Lord. His duty was to save man. This was the will of his Father; it was the work that he had come on earth to accomplish. Now everything in the whole life of Christ centered in that grand achievement, and took its motive from it. It absorbed all the force of his being. He hungered and thirsted for it, and its accomplishment fed the hunger of his soul. The conversion of the Samaritan woman

was like a taste of food to this grand hunger; it awakened an infinite longing for other souls. Christ is the perfect man; in him the powers of both soul and body stand in just and harmonious proportion. His nature knew not the disorder resulting from original sin. Such a nature could not find any real contentment in things earthly; it made use of them with indifference, and frequently set them aside for the higher objects of life. The Lord stands at the head of humanity, marking the absolute bound of its perfection, which no man may equal, but towards which all men should tend. From him the line extends downward till it finds its lowest limit in the basest wretch of our kind, "who never feels one touch of unselfish love, of intellectual aspiration, of recognition of something higher than himself." Somewhere in that line we stand; somewhere in that line we shall stand at death. Eternity will depend on the point where we stand. Shall it be down amid the groveling wretches who follow the lusts of the flesh and the world, or shall it be high up close to Christ? If it is to be near him, we must reproduce in some measure his life in ours. We must study to understand him and to follow him, to be filled with his noble and lofty motives. Our lives must be clean, our thoughts pure, our bodies must be held in strict subjection to the soul. We must practise his compassion, his sympathy, his helpfulness to others, his indifference to troubles and pleasures affecting himself. "In fact we must live the religion and ethics that many only talk."

The harvest time of the East is usually placed about the end of April, which would bring the time of the present discourse of the Lord in the latter part of the month of December. The Hebrews were a pastoral people, and the Lord takes a simile from their pastoral life to portray the character of the great work of the evangelization of the world, which was at hand. As the husbandman looked abroad at that season of the year upon the green fields of grain he expressed his glad hopes by saying: "In four months the harvest will be here." His mind filled with visions of fields of golden grain ready for the sickle. For in those days man's life was not so artificial as now, and a bounteous harvest was hailed as a national benefit. The Lord represents the world as a vast harvest field, in which

the Apostles were to be sent as reapers. In the words of Christ, the world was ready for their work. He would begin it, and they were to carry it on; and the Church which he would establish through them was to perpetuate that grand harvest till the elect shall be all garnered into the granary of God. It is a grand true conception of the apostolic life. The readiness with which Samaria received Christ's tidings made him eager to hasten to send forth these reapers into the fields of God. A man called to the apostolic career should live in the perpetual consciousness that he is a reaper in the harvest fields of God. This should fire him with ambition to save as much as possible of the precious grain of God, the souls of men. What a dignity, to be made God's representative in his relations to the souls of men!

The Lord always represented the plan of human life and its retribution in its true aspect. In this relation, he often makes use of the figure of the wages paid to the laborers in the field. For such is eternal life, a reward for labor performed. There was in those days in vogue among the people the adage: "One soweth; another reapeth." The sense of this was intended to convey the uncertainty of human life; for no man can tell when sowing whether he shall reap the grain. To be true and forcible, it did not need to be true in every case. It was a quaint, beautiful way of saying that between the sowing and the harvesting the sower often dies. The Lord quotes it in a very different sense, and in his use of it implies that he takes it out of its ordinary meaning. The sowers in the harvest field of human souls which was to be harvested by the Apostles were the whole series of God's legates from Moses down through the prophets and St. John Baptist to Christ inclusively. They had sown the seed of the knowledge of the true God, of Salvation through Christ, in the world. It was now about to produce fruit, and the Apostles entered upon the field of the labors of those who had preceded them, to reap God's harvest. But this did not signify that the sowers should be deprived of their reward. Both the sower and the reaper should rejoice together in the grand result of their labors. It was a beautiful thought to associate with this new band of laborers the heroes of the Old Law, who are represented as rejoicing over the harvest

which they sowed and which the legates of the New Law reaped. One of the grand doctrines of our faith is the communion of saints. God associates all the elect of all times. Their sympathies are the same, the ends they aim at, identical. By faith and virtue we enter into that grand band of heroes. When we are unconscious of it, they rejoice in our work for God. They look down with approbation and helpful sympathy from the home of their immortality on their battling brothers, who tread the path that they have trod, and carry on work in which they labored. It is a refining influence to become by a reflex act conscious of this society of the noble dead. The communion of their spirits with ours will influence us favorably to develop the grand possibilities of human life. These ideal spiritual associations awaken aspirations for immortality; they intensify the soul's desire for moral goodness.

In the 36th verse the "wages" is the same as the "fruit." The reward of the harvester's life is eternal life, called "wages," considered in its relation as the wages of virtue; called "fruit," as it is a personal immortality bestowed upon the soul. The mind must not fix itself too much on the material harvest, whence comes the basis of the figure. The metaphor imports that every act of man's labor in the apostolic career becomes the basis for a degree of glory in Heaven. Thus does Christ lay before man an infinite field of heavenly wealth. Therein he is invited to work in the grandest, noblest work that can fall to the lot of man. Every man is called to work in the harvest fields of God, but the priest is called to a greater participation of this grand work. To a man who has entered the spirit of his career, there can come no ennui from the narrowness, and monotony of his life. The universe opens before him, the mighty trust is given him to speak of God, and in God's name, divinely commissioned to teach the people whence comes life and whence comes death. He may not attain celebrity. God sees the littleness of this world too entirely to requite his chosen ones thus, but his life will be sweetened by the consciousness that men are better for his having lived. God can entrust no higher interest to any being than the souls of men, and to the priest he has entrusted the souls of men. A deadly influence to sap the vigor of a priest's life is a cooling

in his appreciation of his calling. It is the greatest thing on earth, and he ought to hold it so. If it become a mere commonplace; if he would rather acquire houses and lands and stocks than the souls of men, he soon feels lonesome, ill at ease in his calling, he falls out of touch with the duties of his life, and his life will be a failure, one of those dreadful failures that frighten us by the greatness of the interests sacrificed. There is a grand inspiring contentment in the consciousness that one is doing just what Christ would devote his life to on earth, to know that one is carrying on to the full extent of his powers that which alone Christ considers great upon earth. As spirit is exalted above matter, so is the dignity of the apostolic calling above the worldly career. There is in the life of the priest a close communion between the servant and the divine Master. Is there not enough in such a department of human life to call out all the resources of the human soul? Ought it not stimulate a man so that anything less than heroism would be looked upon with disdain? O that the spirit would emerge more from the enfeebling effect of this vesture of decay, to realize in its fulness what it is to be another Christ! Naught is worthy to be hoarded by the soul save virtue, and no power can separate the soul from its virtues. And in this regard despise not little deeds of virtue. Throw a pebble into the sea in mid ocean. Little rings of wave spread out from the disturbed centre, growing wider and wider, till the whole body of the vast ocean is affected by that one pebble. So it is with a deed of virtue. The whole universe is affected by it; made better by it; the sum total of the world's goodness is increased. It is an immortal seed; it will produce good in far off ages, and in far off lands. We may be unconscious of these effects, but God who sees the deeds of men in all their results weighs rightly the deeds of virtue. And what a consolation, when a man lies down to die, to know that his life has been closely associated with the life of Jesus in saving the souls of men. This is an ambition that God blesses. There is nothing so good as saving souls. It was worth the death of Christ. Surely it ought to be worth our noblest endeavor. Away then with pusillanimity and discouragement. The task is hard, but noble. In its execution there are some of the sweetest

pleasures that man can enjoy. Instead then of seeking greatness in triumphs of vanity, seek greatness in drawing souls nearer to God; those great harvest fields exist no less now than in the times of the Lord; and the measure of the greatness of our lives depends on the assiduity and strength of our toil in those harvest fields, and this greatness is that which passes not; for it is founded in the truth of the approbation of God.

It is a relief in the history of the life of Christ to find the facility with which these despised Samaritans received his message. It stands in strong contrast to the obduracy of those of Judea, especially those in the higher walks of life. Christ found that the hearts of the poor and the simple inclined more easily to God than those of the rich and powerful. It seems to be the fixed law of the work of salvation perpetuated through history that in proportion as a man rises in his own conceit, in proportion as he exalts self, his powers, his own knowledge, his imagined virtues, by the same measure does he resist the action of God in his soul. Oft it requires that man be crushed by sorrow, loaded with misery, before he will acknowledge the Saviour. The faith that the Samaritans conceived in Jesus Christ at the woman's words was a simple trust that he spoke in God's name, and that he was the Messiah. They knew not yet what the full import of the Messiah's character was. But they recognized him as a man who possessed prophetic knowledge, hence to be believed; and they besought him to stay with them for a time, and he stayed and taught them for two days. What he taught them has not been written. It seems that at that juncture he could not give them the fulness of his message; they could not bear it then. He probably gave the general outlines of the New Covenant, simply to be a sort of seed to dispose their minds to receive his teachings when they should come to found a church there. The Lord did not give to his teachings the form of a perfected mode of worship in his day. He reserved that for the permanent formation of his Church, which should be founded in virtue of his death and resurrection. He was content to draw men to him by miracles to receive the general principles of religion, which could be applied as formative agencies to establish the

everlasting Church after his death. He often so couched his teachings that their full truth only broke on the minds of his hearers after his resurrection, as the general trend of his teaching looked forward to that time of permanent establishment of the religion that then was not possible. His life was passed within the narrow limits of Palestine, but that life was for the whole world, and a knowledge of it was intended to be conveyed to the whole world, so that he shaped the words and events of his life so that the teachers of the New Law could appeal to the historic Christ in the evangelization of the world and derive from his words and deeds the full effect which they had not during his life. We are helped in our understanding of the life of Christ by the consideration that he had in mind not the few actors in the event, the few eye-witnesses, and ear-witnesses, but the whole world. While living in Judea, he lived for the world, a life that was destined to affect essentially the destiny of every man. The Saviour looked not so much to the present effects of his life, but to the effects which should result when that life should be presented to the world and enroll millions in his Church. In saying this we mean not to say that he prized lightly the individual soul. He had an infinite interest in every soul, but this did not narrow the compass of his designs. His love embraced with a particular love the individual, while it went out to the universe.

The sojourn of the Saviour in Samaria confirmed the faith of those who had heard of his discourse to the woman, and it engendered faith in many others. Many, doubtless, were attracted there by the report of the miracle at the well. They came to verify by personal experience whether this was the great prophet. His discourse won these also to faith in him, and they seem to disdain the imputation that they believed through the word of a woman. They inform her plainly that they believe not on her authority, but from personal hearing and witness. This verse while it gives us a quaint faithful picture of the customs of that simple people also adds an element of credibility to the event. Had Samaria believed through the mere word of a woman, the basis of that faith might seem slender. Some might have said that it was a hallucination. But the different elements in the account are so

joined is to make it trustworthy. The people are attracted by the words of the woman; they come and are corroborated and filled with faith, and it has been chronicled to the world that this faith was the result of their actual experience. It is no wonder that his words had this effect. Here on earth, where so much is said and acted that is false and misleading, it is a consolation to receive into the soul a word of Christ so absolutely true.

JOHN IV. 43—45.

43 And after two days he went forth from thence into Galilee.

44 For Jesus himself testified, that a prophet hath no honor in his own country.

45 So when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

43. Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.

44. Αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

45. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

The sense of this passage seems to be that in returning to Galilee, Jesus avoided Nazareth, where his hidden life had been passed, and the Evangelist adduces as the reason of such action a proverb quoted by the Lord, that a prophet is without honor in his own country. This proverb is warranted by human experience. Light-minded people are apt to lose the sense of reverence for familiar things. The reverence for a prophet would be, in a great measure, eliminated by the fact that the people had the man under their eyes, knew his humble origin, his antecedents, and that there appeared nothing extraordinary in his personality. This same spirit moved those who knew the Christ's antecedents to say in incredulity: "Is not this the artisan's son?" The thought is the same that the pagans express by the aphorism: "Consueta vilescunt." This attitude of the human mind is, after all, founded on the

superficiality of human judgments. If man weighed better the intimate nature of things, it would not require the aid of novelty to win the reverence of the human soul. It is an evidence also of superficiality in faith that a man can not come close to the things of God and retain that worshipful consideration of them. And this is common. Even after a long course of training, that should develop a deep realization of the supernatural in man, one finds that the things of God, which formerly were regarded with awe and deep reverence, from closer contact have become commonplace. This is especially true in man's relations to sacred persons. Full oft man invests the priest with a sort of mystery. He is believed to be a creature of higher mold, whose ways are unlike the common ways of mankind. And this weak trust in the mortal serves for a time for a prop to an imperfect faith. If such a man is brought into close familiar relations with such sacred person, and if he see that, after all, the exponent of the supernatural is withal human, yea often excessively human, a disillusion follows, which often takes faith with it. And this is because man is not penetrating in his judgments, but judges according to the outward seeming of things. If man build his faith on the right foundations, and recognize that God dispenses his mighty agencies of religion through the weakest human agencies; that it is the power of God back of these created causes that is really acting; then there would be less of this crumbling away of faith through defect of the morbid illusion on which it fed. But in this day of frivolous, inane superficiality, that virile faith that penetrates to the very essence of Christianity, and there rests secure, is not often met with. There is much of that marked craving for the mysterious which can be apprehended by the senses. This is an erroneous conception of religion, and closer investigation will dispel it. Then if there be no deeper current beneath that faith, the sense of religion soon dies out of man's heart. Christ knew the human heart in all its secret recesses. He knew that in Nazareth there would be lacking that element of mystery which is a factor in man's reverence. He knew that they would judge by his appearance, and say: "This man can not be the Son of God, for he is one of the humblest of our

townsman, and in nothing different from other men. How can we believe that such as he is the coequal of the mighty Yahveh, at whose voice the mountains flee away; whose face no man can see and live?" And surely it was a great thing for the Nazarenes to believe. Many years of the Lord's uneventful life had been passed in their midst. The heavenliness of his divine personality scarce impressed the careless, thoughtless people. He perhaps was but little known. It seems that his must have been a reserved, thoughtful life, which removed him somewhat from the turmoil of human life. And our Lord, knowing these agencies, performed no miracles in Nazareth, for this previous knowledge of him had made them incredulous. The Lord therefore directed his course through the country of Galilee. Many of these had been present at the preceding Pass in Jerusalem; and the works of the Lord that they had seen there on that occasion had drawn them to trust him. This trust was the first weak inclination in the formation of their faith.

JOHN IV. 46—54.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain king's officer, whose son was sick at Capharnaum.

47. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him: Except ye see signs and wonders, ye will not believe.

49. The king's officer saith unto him: Sir, come down ere my child die.

46. *Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καφαρναούμ.*

47. *Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτὸν, καὶ ἡρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν: ἤμελλεν γὰρ ἀποθνήσκειν.*

48. *Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν: Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.*

49. *Λέγει πρὸς αὐτὸν ὁ βασιλικὸς: Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.*

50. Jesus saith unto him: Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, that his son lived.

52. Then inquired he of them the hour when he began to amend. And they said unto him: Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour, in which Jesus said unto him: Thy son liveth; and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

50. Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱός σου ζῇ: ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύτο.

51. Ἔδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήνησαν αὐτῷ λέγοντες, ὅτι ὁ παῖς αὐτοῦ ζῇ.

52. Ἐπύθετο οὖν (παρ' αὐτῶν) τὴν ὥραν ἐκείνην ἐν ᾗ κομψότερον ἔσχεν, εἶπον οὖν αὐτῷ, ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

53. Ἐγνώ οὖν ὁ πατήρ, ὅτι ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς: Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

54. Τοῦτο δὲ πάλιν δεύτουον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

The little village of Cana in its actual state contains about 600 inhabitants, mostly Mussulmen and schismatic Greeks. There are perhaps less than one hundred Catholics of the Latin rite in the place. Cana is situated on the road that leads westward from Capharnaum to Nazareth. It is distant from Capharnaum a distance of about four hours and a half on horseback. Thither came Jesus out of Samaria to the scene of his first miracle, where he had friends, and where, doubtless the memory of his miracle would dispose the people to receive his doctrines. At his coming his fame spread abroad and reached Capharnaum. There was a providence ruling Christ's miracles. They were not done in a desultory, aimless manner but so ordered that the greatest evidential value would result.

thererom. This man who came up from Capharnaum to seek the restoration of his son is called by the Vulgate a "regulus," that is, a petty, vassal ruler. The political conditions of Judea in that period forbid us to believe that such a ruler could be at Capharnaum. He is in the Greek of St. John termed βασιλικός, an adjective denoting *regius, regalis, ad regem spectans*. The Syriac translated by Walton renders it *servus regis*, and the Ethiopian of the same is rendered by Walton *domesticus regis œconomus*. It seems evident that the man was one of the officers of Herod Antipas, either in the army or connected with the court. The passage contains the data of a miracle wrought in the high rank of society, whence its knowledge would be spread through the influential members of that people. Had Christ only wrought his miracles among the poor, those who impugned his doctrine might say that he deceived these poor dupes, who in their ignorance accept for miraculous every unusual phenomenon. Here then is a miracle performed in the family of one recognized as noble by the code of society then existing. Christ came to call the high as well as the low, and for this cause he placed evidence of his divinity in the sphere of life in which both classes moved. For him there is no high, and no low. They are all his creatures, whose wealth is measured in his eyes not by what the body possesses, but by what the soul possesses.

The law of death is one of the most inevitable of nature's laws. Even the demons have no power to arrest that dread decree. There is no power above the power of death save God alone. This therefore was a favorite mode by which Christ proved himself the Son of God. By the phrase "ἤμελλεν γὰρ ἀποθνήσκειν," the evangelist affirms that the time when natural recovery might be expected was over. The actual dissolution of death had set in. It seems quite probable that this man was a Jew. Had he been a Gentile, I believe that such fact would be chronicled. Moreover, the Lord's first response to him assumes that he is a representative of the prevailing tendency of Jewish religious thought. Christ addresses the whole people in this man. His faith was bound to the present order of things. He sought not Christ because he recognized him as his Redeemer, but because he saw in him one who could

save his child. There was much of the natural, much of self-interest, in this faith. Had it not been for the sickness of his son, perhaps he would have paid no heed to the Messiah. Christ attracted him not in that he spoke of a new life, of Heaven, of the new kingdom of God, but inasmuch as he could bestow on him a benefit in the present order of things. Instead of in spirit going up to Heaven with Christ, he demanded to bring Christ down to man's life on earth. Christ's real scope in working miracles was to win man's trust in him so that he could lead him up to the supernatural. The miracles were nothing, mere trifles weighed in the balance with the creations at Christ's disposal. But the miracles came down in their effects to man's life on earth; they touched him in that order of being to which he was inveterately attached, and man gave too much importance to their purely human side. They entered as the chief motives in this man's attachment to Christ. There is ever in man an excessive appreciation of the present order of things, and of the agencies that affect us in it. We are continually apt to drag Heaven down to earth, to esteem God's action too much as it affects us here, to naturalize the supernatural. This was one of the agencies that Christ had to combat in building up a supernatural religion; it is one of the tendencies that enter to-day to weaken the faith in Christ in man's soul. The faith that Christ describes in the present passage is worthless to sanctify a human soul. It is limited to the natural order, and can not operate in producing supernatural effect. What Christ wished men to see in him was the Messiah, the Redeemer, the giver of the life of the soul. What they saw in him was the works of miracles, which they ardently sought for the temporal benefit attached thereto. He complains of this, for it placed the whole scheme of the Incarnation in a false light, and neglected its central point.

That same faintness of the supernatural in man's thoughts and in man's desires reigns to-day. It is hard to lead man through an arduous way to a Heaven that has never impressed its reality on the man's soul.

The insistence of the officer illustrates the psychological state of a man dominated by some powerful thought or emotion. He makes no defense to Christ's just reflection. He only

reiterates with the intensity of sorrow his request. The thought of the life of his son fast ebbing away has taken complete possession of him; he can think of naught else, speak of naught else. How eagerly he pleads for the temporal life of that loved son! And not a word for the eternal life of his soul. We find many examples in the Gospels where men asked with great earnestness for release from temporal misery, or for concession of some temporal benefit. We find very few cases where men sought with such earnestness the eternal goods of God's kingdom. Poor humanity in woeful shortsightedness exalting earth above Heaven, time above eternity! And the Lord, who understood the true proportion of these two orders, how he must have pitied his misguided brethren?

The pleader had in some measure recognized in Christ a miracle-worker. He was not then seeking salvation, but the cure of his son. He had however not thought of extending Christ's power to the curing of the sick youth by his mere word. So he insists on his coming down with him. Christ utters the healing words, and the effect in the distant city is wrought. Christ possessed the power of God in all its fulness, and the power of God needs not physical presence nor physical contact by which to work.

There was that in the air of Christ, as he uttered these words, that forced credence from the petitioner. He believed, and went his way. Not yet did he believe in the Messiah in his true character. He had not yet realized what the Messiah really meant. But he believed him to be a prophet who was to be believed and trusted. He believed also that he had wrought the effect which he affirmed. But the effects of this miracle were not restricted to the officer of Capernaum. It served as an introduction to faith in him; it served to the world as another evidence of the divinity of Jesus Christ, and in this sense, it is producing effects even yet. How lamentable to hear men, yea even those who have entered to teach men the ways of Christ, prate to deluded followers that "failure to believe in the divinity of Christ does not necessarily prevent a man from becoming a Christian." (Bishop Vincent at Chautauqua 1896.)

Another error that now widely prevails is the endeavor to relegate dogma to the background, and insist solely on respectability of life. Christ essentially placed dogma in the foreground. The law of Christian action must be founded on the right relations between God and the creature, and these are made known to us by dogma. Man may manufacture a religion of his own, and leave dogma out, but it will not be the religion of Christ. Those who have cut loose from the source of dogma, and who have now drifted so far in the sea of heesy that they fear to examine their illogical doctrines would be very willing now to cover up the essential defect in their system by decrying the province of dogma in man's religion. There is much of that tendency to substitute a mere social respectability and natural humanitarianism for the supernatural essence of religion. They limit man's religious duty to right-doing toward others and an interest in the public welfare. This disnaturalizes religion, chains men more than ever to the earth, and stifles the supernatural longing in man.

The details of the recovery of the dying youth show clearly that his recovery was sudden and to full health. The servants going out to meet the master and announcing that the fever had vanished make known that the event was not in the ordinary course of nature. The credibility of the miracle is heightened by the fact, that to the master's question, the servants announce that at the very moment in which Jesus had uttered the healing words the sickness left the boy.

Some find in the master's inquiry of his servant concerning the hour of the recovery a certain lack of faith, in that he sought more evidence in inquiring the hour, that he might know that the miracle was attributable to Jesus. Divine faith is an assent of the understanding to some truth on the authority of God. Now this assent admits degrees of intensity. While we live on earth, our faith will admit of augmentation. And while we live on earth, it is but natural for us to seek for all the proof attainable to confirm our convictions. This does not prove that we doubt, but that we see but dimly. So nothing was more natural than that the officer should ask the hour, to be still more confirmed in that which he had already believed. The miracle strengthened his first conception of

faith and drew his whole family with him to faith in the Christ. Their written history ceases here, but it is safe to suppose that they were among the members of the Judæo-Christian Church that sprang up in Palestine after the descent of the Holy Ghost on Pentecost. It seems that the Redeemer had come so close to them in the restoration of their son that their trust in him could stand the scandal of his cross.

John seems to draw a sharp distinction between the Galilean and Judean ministry of Jesus. He thus makes this the second great miracle performed in Galilee, that of Cana had been the first. A slight difficulty arises out of the narration in regard to the hour of the healing. As the Hebrew day extended from sunrise to sunset, and was divided into twelve equal divisions, the seventh hour would correspond to our one o'clock in the afternoon. It is to be supposed that one of the king's officers was well mounted, in which case he could cover the distance between Cana and Capharnaum in a few hours. The solicitude for his dying son would urge him to all haste, and if he left soon after receiving the restoration of his son from the Lord, he would be in Capharnaum before the night came on. Now the Gospel implies that he did not arrive at his home until the following day; for the servants announce to him that "yesterday" the illness of the son vanished. It is hard to see how it would require till the following day for a father in such a mood to reach his home over the road from Cana to Capharnaum. Curci advances the following solution: "The Hebrew day ended at sunset, and as the officer returned home after the set of sun, the servants would, according to the Hebrew mode of reckoning the day, speak of the day just finished as yesterday." It is true that the Hebrews, to fix the time of an event that happened between sun and sun, spoke of its happening at such hour of the day; to fix the time of an event occurring between the set of sun and its rising they attached it to some watch of the night, of which there were four. But I have never seen the day which closed at sunset called in their language yesterday in contradistinction to the night that set in at its close. If such could be once established, Curci's opinion would be incontestable. In defect of such certainty, I prefer to hold that

the officer did not set out on his homeward journey till early the following morning. His mind had been set at ease by Christ's words, which removed the necessity for an immediate and hasty return. What particular reasons entered to delay his departure till the following morning, at this remote age, we can not determine. But when we consider that the great anxiety was removed from his mind by the words of the Lord, the departure on the following morn becomes reasonable.

LUKE IV. 15—30.

15. And he taught in their synagogues, being glorified of all.

15. Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

16. Καὶ ἦλθεν εἰς Ναζαρεθ, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθὼν κατὰ τὸ εἶθος αὐτοῦ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

17. And there was delivered unto him the book of the prophet Isaias. And he unfolded the book, and found the place where it was written:

17. Καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου. Καὶ ἀνοίξας τὸ βιβλίον, εὔρεν τὸ τόπον οὗ ἦν γεγραμμένον.

18. The Spirit of the Lord is upon me, because he anointed me; to preach good tidings to the poor he hath sent me; to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

18. Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με, εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέν με, [ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν],

19. To proclaim the acceptable year of the Lord.

19. Κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

20. And he folded up the book and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them: To-day hath this Scripture been fulfilled in your ear.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said: Is not this Joseph's son?

23. And he said unto them: Doubtless ye will say unto me this parable: Physician, heal thyself: whatsoever we have hard done in Capharnaum, do also here in thine own country.

24. And he said: Verily I say unto you: No prophet is acceptable in his own country.

25. But of a truth I say unto you: There were many widows in Israel in the days of old Elias, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elias sent, but only to Sarepta, in the land of Sidon, unto a woman that was a widow.

20. Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν: καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

21. Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς, ὅτι σήμερον πεπληρώται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

22. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον: Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

23. Καὶ εἶπεν πρὸς αὐτοὺς: Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην: Ἰατρὲ, θεράπευσον σεαυτὸν: ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

24. Εἶπεν δέ: Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

25. Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πάσαν τὴν γῆν.

26. Καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

27. Καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου; καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναϊμὰ ὁ Σύρος.

28. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

29. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τῶ ὄρους, ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν.

30. Αὐτὸς δὲ διελθὼν δαμέσου αὐτῶν ἐπορεύετο.

In the 17th verse of Luke an important variant exists. The codices A, B, L, Z, have *ἀνοίξας*, which is followed by the Lewisian Syriac, the Peshito, the Diatessaron of Tatian, the Coptic, Armenian, and Ethiopian versions. It is also endorsed by Westcott and Hort. Notwithstanding these weighty authorities we endorse the reading *ἀναπτύξας* which is found in \aleph , D, F, G, A, B, C, et al. It is also followed by the Italian, Vulgate and Gothic versions. It is also endorsed by Origen, Eusebius and Tischendorf.

The clause enclosed in brackets in the Greek text of the 18th verse is found in A, F, G, A, B, C, et al. It is received into the Diatessaron of Tatian, the Peshito, and the Gothic versions. It is omitted in \aleph , B, D, L, Z, and is not found in the Italian, Coptic, Ethiopian versions nor in many codices of the Vulgate. It is rejected by Origen, Eusebius, Athanasius, Cyril, Tischendorf, Westcott, Hort, and Wordsworth. We believe that it is a genuine part of the Gospel.

There is no authority in the Greek codices for the clause, “— et diem retributionis,” found in the Vulgate text of the 19th verse.

The Evangelist John takes leave of the Lord at Cana, and passes over in complete silence many important events of his ministry in Galilee. Luke resumes the thread of the narrative, and informs us that Jesus went from Cana to Nazareth. In the 15th verse, Luke outlines the general tenor of the Lord's life at this time: he was teaching in the synagogues. The Sabbath-day readings in the synagogues formed an important element in the life of the Jews. Later on, they divided the Pentateuch into liturgical divisions which they called פָּרָשָׁה from root פָּרַשׁ, to expound. These divisions were so arranged that the entire Pentateuch was read in the course of the year. Select passages from the Prophets were afterwards joined to these in the synagogical readings. These were called הַפְּטָרָה from root פָּטַר, to dismiss, because after they were read, the people were dismissed. These liturgical divisions are described in the Talmud, but it is quite evident that they originated after the time of Christ. In his day, some portions of Law and Prophets were taken for the Sabbath-reading, but not according to any fixed divisions. Through hatred of Christ, the Jews never read this passage now among the haphtarah.

In this brief verse Luke sums up the labors of Christ that must have extended over many of the cities of Galilee. In this epoch of his life he was constant in preaching in the synagogues; for his aim, as regarded the Jewish people, was to show that the Law and the Prophets led to Christ, and that all found their fulfillment in him. Now the synagogue was the best place to deliver such truths. The people came there to receive the explanation of the Law and the Prophets, hence the Saviour wished to use this favorable opportunity to give them a knowledge of their salvation. The life of the Lord was one of intense activity in preaching and in works of mercy and benevolence. We receive in the Gospels only a small part of what he said and did. He exhausted every effort to save Judah; his failure intensifies the mystery of the perversity of the human heart.

All that we know of these divine discourses delivered in the synagogues of Galilee is that all stood in wonder at the grandeur and beauty of his words. And why should they not

wonder, when omnipotent power, infinite wisdom, and infinite love were back of every word? All that the world possesses of good comes from God; and in the deposit of the world's wisdom, there is nothing that can compare to the simple sublime words of Christ that bring down the wisdom of God to the compass of the simplest soul. They are old, yet ever new; they are familiar, yet every time that we fix our minds upon them, they reveal new depths of beauty.

The Evangelist passes from the general outline of Christ's labors to the description of a special event of greater importance in the synagogue of Nazareth. From the testimony of Philo we know that any one in the synagogue of recognized learning could expound a portion of the Scriptures to the people in these sabbath-readings. It was in accordance with this usage that Paul and Barnabas were invited to speak in the synagogue at Antioch. "And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying: Brethren, if ye have any word of exhortation for the people, say on."—Acts XIII. 15.

Christ followed the custom of the synagogue, that he who read from the inspired book stood through reverence while reading and sat in giving his own commentary. With the ancients the volumes were long scrolls of parchment or other writing material rolled about a central wooden core with protruding ends, so that the exact action of Christ is expressed in saying that he unfolded, ἀναπτύξας, the scroll, and after the reading, rolled it up, πτύξας. It was certainly by the design of Providence that Jesus selected this Messianic prophecy for the basis of his discourse. It is certain that the Lord read this prophecy according to the Hebrew. But the Evangelist has quoted the passage according to the Septuagint, which differs widely from the Hebrew. The Latin Vulgate in some slight respects differs from both. The inspired writer has not given us the commentary of the Lord on the passage, except the one sentence that it was a Messianic prophecy, and was fulfilled in him. Of this then we are certain, that the passage relates to him, and we must search out the sense.

The passage is taken from Isaiah LXI. 1—2. The sense of the original is difficult to ascertain, and opinions vary concerning it.

To facilitate the correct understanding of the text we shall divide it up into members.

In the first member: "The Spirit of the Lord God is upon me," all the texts agree. It is the declaration that the person to whom the words apply spoke in God's name an authentic message, and that God was back of this message. In general, the phrase means the extraordinary communication of the Holy Ghost such as is given in prophecy. It here means the authenticity of the Messiah's preaching. He spoke the words of infinite truth, because his words were the words of the Holy Ghost expressed by Christ's created lips.

The next clause, "because he hath anointed me," conveys the authenticity of Christ's mission. In the Old Law men appointed to represent God in any office or function were anointed with oil as the symbol that God conferred upon them authority as his legate. The prophet uses this metaphor to express the authentic mission of Christ as the teacher and Redeemer of the world. There is a nexus of causality between this member and the preceding one, expressed by *ἵνα*, *propterea*, denoting that the mission of Christ, symbolized in his anointing, gave Christ the right to command men's faith. Any authentic legate of God could have used these expressions, inasmuch as the giving of the Spirit would be in consequence of the authentic divine mission. This was all that Christ asked then that men should receive his teaching as an authentic message of God. If men would only receive that basic truth, and logically reason thence, they would in consequence perceive that the anointing of Christ was infinitely above the anointing of the prophets; for the communication of the Spirit to him was not a temporary residence but he was the Son of God in whom was the plenitude of the Divinity. This metaphorical anointing of the Son of God signifies a leading thought in the life of Jesus. It signifies the giving over of the universe into his hands as man; it signifies the placing of him at the head of all God's works, the supreme ruler of all. So important was this concept of the Christ

that in the Old Law his most usual denomination was the מָשִׁיחַ, the anointed, which through its Greek equivalent Χριστός has given to the generations of men the great name of Christ. This is the basic truth in Jesus' relations to the world, that he is God. He opens by this truth, because it is the basis of all the rest. This is the groundwork of Christianity. We accept him as God, we trust him as God, we receive his teachings as the teachings of God. Whatever he said or did is right; however it may offend our ethical prejudices. The universe is absolutely dependent on Christ, man is absolutely dependent on Christ; and we are also thus dependent; through him we must receive salvation or not at all. The realization of this truth should direct the whole course of man's life to an intimate association with Christ. A mere nominal acceptance of Christianity will not do. Christ must come into our lives as a centre about which they form, and from which they draw their vital energy.

Having set forth the nature and authority of the Messiah, the prophet in the following members describes the tenor and object of his mission. In the next member a discrepancy exists among the texts. The Hebrew translated by Jerome differs from the Greek of the Septuagint, and St. Luke differs from both. The Vulgate of Isaiah has: "Ad annuntiandum *mansueti misit me.*" The Greek text of Isaiah and St. Luke is, "to preach good tidings to the poor." To solve this difficulty, some have supposed that the Septuagint translators read עֲנִיִּים, *miseri*, instead of מַשְׁחִיִּים, *mansueti*, which appears in the Masoretic text, and which Jerome evidently followed. Such opinion may be probable, but in that case, I would consider the text of the Septuagint, on account of the Evangelist's use of it, the only true reading. I prefer however to regard the term πτωχοί, employed by the Greek translator as the true signification of עֲנִיִּים, the term now found in the Masoretic text. It is derived from root עָנָה, *afflictus vel oppressus fuit*. Gesenius attains the true meaning of the term found in Isaiah when he says: "Significat afflictus, miser, sed ubique addita notione animi pii, mansueti, et modesti, qui injuriam ferre mavult quam inferre." The term was more expressive than could be

adequately conveyed by one term in Greek or Latin. The Vulgate of Jerome only gives a part of the signification; the Greek of the Septuagint and Luke give also only a part, but it is the greater part.

Christ came not to change the external life of man. The fulfillment of these predictions, therefore, must not be sought for in man's worldly life. We must cast our eyes in upon man's soul, and transfer the whole scene of action to the spiritual life of man. The world since its creation never received anything so good as the message that Christ came to teach. It is the failure to appreciate what it is to be united to Christ, what it is to be taught by him, that retards man's progress in good. The abiding thought of the exaltedness of the Christian state gives a dignity to life, a virile vigor to virtue. In tracing these members to the real order in which they find their fulfillment, we realize that those are poor indeed who are spiritually poor, and it is in this order that Christ came to enrich man. One part of that enrichment is the knowledge of how to live. Before his time a partial communication from Yahveh had taught a small people some fundamental truths of the science of man's life, but Christ came and gave him a full and perfect knowledge of that mighty question. The present member deals with Christ's relations to the world as its teacher. Christ came with the same message for all men, and he enrolls all men under his standard. It is not the design then here of the prophet to limit the effects of Christ's teaching to any grade or class of men. But it is his aim to show that the class of men whom all others neglect are made equal in his merciful communication. Again those who have not been made proud by the possession of worldly eminence, power, or wealth, are those who receive him most readily, and these are spoken of as the object of his coming, since they are the principal object of his success. The thought impresses a general character on the mission of Christ, that of mercy for the afflicted and meek. Such was his own life, and such lives readily conform themselves to his own, in which alone is salvation. Only these understand Christ, and open up to him docile hearts. The class is made up of those who are patient in affliction, meek, poor in spirit, who revenge not injuries received, who recognize their station as

creatures of God, who think meanly of themselves, who consider earthly things as passing, who look upon the world as a place of exile, and anchor their hopes in God. These have first place with God, and in some measure these dispositions must be found in every soul that really links itself to Christ. It is true, Christ asks much, but only because he fully knows the respective value of man's present and his future. It is the greatest mercy to sacrifice man's present for his future, time for eternity. Christ asks a sacrifice, but he holds out so much that the difficulty of the undertaking fades away before the brightness of a certain destiny. It is true, as I have before remarked, that these dispositions are most oft met with in those whose path in this life has been laid in poverty, sorrow and affliction, so that full oft the verse is literally fulfilled of the actually poor. Among the martyrs of Rome only an occasional noble person appears. Paul testified to the Corinthians that there were in the Church "not many mighty, not many noble." —I. Cor. I. 26. In all countries and in all ages, the Church of Christ has been and is composed chiefly of the poor. Not that Christ has restricted salvation to them, but the influence of the world is not so potent with them to neutralize Christ's teachings. The spirit of the world is always a mighty antagonist, and the more a man has of the world, the stronger its influence will be upon him. The spirit of God speaking through the prophet, and taking a comprehensive view of the results of Christ's teachings and of his Redemption, made the עניים the objects of his mission, because they are the ones for whom it proves efficacious. Every man must in some measure be poor and meek before he can share the benefits of Christ. Even if he possess the goods of this world, he must not stuff his heart with them. He must be poor and meek in spirit, in which case he is equivalently a poor, meek man. But the ordinary result of wealth and power is to fill a man full of himself, to make his heart imperious and proud, to stifle that humble submissiveness to God that God exacts from every man. In order to come to Christ man must recognize his need. Now no one feels that need so readily as the man whose heart has been softened by the refining force of affliction and sorrow. But the man who has set his heart on the goods of this world, and attained

them is apt to satisfy his soul in the things of this order; to fall into a spiritual insensibility. In the abundance of the material comforts, he becomes oblivious of the soul's needs, the whole nature of the man becomes sensualized. Wealth and power make him haughty even to God; and such a man is very far from God. But the meek poor man is very near to God.

To resume then, meekness and docility of heart are requisites for receiving Christ's message. Such qualities enable a man to recognize his spiritual poverty and dependence on Christ. These are more often found in those whose souls have not become enmeshed in the riches of this world. Every man must be poor in spirit before he can come into right relations with Christ.

The next clause, *ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν*, is best rendered by "to bind up the wounds of broken hearts." This clause is not found in codices \aleph , B, D, L, Z, nor in the Coptic and Ethiopian versions and many other codices. It is not found in many of the codices of the Vulgate. It does not appear in this passage as quoted by Origen, Athanasius, Cyril and Eusebius. It is rejected by Tischendorf, Westcott, Hort, and Wordsworth. Its best authority is the Syriac and Codex A. Still we believe it to be a certain reading. It is in the original of Isaiah and in the Septuagint, and there seems to be no reason why the Lord should omit it in his use of the passage. It is easy to see how a short clause like this should fall out of some copy while in process of execution, and the omission would thence pass into a whole family of codices which take their origin from the defective copy.

In these different members, the different classes are not contradistinguished one from the other, but several characteristics are given of those who receive the faith of Christ. The thought conveyed by the member "to heal the wounds of broken hearts," is both deep and beautiful. One of the chief roles of the Messiah is that of comforter of the sorrowful. Those of broken hearts here mentioned are simply the sorrowful. In Ps. CXLVII. 3, (Vulg. CXLVI. 3.) the Psalmist declares of the Lord: "He healeth the broken in heart, and bindeth up their wounds." The causes of man's sorrow are manifold. The primal cause of humanity's sorrow is the fall of Adam. Left to

itself, humanity's lot would have been hopeless, and human hearts sorrowed through this, but the Redeemer took away that sorrow, for he restored, in a certain sense, more than fell in Adam.

Another cause of man's sorrow is the change in nature that followed the primal fall, by which sin and death reign, and disease and tribulation, the sequels of sin, prey upon man's life; and Christ comforts in this sorrow also; for in him we have help during this life, and a certain and glorious destiny beyond. Any man that opens his eyes to the condition of the world before Christ came, will not wonder that man sorrowed. Separate man's destiny from Christ, and existence becomes a curse. He is the world's consoler, and hope in him alone raises the heavy weight of sorrow, the resultant of sin, that weighed upon the spirit of man. As he looked down from Heaven upon poor, suffering broken-hearted, erring humanity, it was but meet and fitting that he should call himself the consoler of man. Moreover, these words do not signify a relation of Christ to humanity verified only in the time of his actual mission on earth. They are spoken for all time, and proclaim to every man who sorrows a source of consolation. They convey the offer of the consolation of Jesus to those of broken hearts. Life and sorrow are inseparable after the fall. The very plan of man's life after the infection of sin is laid in sorrow. The Redeemer knew this, and holds out in these words his sympathy with his suffering brethren. It is in the particular application of these words to our own lives that these words have their most important meaning. When a man is in sorrow, he naturally turns somewhere for consolation. Christ would have us turn to him. It is certain that Christ wishes the bond of union between him and us much stronger than it is. He wishes to be the friend in sorrow. Christ in his life and teachings unites the power of God with the tender pitying love of a mother. Full oft he does not take away the pains and afflictions of earth. This would be unworthy of a being of infinite wisdom. The absence of sorrow here would make man more attached to the world. But he takes away the sorrow by drawing the heart so close to himself that the pains and ills of life become in themselves joys. This consolation is

always given, and one closely united to Christ can not be sorrowful, for every throe of earthly pain draws the creature closer in the mighty divine love which absorbs a man's life in Jesus. It is vain to seek this consolation in our attachment to creatures. Those are earth's unhappy lives, and they never can receive that divine consolation; for they never enter the order in which it reigns. These divine words have not been altogether unheeded by the sons of men. Millions of every age have followed their invitation, and have found peace and comfort for their sorrow-laden hearts, in drawing closer to Christ. And to-day multitudes of chosen souls, upon whom a world has frowned, find their only joy, an all-absorbing joy in projecting their whole beings into the love of Jesus. When this is the effect of sorrow, it becomes the greatest blessing, and is often sent for that purpose. Sorrow gives spiritual insight. It sobers a man, and reveals to him the true nature of human life and its object. The ordinary condition of man's life is a militant condition. "A few happier spirits may stand outside the battle, and, led on by an inner law of unconscious goodness, may, at least, for an indefinite period advance along a flower-strewn path of virtue. But even these are insecure; the path of virtue for the most part is a rough and thorny path, and the children of men can only find peace while they tread it, in obedience to a higher law challenging them from above." Such is the state of man, and in such a life he needs consolation. And the sorrow is oft of that sort that human consolation becomes a mockery. Only he who has power over life and death can bind up the deeper wounds of the heart; and he offers himself to humanity in that blessed office. To find that consolation, firm faith is needed, and the reason that many do not find comfort in sorrow in recourse to Jesus is that his existence and relations to man are not rendered real by a live faith.

In the following members of the prophecy the Prophet takes some states of human misery such as captivity and the like to signify in a metaphorical sense the spiritual miseries from which he was to redeem man. Man could realize by his sensible fancy these ills, and rise thence to the conception of greater ills in the unseen order. One of the states of misery was the captivity of war, a condition of life well known to those

to whom the prophet spoke. He prophesied in Judah both before and after the Assyrian captivity, and the passage quoted by the Lord follows a detailed description of the Babylonian captivity. The liberation from this captivity has always been made a type by the prophets of the liberation of humanity by the Messiah from the captivity of Satan. In this sense the Lord quotes the passage here. The Lord stands before humanity as their liberator, and as such merits a world's gratitude.

In the succeeding clause great confusion exists among the different texts. The Evangelist agrees with the Septuagint, but differs from the Masoretic text of the Hebrew, from the Vulgate of Isaiah, and from the Syriac. The Hebrew **וְלִאֲסוּרִים פָּקַח-קוֹחַ** is rendered by Aben Ezra: "and full liberation (from prison) to them that are bound." This view is defended by Buxtorf and Gesenius. R. Solomon and Joseph Kimchi render the Hebrew: "And to them that are bound the opening of their prison." They derive **קוֹחַ** from **לָקַח**. This seems also to have been Jerome's acceptance of the text. We see thus that the Hebrew is obscure, yielding only a conjectural sense to the rabbis themselves. Hebraists quite generally agree in this that the clause relates to the liberation of those in prison, while the Septuagint and Luke speak of giving sight to the blind. To reconcile this grave variant, we notice first that the root **פָּקַח**, from which the strange phrase **פָּקַח-קוֹחַ** is formed, properly means to open the eyes of one. It is used once in Is. XLII. 20, of the opening of the ears, but I believe examples are wanting to establish its use in the sense of any other opening. I believe therefore that the Septuagint and Luke have the only real sense of the prophetic clause. I should hold this, even if it were absolutely at variance with the Hebrew; for we have seen that the original text is obscure, and may be corrupt in this phrase. But it seems to me that the Hebrew rightly understood is in perfect accord with the Greek of Luke. In the first place, I agree with Aben Ezra, Buxtorf, and Gesenius, that **פָּקַח-קוֹחַ** should not be written as two words, but as one **פָּקַחְקוֹחַ**, in which the two last letters of

the root are repeated for emphasis. Taking then into consideration that the root פקח means not merely to open, but to open the eyes, we would have from the Hebrew: "and to the bound the full opening of the eyes," which is in substance the same as the Greek of Luke; for those in chains, אסורים, were not bound in a material prison, but in the moral prison of ignorance of the truth of God and of the Redemption of Christ. This imprisonment then was a blindness of man's intellect, and Christ liberated men from that bondage by opening their eyes to the grand order of truths of the New Law. The Greek therefore of the Septuagint and Luke renders the passage not literally but gives its exact and only sense. The imprisonment of the world in those days consisted in the darkness of ignorance which may well be called a blindness, and this was dispelled by Christ, and men's eyes were opened to the light of the Gospel.

The change wrought by Christ in man's religious knowledge can scarcely be appreciated by us, for we can not adequately picture the preceding state of this part of man's knowledge. And yet men think lightly of this wondrous gift of truth given by Christ to the world. The truly Christian man will endeavor to drink deeply of this divine communication of truth. To assimilate it into his every-day life, to regulate all his life in accordance with it.

The next member: "to set at liberty them that are bruised," though found in all the Greek codices of Luke, is not found in this place in Isaiah in any text or version of Isaiah. Its presence here is very perplexing. On account of its absence from all the texts of Isaiah we can not believe that it was ever in this place in Isaiah. The clause appears in the LVIII. Chapter of Isaiah, 6th verse, and was evidently brought thence into the present context. It may be that the Lord, while reading from the Prophet, associated this passage with the main text on account of the affinity of its argument. It may be also that Luke himself incorporated the passage here to bring out more fully the sense of the other members. This latter opinion is Knabenbauer's conjecture. I prefer however to believe that the Lord himself made this combination, to strengthen the passage upon which he founded the proof of his divinity. The whole

passage beautifully illustrates the characteristics of Christ's relations to mankind. In this passage man is assured by divine authority that God is not oblivious of man's sorrow. Jesus Christ has here for all time offered himself to suffering humanity to be its consoler. In his unchanging nature he will ever remain such. This is humanity's hope. There is often sorrow too great for human consolation ; there is none too great for that which is based on the almighty power of Christ. That truth and that alone banishes the gloom from man's life, and makes this vale of tears an abode of peace and hope. By these touching appeals Christ insinuates himself into man's life, and draws the heavy hearts of mortals close to himself in their sorrows. The specific state of human misery signified by the phrase seems to be of those who from the weight of oppression have been broken down and enfeebled. This oppression was often that of slavery, into which the poor man was forced by debt and poverty, in which state the cruel greed of his creditor ground him down, and crushed his spirit, and enfeebled his bodily powers. It represents in a general way the poor man groaning under the oppression of the mighty and the rich. This class is taken also as a type of humanity groaning in the galling servitude of Satan, whence the Lord freed it.

In the next member : "to proclaim the acceptable year of the Lord," the acceptable year of the Lord signifies the time fixed in the eternal counsels for the liberation of the world through Christ. It was the momentous time for which Heaven and earth looked with eager expectancy. That time marked a decisive event in the history of mankind, compared to which all things else in the history of man are trifles. There are commemorated in the history of mankind important events which changed man's temporal destiny, but the event which made the acceptable year of the Lord memorable changed man's eternal destiny. Well may man date his history from that event ; for by it man became a changed being, a nobler being nearer to God, and an heir to Heaven. How lightly the word sound on our lips ! A brother to Christ and an heir to Heaven ! But there is a mighty truth in them, neglected by many ; half understood by a few ; fully understood by none. Reflection like these bring home to us the truth : how great is man ! and a

the same time the other bitter truth: how vile and base is man! Man united to Christ, filled with his grand system of truths, regulating his life according to the ethical principles of the Gospel, refined and ennobled by the practice of virtue, sober and calm from reflection on the great questions of human life, is truly a noble being, even though clothed with rags. But the man brutalized by indulgence of passion, hardened by selfishness, blunted by low and sordid aims, thoughtless of aught save that which appeals to his senses or his passions, whose moral nature has never been developed, is verily a blot on creation, a blemish in the universe. There is naught on earth that can compare in beauty to the human face lighted up by the moral goodness in the good man's soul, and naught more foul and ugly than the human face which reflects a soul whose beauty has been defaced by evil. What a grand life opens up before a man whose aim in life is the perfection of his being! There is no limit to the degrees of perfection to which he may attain. Let a man cultivate a taste for moral goodness, the *τὸ ἀγαθόν* of the Greeks; seek it in every thing, induce a scientific order in life so that every thing shall converge to that one aim. Such men are heroes, not of earth but of Heaven.

By the term year in the prophecy. One is not to understand a definite period included within the four seasons. It denotes an epoch, a period of time, the Messianic period, which began at Christ's Incarnation and shall never end. Christ announced this time, inasmuch as he proclaimed himself the Messiah by whom this new epoch in man's life was wrought.

In calling the Messianic epoch the "acceptable year of God," there is an evident allusion to the year of Jubilee. In the Mosaic covenant it was commanded that every seventh year should be a year of rest. This was called the Sabbatical year. The land was allowed to lie fallow during that year, and the rules regulating the observance of the Sabbath were prolonged through the entire year. They could not sow their fields nor prune their vines, nor gather the spontaneous productions of the land, nor exact debts. Provision was made by Yahveh for this year by giving them a greater harvest in the preceding year sufficient till the harvest of the eighth year should be ripe. After a series of seven Sabbatical years, followed the year of

Jubilee, which thus occurred every fifty years. Some assert that this was so called from יִבְּלֵי a ram, because the priests proclaimed its advent on the solemn day of expiation on the 10th day of the month of Tishri, or seventh month, by trumpets made from the horns of rams. This opinion seems to me devoid of intrinsic probability. It is far more probable that יִבְּלֵי is an onomatopœic root signifying to proclaim joy and gladness by shouting "Io." In fact, the etymon enters as the radical element in exclamations of rejoicing in many languages. In this year all slaves of Hebrew origin of whatever condition were freed, and landed property reverted to its original owners. Moreover, all the regulations of the ordinary Sabbatical year had place in this year. This year was evidently a type of the world's Jubilee through Christ. In that event, the world made over to Satan by man's sin reverted to its rightful possessor, God; the slavery of man's soul was loosed; a new order of things was established, and God received from man a worship never before given—a spiritual worship founded in truth. Finally, it is called the acceptable year of God, because in this epoch God gave the testimonial of his good will to man, his Son. It is the prophetic expression of the truth that the Angels announced when they sang: *Glory to God in the highest, and on earth peace to men of good will.* The importance of certain truths for man ought to make them the idol of his soul, resting places of his soul, centres about which the soul-creations crystallize. Now one of these truths is the importance to man of the great epoch that began with Christ. Almighty God could do no more for man than to raise him to the brotherhood of Christ.

Closely allied in sense with the words of this member are the concluding words of the prophetic passage. The literal translation of the Hebrew of these words is: "and the day of vengeance of our God." They form with "the acceptable year of God" the object of the announcement predicted of the Messiah. The phrase appears in the Hebrew of Isaiah, and forms really a close integral part of the sense of the member. However, the genuineness of the words in the New Testament is shaken by the fact that the *Vetus Itala* and the *Vulgate* are

the only texts that have them. They have no place in any Codex of the Greek text, nor in any other version save the Latin and those derived from it. They are found in the Arabic version, but this adds no greater authority, for it was made from the Vulgate. They are omitted from the Protestant versions. Knabenbauer holds that the Lord really terminated his reading with the preceding words, and that he purposely omitted this part of the member, for the reason that it made not for his scope in citing Isaiah's words. For the object of the Lord then was to portray the essentially merciful character of the New Law, therefore it would ill fit his purpose to insert the dark side of human destiny in that juncture. Knabenbauer understands that in those last words is predicted the vengeance of God upon the reprobate. Owing to the wide-spread absence of these words from the codices of the New Testament, it could never be considered a certain reading. Still we should admit more readily the suppression of a passage in the Scriptural text than the interpolation there of words taken from elsewhere. For, in the case of the suppression, it may be due to carelessness or inability to explain the import of the words; while in the case of interpolation, it requires a deliberate effort to place in the text words not originally there. Again, cases are not uncommon of the supplying in the text of one Evangelist words found in the text of the parallel passage in another Evangelist. This would only demand the supplying of words certainly found in the Gospel, though omitted by some certain Evangelist. But when it is a question of bringing in words from the Old Testament, it supposes a deliberate design to interpolate, not easily conceivable in the authors of the *Vetus Itala*. We believe then that the presence of the words in the Old Latin version and in the Vulgate makes them probable, and we must comment their sense in this context. In the first place, we deny that they signify the day of judgment. In fact, the difficulty to reconcile such supposed sense with the tenor of the preceding members seems to have been the reason why they were dropped from the Greek text. It was no uncommon thing in those days to drop a difficult word or passage from the text. We see in these words not the announcement of the dread fate of the wicked but a confirmation of the merciful message of the

whole passage. The freeing of captives cannot be understood without the breaking of the captor's power. So here, it is not the vengeance of the Lord visited upon the reprobate, that is announced, but the overthrow and rout of the enemies of mankind. The day of vengeance of the Lord is the day of his vengeance upon the captors of enslaved humanity, Satan, sin, and death. So the concept of mercy is strengthened by the graphic description of the rout of the enemies of mankind. The true concept of man's redemption is that of a victory achieved by Christ over the enemies of mankind, and both concepts are here united, one strengthening the other.

As the Lord finished his reading and sat down to explain it, all eyes were turned upon him. His wondrous works had gone abroad throughout the land, and had aroused the deepest interest in the people. Moreover, there must have been a certain majesty of presence about him that bespoke the superior being. Of Christ's explanation of the passage Luke has preserved only the opening declaration, namely that the prophecy was fulfilled. In saying that it was fulfilled in their ears, he means that not only has the Messiah predicted by Isaiah come, but that to their ears his coming has been plainly made known. The divinity of Christ was evidenced in his works and in his words. Those of the synagogue were amazed at the beauty and wisdom of these, and they wondered the more when they contrasted them with his humble antecedents. They looked only at the exterior of things, and it was a continual scandal to them that the smith's son should make himself the Son of God. The discourses of the Lord were one of the means that he used to win the world, and he poured into them the infinite resources of divine wisdom. It was but natural they should be grand, for on his own authority we know that "out of the fulness of the heart the mouth speaketh," and the words of Christ were the outpourings of the infinite wisdom of God on the medium of human speech. One of the great errors of life is to look only on the surface of things. By such habit of the mind, man places a barrier between himself and the great world of truth lying underneath that which is ephemeral and on the surface. Man can not come into right relations with great truths except by peering beneath the

surface. The Jews of Nazareth looked on the surface, and saw in Christ one of the humblest of their fellow citizens. They heard him speak, and his words were full of divine wisdom; but their effect was neutralized by the consideration that he was the son of the poor artisan of Nazareth. Looking upon the surface of things makes a frivolous, thoughtless age. If the world were more thoughtful, it would be more religious. A smattering of knowledge enables not a man to penetrate the deep and essential truths of human life. Such knowledge may make a man irreligious, but deep and sober knowledge leads a man to God. The grand creations of the Catholic faith show not their real beauty to one who looks on the surface, for their essential worth is deeper down, and only obtainable by spiritual insight. There are two universes one lying on the surface, appealing to the senses, light, frivolous, unsubstantial, false; the other lying hidden beneath the surface of things, the world of truth, where the real natures of things are rightly weighed, where the false judgments of the world are reversed; where wise men are comforted by the fact that the value of men's lives is estimated there in the truth of God; and where, the right relations of man to God and the things of this world are known and preserved. This second universe is the abode of wise men, of Heaven-seeking men; it can only be reached by going beneath the surface of things. Men live too much in that surface universe. There they waste their lives upon the inanities of transient things, and never enter the real domain of man's life. Frivolity and aimlessness distort such a life, and unfit it to grasp the essence of the elements of religion. These have but little on the surface; and light minds, failing to penetrate the essence of these, seeing only that which is apparent, undervalue the great factors of man's salvation. How good it is to live, even in the midst of the tumult and falseness of this world, in that inner world of thought! There, it is true, man will not find many of like mind who have also entered there, but the silent communion with God and the truths of the universe is better than the chatter of worldlings. Only in that world does man's life become grand. Only there does the earth reveal its real beauties; the inner man is refined; virtue is esteemed; and true soul culture is achieved.

The aphorism : "Physician heal thyself" was in vogue among the Semites, the Greeks and the Romans. It had quite an extensive range of meaning, but the central thought seems to be that society expected the proof of the verity of any course of action or line of conduct that a man was advocating by its application to himself. It is very expressive, being founded in the faith that people would have in a physician who would take his own medicines, and cure himself. The aphorism was often applied to moral issues, that people expected a man to reflect in his own life the doctrines that he advocated. But not in this exact sense does Christ use it here, but in a cognate sense, The fellow citizens of a man are supposed to know most about him. It would be easier for a man to play a role with those who knew naught of him than with those among whom his life had been passed. Now the faith of the people at large would be augmented if the man's own fellow citizens believed in him. The incredulity of the people of Nazareth was the malady of Christ which he should heal by convincing them by force of miracles. Though Christ speaks here, we have the thought of the populace, for he correctly interprets their thoughts, and gives concise expression to the impulses that were moving them. It was as though they said within themselves: "Thou hast enlisted the faith of many who knew thee not; in Capharnaum many accept thy miracles; thou hast passed for a prophet with those to whom thou camest with the enchantment of something new and strange; but if thou be that mighty miracle-worker, show us thy power. Here thou hast not the false glamour of novelty to rely on. We know thee for a plain citizen of Nazareth, an artisan's son. Assert thy power, if thou be the Messiah. Convince thy townspeople before proclaiming to the world that thou art the Son of God." Had this demand been moved by honesty of purpose; had it proceeded from hearts docile to God; it would have been reasonable enough. To admit the doctrine of the divine personality of their citizen was a mighty issue, and was not to be assented to without sufficient data; but the spirit moving the men of Nazareth was false and captious. There is in the generality of mankind, a certain element of envy; we may be unconscious of the presence of this within us till the elevation of some fellow mortal beside us calls

it into act. It is one of those unconscious tendencies, which we do not analyze, and often it shapes our conduct, though we be unconscious of its residence within us. I believe that this also operated in the men of Nazareth. They could have borne better that some one far removed from them should be exalted than that one of their own should so outstrip them that he should call himself the Messiah. All history has been influenced by this unconscious element of envy harboring in human breasts, and asserting itself when mortals have been outstripped by those taken from beside them. The Saviour explains their incredulity by an aphorism founded in human experience, which has been before explained in its application to the actions of Christ.—Jo. IV. 44. Jeremiah was rejected by the men of Anathoth his fellow citizens.—Jer. XI. 21; XII. 6. Similar to this was the the aphorism of the Latins: “Major e longinquo reverentia.” The causes which underlie these truths have been explained in John.

The Saviour illustrates his dealings with Nazareth by two great precedents taken from the Old Testament history. The first of these is narrated in the XVII. Chapter of the First (third) Book of Kings. To punish the impiety of Achab, God announced to him through Eliah that the Heavens should be closed until the prophet's word should open them. After the prediction of the drought, the Lord bade Eliah: “Get thee hence, and turn eastward, and hide thyself by the brook Cherith, that is before the Jordan.” It is impossible to determine the site of the torrent Cherith. The face of the country has so changed that its name and its place have been obliterated, and Palestinographers extend their conjectures over a wide range on the western bank of the Jordan. We are certain that it was a little affluent flowing into the Jordan on its western bank. Robinson and Guerin identify Cherith with Ouadi-el-Kelt, which flows down from its mountain source Ain-el-Kelt through steep ledges of rocks interspersed with many grottoes opposite Jericho; and there deflecting to the south, and again to the east, it empties into the Jordan, a kilometer below Quasr-el-Yahoud or the convent of St. John the precursor. Many travelers have adopted this theory. Monsieur Heidet advances the opinion on the authority of the pilgrim of the IV. century, St. Sylvia of

Aquitaine, that the torrent Cherith is the modern Yabis, a deep narrow valley enclosed by walls of rock, in which numerous grottoes appear. The Yabis empties into the Jordan a little over a mile south of Beth-shan. This opinion is very probable. In fact, no opinion in this regard can be probable that would locate the torrent farther south than the southern limits of Samaria, for the drought was a local one, restricted to the northern kingdom, and yet the torrent was dried up by it; therefore it must have been on the confines of the northern kingdom.

In his mountain solitude by the brook Cherith, Eliah was fed by the ravens, who "brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook."

"And it came to pass, after a while, that the brook dried up, because there had been no rain in the land. Then the word of the Lord came to him saying: Arise and go to Zarephath of the Sidonians and dwell there; behold I have commanded a widow woman there to feed thee. And he arose and went to Zarphath."
—I. (III.) Kings XVII. 9.

There is a seeming discrepancy between the history of Kings and the Lord's quotation in the fixing of the time. According to the XVIII. Chapter of I. (III.) Kings it was in the third year that the famine ceased. "And it came to pass after many days that the word of the Lord came to Eliah in the *third year*, saying: Go show thyself unto Ahab, and I will send rain upon the earth." This would apparently make the duration of the drought three years, whereas Jesus affirms its continuance for three years and six months. As a point of departure in the solution of the difficulty, we are sure that the whole period of the cessation of rain was three years and six months. Such is clearly stated here, and is corroborated by the Epistle of St. James, V. 18: "Eliah was a man of like nature with us, and he prayed with prayer that it might not rain; and it rained not upon the earth for three years and six months."

Among the solutions of this difficulty, three deserve special notice. Lightfoot and Wetstein propose that the rain falls in Palestine twice in the year, in October and in April; as, therefore, God prohibited the rainfall in its season for three years, the six

preceding months must be added to the period of the cessation of the rain. This opinion cannot be regarded as probable. In the first place, the rainfall is not limited, to the times mentioned; and secondly, it would be ridiculous to say that the Heavens were closed as a miraculous event during the six months when by natural causes no rain fell. Equally absurd is the opinion of Curci who places the six months after the cessation of God's punishment before the rainy season set in, which opinion has, moreover, against it that the rain fell immediately upon Eliah's slaughter of the priests of Baal.—I. (III.) Kings XVIII. 45. We adopt, therefore, the opinion of Jansenius, Lucas, Calmet, Reischl, Schegg, Schanz, Farrar, and Speaker's Commentary, that the three years are enumerated in the XVIII. Chapter of Kings, from the date of the prophet's abiding with the widow of Zarephath. To these the Lord adds the six months that he had dwelt by the torrent Cherith.

Zarephath is lost to the memory of man. It was a Phœnician village, between Sidon and Tyre, whose inhabitants did not belong to the Yahvistic alliance of Judah. Christ reveals to us the cause why the prophet was not sent to any one of the chosen people, but to this alien. It was not that he would be safer there away from Ahab's wrath. In all the breadth of Israel's land there were as secure hiding places, and God needs not expedients to protect one from any man. It was to show false Israel that his prophets were better received by the gentiles than by their own people. While Israel persecuted Yahveh's prophets, and put them to death, this alien received the man of God with a faith which has few parallels in history. He came to her, and asked for food, and she answered: "As the Lord God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse, and I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die." And Eliah said to her: "Fear not, but go and do as thou hast said: but first make for me a little cake, and bring it to me, and after make for thyself and son. For thus saith the Lord the God of Israel: The pot of meal shall not waste nor the cruse of oil be diminished until the day wherein the Lord will give rain upon the face of the earth." She went and did according to the word of Eliah, "and she, and he, and her house,

did eat for many days. And the pot of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Eliah."

Great was the faith of this woman, and in striking contrast with the incredulity of Israel. Trusting the prophet's words, she gave him all that stood between her and death by starvation. To find such faith, Eliah had to go out from the land of his own people to the alien.

There is an eminent fitness in the citation of this event by the Lord in this place. He also found greater faith where he was a stranger than in his own city, and greater faith among the gentiles than among his own people. The widow of Zarephath is a type of the gentile world, perishing for lack of the knowledge of the true God, and accepting the glad message when it came, which has been confirmed to them, so that the food of the knowledge of God shall never fail with them even till the consummation.

This example was apposite to show the men of Nazareth that it was by their incredulity that God had passed them by to go to the inhabitants of other less incredulous cities. It would have been equally apposite to show Israel, that by its greater faith the gentile world had received the richness of the favors of God, while the Jews remained still an unwatered moral desert.

The subsequent history of the widow of Zarephath shows how her faith was further rewarded by the raising to life of her son by Eliah. Faith is the great bond that binds man to God, the key that unlocks Heaven's treasures, the informing principle of all that is good in man. God wishes that man trust him, and faith is the expression of man's trust in God. Religion is full when it begets in man a sentiment of unconditional dependence on God.

The second example quoted by Christ is that of Naaman, captain of the armies of the King of Syria. This man was a leper. A captive little Hebrew maid had been brought by his armies and given to wait on his wife, and from her he learned of Elisha the Prophet of Samaria. And taking letters of the King of Syria to the King of Israel he went with rich presents to Elisha. The prophet, to test his faith still farther, would

not even go out of his house to him, nor place his hand upon him, but bade him go and wash seven times in the Jordan, that he would be clean. Naaman's faith faltered at this, and he was wroth and said: "Behold I thought within myself: He will come out and stand, and will invoke the name of his God, and will place his hand upon the place, and will heal the leper. Are not Abanah and Pharphar, rivers of Damascus better than all the waters of Israel, that I may wash in them and be made clean? So he turned, and was going away in indignation." At the request of his servants he went and washed seven times, and was made clean. And he recognized Yahveh's power, and forsook the worship of the gods of Syria and worshipped only Yahveh. Naaman the Syrian is a type of the gentile world cured of the leprosy of idolatry, ignorance of God, and sin by faith and the baptism of water. To be sure, his faith failed a little when the prophet bade him do so simple a thing as wash in the river Jordan. The more simple is the external rite, or action through which God works wondrous effects, the more faith is required to grasp the mighty power working through these simple means. Had the Prophet appeared in a majesty that would have appealed to the senses, had he invested the cure with mystic rites and sublime invocations, moving the sensible part of Naaman's nature, it would have been easier for him to believe. But the prophet put his faith to a test, which, although it did not kill it, checked it for a time. So it is in the outward signs of the sacraments of the Church. It requires faith to appreciate the real effects wrought by these. A little water is poured on a man. The external action seems slight and insignificant; and yet there is wrought by it a new birth of that soul. The priest comes to the dying man, and anoints the chief organs of sense of his body with a little oil. The man of no faith looks on scornfully or pityingly; and yet that slight action, coupled with the intention and prayer of the priest, works the cleansing of a leprosy, compared to which the leprosy of Naaman was nothing. God works through simple media, and to trace the manifestations of his power through these requires full faith. The Lord cites the example of Naaman in the same sense as the widow of Zarephath. They were both aliens, and God, in conceding their requests shamed Israel,

whose faith was so weak that the pagan was more tractable. Elisha lived among the children of Israel, and yet there was not faith enough there to move one of Israel's lepers to come and ask his intercession with Yahveh. Even though Naaman faltered at the severe test placed upon him by the prophet, he is still an type of the faith that the Lord was to find among his alien children. For God looked at the disposition of this man's heart, and saw that there was a docility there that only needed developing, to make it a strong and lasting faith, and he overlooked the weakness of his first hesitation, and confirmed him by his merciful miracle. That docility of the heart was totally lacking in Israel; and therefore they lost the favors of God, which passed to the gentiles.

As in the contrast between the chosen people and the alien in those days, Yahveh had cause to declare that there was more faith in the pagan than in the people whom he had protected and nursed, so in our own days, a similar comparison often reveals similar conditions. Not in the same degree, for there is a providence ruling the Church, and she never can fail as Judaism failed; but in individual cases, we often find more virtue and desire to serve God in certain men who have not the truth than in those who claim affiliation to the true fold.

The Lord has here given the reason why he worked no great miracles in Nazareth; it was on account of the defect of their faith. God gives nothing except in response to faith. In the whole course of the Lord's life we see that faith was the cause that moved him to work; and where he found it not, nor those dispositions that would lead to faith, he did nothing. This is for our instruction. If we would receive anything from God, either in Heaven or on earth, faith, unconditional, enduring faith must be the basis of our petition.

The Jews in the synagogue took the words of Christ as a reflection on Israel. In the judgment of Christ the heathen had been preferred to Israel, and instead of acknowledging their defect, they were fired with fanatical hate against a man who should make little of Israel's prerogatives. They saw their pretensions ridiculed. They saw that the Saviour, instead of excusing his action, based it upon celebrated precedents in Israel's history. All their national pride was set aside by him,

and the worst elements of their natures obtained ascendancy in them. Smarting from the just rebuke of their infidelity, they cry that he is a blasphemer, that he has made himself the Son of God. A wild tumult seizes the assembly, they rush upon him, and lay hands upon him, and drag him from the synagogue.

Nazareth is built like one side of an amphitheatre on the slope of a hill. Examination of the summit of the hill, on whose slope it is built, fails to reveal any precipice whence a man might be thrown to death. The Franciscan custodians of the Holy Land show a precipice situated southward from Nazareth, where the hilly country terminates abruptly at the plain of Esdraelon. This site is fully an hour's journey distant from Nazareth over a path impassible to horses. In fact, only with extreme caution and labor may one creep along the precipitous path to arrive thither. Of all the sites known as holy places, this is the most improbable. In the first place, it is not formed by the hill on which Nazareth is built, as the Gospel explicitly states; and moreover it seems highly improbable that in their rage they would have proceeded such a distance through such an impassible path. The tradition placing the event here is not older than the twelfth century, and probably has origin in the fact that the custodians of the place wished to locate the event where the natural scenery would heighten the effect. The site has no probability, and is rejected by Knabenbauer and all other scientific scriptural men. The exact site must have been close at hand on the summit of Nazareth's hill. There is a site now venerated by the Maronites near the top of the mountain, but this seems to have been selected to enlist the attention and substantial favors of the travelers towards the Maronite Church built near. It is not necessary to imagine a precipice of great height, as the site of the event. They undoubtedly intended to stone the Lord after casting him down. I believe then that the site is uncertain; that it can not be the site proposed by the Franciscans; that it was somewhere on the hill-top that overlooks Nazareth. Christ allowed them to drag him along amid insult and injury to the hill-top, but his time had not yet come to die. They complained of lack of miracles, and behold, he gives them one in this event. The declaration

of the Evangelist imports that without any flight, or haste, or violence of any kind, the Saviour passed calmly through the excited throng, and no man dared to stay him. It was like that other time mentioned by St. John, VII. 30, when they sought to take him: “— but no man laid hands on him, because his hour had not yet come;” or that other time that we read in St. John, XVIII. 6, when the soldiers and officers went backward and fell to the ground at the bare statement of Jesus: “I am he whom ye seek.” It was the mild yet awful gleam of his divinity that held these men spell-bound, while he passed quietly from their midst. Christ regulated the events relating to his capture and death so that, when he wished, he laid down his life. This is carefully brought out by the Evangelists, so that the error might not arise that his being put to death demonstrated a lack of divine power. To continue incredulous to Jesus after this miracle argues the sin in the men of Nazareth of impugning the known truth, a sin which precludes the mercy of God. This was the great sin of Israel, and the men of Nazareth were among the most obdurate.

MATT. IV. 13—17.

13. And leaving Nazareth, he came and dwelt in Capharnaum, which is by the sea, in the borders of Zebulun and Naphtali :

14. That it might be fulfilled which was spoken by Isaiah the prophet, saying :

15. The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, the Galilee of the Gentiles,

16. The people which sat in darkness saw a great light, and to them who sat in the region and shadow of death, to them did light spring up.

13. Καὶ καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ,

14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος.

15. Γῇ Ζαβουλὼν καὶ γῇ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

16. Ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιά θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17. From that time began Jesus to preach, and to say: Repent ye; for the kingdom of Heaven is at hand.

17. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν: Μετανοεῖτε, ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

At this point Christ inaugurated properly the Galilean campaign. Choosing Capharnaum, the maritime city on the Lake Gennesaret for a centre whence he could go out on both sides of the lake, he entered on his great mission of preaching the Kingdom of Heaven in Galilee.

Capharnaum was in those days the centre of mercantile, political, and social life of all the northern portion of Palestine. It controlled the lake traffic and the land traffic of all the surrounding region, and was thus well suited to centre therein the great religious movement of the Messiah. It has disappeared from the earth and men now dispute whether its site shall be located at Tell Hum, on the northern border of the lake, or farther down on the western border near Khan-el-Minieh. The Franciscans place its location at Tell Hum, and it must be conceded that it is the most probable site. Very important ruins exist there, such as are not found at any other place on the shore of the lake, and a place of such importance could not have disappeared from the earth without leaving its ruins. The site Tell Hum is supported by Guerin, Wilson, Thomson, Ritter and others. Le Camus supports the location near Khan-el-Minieh. The tribal confines of Zebulun and Naphtali came together here, and it was the great mart in the seaboard route that led off across the Jordan to Damascus.

The Hebrew original of this passage of Isaiah is obscure, and all the versions excepting the Vulgate are equally obscure. In the Hebrew text, the first part of the quotation is in the twenty-third verse of the eighth chapter of Isaiah, and the rest is in the first verse of the ninth chapter of the same. The Vulgate of Jerome ignores a twenty-third verse of the eighth chapter, and places the whole quotation in the first two verses of the ninth chapter of Isaiah. Jerome also joins the clause of the Masoretic twenty-third verse extending up to the term כַּעַת to the twenty-second verse, which to him is the last of the chapter; and he begins the IX. Chapter with the term כַּעַת.

Although the old versions are against him, we believe that he has the right conception of the division of this passage. In accordance therefore with his division of the text, we locate the passage in the first two verses of the IX. Chapter of Isaiah. However, we depart widely from him in the version of the text. We translate it as follows: "In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made glorious the way of the sea, beyond the Jordan, the Galilee of the gentiles. The people that walked in darkness have seen a great light: they that have dwelt in the valley of the shadow of death, upon them hath the light shined."

The prophet draws an antithesis here by using the two antonyms **הִקְלַ** and **הִכְבִּיד**; and his design is to contrast the opposite character of God's dealings with that land in two different epochs. The root **קָלַל** means radically *levis fuit*, and in the form of hiphil as it appears here, it often signifies *vilipendere*, to despise or condemn as worthless. **כָּבַד** is its antonym, meaning *gravis fuit*, and in the causal sense of hiphil, as here used, often designates *honoribus afficere, illustrem reddere*. It is easy to see how, from the radical sense of lightness of the one root, arose the derived sense of worthlessness; and from the sense of weight in the other, the sense of worth and honor. Now in the dreadful Assyrian captivity and the desolation of the land which followed, Yahveh is said to **הִקְלַ**, to have despised that land, and to have reduced it to a worthless and contemptible state. Whereas in the later time, **הִאֲדָרָן**, he rendered it illustrious and honored it, since Christ fixed his abode there, and made it the scene of some of his greatest miracles and a great portion of his teaching. The studied obscurity and word-playing of the prophet's words have caused the text to be misunderstood by many. The land is called the Galilee of the gentiles, because as it comprised the northern limits of the ten tribes on the west bank, and across the lake extended into the land of Bashan, the gentile element predominated even in the days of Isaiah, and gave it that characteristic title.

The sixteenth verse of Matthew, which corresponds to the second verse of IX. Chapter of Isaiah, contains a fine specimen of scriptural parallelism. In this verse the concept of the first member is strengthened by its repetition in synonymous terms in the second member. Such parallelisms are frequent in the Prophets, Psalms and Proverbs. The people are represented as sitting in darkness and the shadow of death, two synonyms which strengthen each other. The shadow of death צֶלְמֹת from צֶל and מָוֶת is a Hebraism to denote intense darkness. By these strong expressions, the prophet portrays the dense moral darkness of ignorance of God, the moral darkness of sin and corruption that had fallen upon that region. Not being illumined by Yahveh's law, the most dreadful ignorance settled upon that promiscuous and rude people. And then, in the appointed time, the Light of the world, the great Light that illumineth every man that cometh into this world, came and dwelt among them, taught them the way of truth and life, healed their sick and offered them Heaven. This is the marvelous change indicated by the prophet in God's dealings with that region, by which he rendered illustrious the region that he had formerly rejected and given over to captivity and desolation. Making his headquarters here, Christ was assiduous in preaching the Kingdom of Heaven that now was at hand.

No evangelist has chronicled the circumstances in which Jesus came to Capharnaum after his repudiation at Nazareth. We know not whether his mother accompanied him, or whether he retained with him at this time any disciples. All we have been told is that after his rejection in the synagogue of Nazareth, he came down to this lake city, and making centre there, filled all the region round with his preaching and his miracles. This was the grand work of Jesus' life, to teach men the truths which bring life everlasting to redeemed humanity.

MATT. IV. 18—22.

MARK I. 16—20.

18. Περιπατῶν δὲ παρὰ τὴν
θάλασσαν τῆς Γαλιλαίας εἶδεν
δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον
Πέτρον καὶ Ἀνδρέαν τὸν

16. Καὶ παράγων παρὰ τὴν
θάλασσαν τῆς Γαλιλαίας, εἶδεν
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν
Σίμωνος, ἀμφιβάλλοντας ἐν

ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφί-
βληστρον εἰς τὴν θάλασσαν, ἦσαν
γὰρ ἀλιεῖς.

19. Καὶ λέγει αὐτοῖς: Δεῦτε
ὀπίσω μου καὶ ποιήσω ὑμᾶς ἀλιεῖς
ἀνθρώπων.

20. Οἱ δὲ εὐθέως ἀφέντες τὰ
δίκτυα ἠκολούθησαν αὐτῷ.

21. Καὶ προβάς ἐκέειθεν εἶδεν
ἄλλους δύο ἀδελφούς, Ἰάκωβον
τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην
τὸν ἀδελφὸν αὐτοῦ ἐν τῷ πλοίῳ
μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν
καταρτίζοντας τὰ δίκτυα αὐτῶν,
καὶ ἐκάλεσεν αὐτούς.

22. Οἱ δὲ εὐθέως ἀφέντες τὸ
πλοῖον καὶ τὸν πατέρα αὐτῶν
ἠκολούθησαν αὐτῷ.

18. And walking by the
sea of Galilee, he saw two
brothers, Simon who is called
Peter, and Andrew his brother,
casting a net into the sea; for
they were fishers.

19. And he saith unto
them: Come ye after me, and
I will make you fishers of men.

20. And they straightway
left the nets, and followed him.

21. And going on from
thence he saw other two
brothers, James the son of

τῇ θαλάσῃ, ἦσαν γὰρ ἀλιεῖς.

17. Καὶ εἶπεν αὐτοῖς ὁ Ἰη-
σοῦς: Δεῦτε ὀπίσω μου, καὶ
ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς
ἀνθρώπων.

18. Καὶ εὐθέως ἀφέντες τὰ
δίκτυα ἠκολούθησαν αὐτῷ.

19. Καὶ προβάς ὀλίγον εἶδεν
Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ
αὐτοὺς ἐν τῷ πλοίῳ καταρτίζον-
τας τὰ δίκτυα.

20. Καὶ εὐθὺς ἐκάλεσεν
αὐτούς, καὶ ἀφέντες τὸν πατέρα
αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
μετὰ τῶν μισθωτῶν, ἀπῆλθον
ὀπίσω αὐτοῦ.

16. And passing along by
the sea of Galilee, he saw
Simon and Andrew the brother
of Simon casting a net in the
sea: for they were fishers.

17. And Jesus said unto
them: Come ye after me, and
I will make you to become
fishers of men.

18. And straightway they
left the nets, and followed him.

19. And going on a little
further, he saw James the son
of Zebedee, and John his

Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

22. And they straightway left the boat and their father, and followed him.

brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

LUKE V. I—II.

1. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;

2. And he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.

3. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.

4. And when he had left speaking, he said unto Simon: Put out into the deep, and let down your nets for a draught.

5. And Simon answered and said: Master, we toiled all night, and took nothing: but at thy word I will let down the nets.

1. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ.

2. Καὶ εἶδεν πλοῖα δύο ἐστῶτα παρὰ τὴν λίμνην, οἱ δὲ ἄλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

3. Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.

4. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα: Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην.

5. Καὶ ἀποκριθεὶς Σίμων εἶπεν: Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.

6. And when they had done this, they enclosed a great multitude of fishes; and their nets were breaking;

7. And they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

8. But Simon Peter, when he saw it, fell down at Jesus' knees, saying: Depart from me; for I am a sinful man, O Lord.

9. For he was amazed, and all that were with him, at the draught of the fishes which they had taken;

10. And so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon: Fear not; from henceforth thou shalt catch men.

11. And when they had brought their boats to land, they left all, and followed him.

6. Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν.

7. καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς. Καὶ ἦλθαν, καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

8. Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ, λέγων: Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, Κύριε.

9. Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον.

10. Ὅμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμονα Ἰησοῦς: Μὴ φοβοῦ, ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

11. Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα, ἠκολούθησαν αὐτῷ.

In the first verse of the present passage in Luke we find the reading *καὶ ἀκούειν* in **N**, A, B, L, and X. This reading is also followed by the Armenian and Ethiopian codices, and we adopt it in our translation. The other codices have *τοῦ ἀκούειν*.

In the fifth verse we find the reading *διδάσκαλε* in codex D. As the context seems to demand such term, we adopt it in our translation.

Many commentators believe the event here narrated by Luke to be different from that narrated by Matthew and Mark ; and they base their opinion on the differences in the two accounts. While an exact identity exists between Matthew and Mark, Luke only agrees with them in some general outlines, while that which is principal in his narrative finds no place in the works of the other two. However, we hold with those who see only one event in the three synoptists, of which Luke supplies that which had been omitted by Matthew and Mark. Again, in ordering the different parts of the narrative, there is much difference of opinion. We submit the following: Jesus had come down from Nazareth, and in the early morning walked along the shore of the Lake of Gennesaret upon which Capharnaum was built. He saw Peter and Andrew his brother casting their nets in the lake. He was not unknown to them. Soon after his baptism, he had met Andrew with John, and they had conducted him to Simon, concerning whom he uttered a prediction now soon to be fulfilled. He addressed to them the strange words: "Follow me, and I will make you fishers of men." The words were enigmatical to them at that time ; but the Lord had spoken, and his words moved their hearts so that they left their nets there in the ships and followed the Lord. They proceeded a little farther along the bank of the lake, and came to where James and John, Zebedee's sons, were in a boat with their father repairing the nets. There were with these some hired laborers which gives evidence that the occupation of fishing was carried on by Zebedee and his sons on a considerable scale. It seems that Peter, Andrew, James and John had formed a sort of partnership in fishing, and that they were within close range of one another fishing in the lake. To James and John he addresses the same words, and leaving their father in the boat with the laborers, they follow him. The John here mentioned is John the Evangelist. He had been a disciple of John the Baptist, and had been with the Lord in the journey through Samaria. It is certain also that he was with him at the marriage feast at Cana. But he, Peter, and Andrew had gone back again to their customary occupation; for not yet had they been called to be properly Apostles. It is not surprising then that these men promptly followed the bidding of him whom they knew by his evident signs to be the Messiah.

Jesus and his four followers now stand upon the shore of the lake and soon the people hearing of his presence flock about him to hear his doctrine. They press upon him so that they render speaking difficult. The boats of the fishermen were moored close to where Jesus stood, and those hired fishers who were in the employ of Peter and Andrew were washing the nets; for the fishing was over for the day. It is at this point that Luke takes up the narrative. It is evident that the fishing was carried on principally by night. The fishers had labored fruitlessly through the whole night, and now were preparing to quit work for the day. The multitude was pressing upon Jesus, jostling and crowding one another in their efforts to come close to the famous prophet, so that it was difficult for him to teach them. By his side stood Simon, Andrew, James and John. Taking with him Simon and Andrew, he entered into their bark and requested that they put out from the shore, and then being free from the press of the people, he taught them the great truths of the Kingdom of Heaven, of repentance, of the advent of the Messiah.

As he ceased to address the people, he bade Simon put out farther in the lake and let down the net for a draught of fish. Naturally considered the time was unpropitious for fishing. They had toiled through the whole night, and had taken nothing, so that it is only faith that induces Simon to let down the net. And behold, he takes a greater draught of fishes than he had ever before known on the lake. The lake has three Scriptural names: The Lake of Gennesaret, its Canaanitic name, the Sea of Galilee, and the Sea of Tiberias, which last name arose after the city of that name, on its bank was built by Herod Antipas in the time of Tiberius Ceasar. The lake is irregularly oval in form, 21 kilometers in length by 10 in width at the widest point. Its elevation is about 200 metres above the level of the Mediterranean. Its greatest profundity is not above 250 metres. Its waters are sweet, and abound in fish. The lake lies in the extinct crater of a volcano, having the Jordan as its outlet.

The draught of fishes which Simon and Andrew took was so large that they found that their net would not bear the strain of raising them from the water. At this juncture James

and John were either by their boat moored still to the bank, or they had followed the boat of Simon out into the lake. At all events, they were within signaling distance, and those in Simon's boat signaled them to come to their aid. And they came, and drew out the fish, and filled both boats to their utmost capacity. The time, the manner and the result of the event clearly manifest an incontestable miracle. Simon and all with him are seized with amazement, recognizing the clearly miraculous character of the event, and Simon, as is usual, becomes the spokesman of the body, and proclaims his unworthiness of such a great manifestation of divine favor. And the Saviour gently dispels his fears, and discloses to him the great design of his Apostolate, of which the draught of fishes was a mere type. The Lord's words are directed to Simon, as he was the spokesman. Their force was to be applied in the same sense to those whom he had called to the same office.

Such is the event of the calling of the first Apostles, considered in its historic bearing. These four seem to have been very close to the Lord during his life on earth. They were on Tabor with him, and in many places the Gospel shows how closely the Lord associated them with himself.

Considering the event in its bearing on moral truth, we find the following lessons in it. In the first place we find the plain lesson that the Lord founded not his Church on human genius. One of the greatest issues in the Lord's life was the constitution of the apostolic body. He was to remain in mortal life among men but a brief time. The real effects of his life were not to be realized during his lifetime. He must seal his covenant with his death, and rise again, before the full truth of the Incarnation could be placed before man. Hence, some one must carry on this work. The greatest work that was ever entrusted to man was to be given to a body of chosen men. The Lord had the world from which to choose, and passing over the mighty and the learned, he choose these great Apostles from the humble fishers of Gennesaret. These men were not deficient in greatness of intellectual power. The fisher John transcends the power of ordinary human minds in his Gospel, Epistles, and Apocalypse; and Simon shows us a great soul in the Acts and in his Epistles; but they were of humble social

station, from the ranks of the common people. Such it has ever been in the works of God. He has worked his great designs through the humblest agents, that man might recognize that it was the power of God back of these weak human agents that wrought the great results achieved. The greatness of the effects wrought by the twelve poor men of Galilee, so out of proportion to the natural causes, forms the great enigma of the history of mankind, and attests that the Church of Christ was built not by man but by the power of God. Genius and learning came into the Church, and used their rich endowments for it, but they were not an essential factor in its founding or conservation. It has always been and ever shall be that the great element in her teaching part and in the body of believers is taken from the poor.

We find another lesson in the study of the motives which moved Jesus to work this great miracle. Considered in its natural effects, it availed not much; but its great value was in its typical significance. The Lake of Gennesaret is a type of the world; the boat of Simon is a type of the eternal bark of the Church, which is destined to gather into itself the children of men "to the last syllable of recorded time." Simon represents the unbroken line of those who rule the destinies of that bark forever; and Christ in Simon's boat is a type of his divine power which makes of the human agent the eternal rock which no power can move. Now we see in the event a remarkable illustration of the relations between the human and divine power working in the Church. Simon at first fishes unprofitably: he takes nothing. When Jesus comes into the boat, and his power is added to the human agent, the draught is enormous. So it is in the Church in her past and in her present. Great things have been wrought by men, only inasmuch as they worked in the power of Jesus Christ, through whose power the Church has unfailing life and energy of growth. Paul especially has left us his testimony of how deeply this truth had penetrated his being. In the affairs of men's souls nothing can be wrought by the mere human agent; he can only serve as an instrument to bring the power of God to act upon such subject. This is the mode established by God, and in such work the two causalities coalesce and harmonize in the

great work of the salvation of souls. This was a necessary lesson for men who were to go forth to apply that divine power to the great work of evangelizing the world. It was worth a miracle to teach them and us that our efforts will be barren and unproductive unless the Lord infuse into our words and works that divine power by which Simon took the miraculous draught of fishes. This thought, impressed on the minds of the fishers that day, went with them through life. They guided their labors and their hopes in the light of its perpetual consciousness: they ascribed the rich results that followed to that divine power which elevated their human words and works to the plane of divine agencies. Cheered and strengthened by it, they feared nothing; they stopped at no obstacle. It gave them an absolute assurance that they could not fail, and they did not fail. They have done their work, and are gathered to eternal life. Their work is carried on by others. The arm of the Lord is not shortened, and he longs for the salvation of men as much to-day as in the days of Simon and Paul. But the cooperation of the human agent is weaker now. New fashions of thought have invaded the minds of men. The Gospel has grown old. But the eternal truth remains that if we would achieve the results which they accomplished we must make use of the same means. God in the New Law established one method to save the world; he will not change it. It is the divine power which saves all who are saved, and we are only instruments to apply it. Nevertheless, it is the will of God that the energies of human agents should be directed to the accomplishment of those results which his grace principally effects. So that the labor of the apostolic man is not a mere occasion, but a real cause when combined in causality with the chief agent, divine power. Therefore, better results will follow where the labor has been greater, for God simply gives to the acts of the second agent a divine vigor that they may accomplish results which naturally they were incapable of producing. Human labor and zeal then are valuable and willed by God, but they cannot separate themselves as independent causes from the divine power, and the fruitfulness of a man's apostolic mission will be measured by the divine help which by petition and faith he shall obtain from God. And the

apostolic man's life should be penetrated by this consciousness, that it is only the union of the divine power with his human effort that works successfully for the salvation of souls. It is a consolation to know that in the pulpit, at the altar, in the confessional, and at the bedside of the dying, the priest is not alone. He feels that there is an invisible divine power working with him, so that his weak words and acts become efficacious in drawing human souls near to the Eternal. Such a conception adds dignity to the apostolic life, to know that God makes use of one's words and deeds to enroll the elect in the Kingdom of God.

There is another lesson in Simon's frank acknowledgment of his unworthiness. In narrow egotistical minds there commonly lurks a certain self-righteousness and self-complacency, which obscures the perception of God's goodness to us, and heightens the sense of our own justice. This repulses the action of God from the soul, and casts the whole life of a man in a false groove. This is one of the fundamental errors of human life. It requires the infinite mind of God to weigh in just proportion the malice of sin and the greatness of what God has done for man; but the more we develop the spiritual sense, the more knowledge we shall gain of the true relations between Creator and creation; the more we will found our lives upon humility and truth. But in the noisy, thoughtless lives of men of our day these deeper truths are not weighed. Man becomes oblivious of his dependence on God. He often contents himself with the reflection that he is no worse than others; and while sin abounds, the real penitents are few. False ideas of liberty augment this erroneous current of thought, so that many seem to consider their personal liberty immune from interference even from God. Religion cannot be grafted into such a soul. The man may go to church, he may perfunctorily fulfill the prescribed obligations of religion, but his life is built on a wrong conception of what religion really is, and his error is fatal. A man cannot adore God and self at the same time. A man must recognize that he needs everything from God,—light to know the truth, strength to do the truth, and humility to live the truth.

Finally, there is a lesson in the fact that the four fishers left all and followed Jesus. The divine call is above every other consideration. John and James left their father at Jesus'

call. Ties of blood, love of kindred, every thing is subordinate to the divine call. There is no bargaining with the Lord. The heart that does not incline to give itself totally to the Lord, being held back by worldly advantage or love of kindred, is by that proven unworthy of the Lord. Moreover, the true conception of the apostolic life forbids the carrying of any worldly issues into the life. Such a life demands the full undivided interest of one's whole soul. There can be no worse farce than that a man profess to go with Simon, Andrew, James and John to follow Christ, and yet give his thought and attention to worldly issues, to amassing money, to speculation, to advancing family interests. In such a life soon the fascination of business robs the apostolic issues of all their interest. He becomes a drag on the body in which he has entered. His life will be barren, and his death bitter and unlamented. The work is just as great now, and God demands just as much of those whom he calls, as when he said to the fishermen of Galilee, to leave all and follow him. To be sure, it is hard to live in a generation which thinks of nothing else but business and money-making, without receiving its infection; but there must be a sharp distinction between the man of God and the man of the world, if his life is to be productive of the results for which such department of human life was instituted by Christ.

MARK I. 21—28.

LUKE IV. 31—37.

21. Καὶ εἰσπορεύονται εἰς Καφαρναούμ, καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκεν.

22. Καὶ ἐξεπλήσσουντο ἐπὶ τῇ διδαχῇ αὐτοῦ: ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

23. Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν, λέγων:

31. Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας, καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.

32. Καὶ ἐξεπλήσσουντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

33. Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ:

24. Τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς. Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

25. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.

26. Καὶ σπαράξαν αὐτὸν τὸ ἀκάθαρτον, καὶ φωνῆσαν φωνῇ μεγάλῃ, ἔξηλθεν ἐξ αὐτοῦ.

27. Καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν αὐτοὺς, λέγοντας· Τί ἐστὶν τοῦτο; διδαχὴ καὶ κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

28. Καὶ ἔξηλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

21. And they go into Capharnaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying:

34. Ἐσ, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς. Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

35. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἀπ' αὐτοῦ, καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἔξηλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.

36. Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· Τίς ὁ λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται.

37. Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

31. And he came down to Capharnaum, a city of Galilee. And he was teaching them on the sabbath day:

32. And they were astonished at his teaching; for his word was with authority.

33. And in the synagogue there was a man, who had a spirit of an unclean demon; and he cried out with a loud voice:

24. What have we to do with thee, thou Jesus of Nazareth? Thou art come to destroy us. I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying: Hold thy peace, and come out of him.

26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying: What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28. And the report of him went out straightway everywhere into all the region of Galilee round about.

34. Ah! what have we to do with thee, thou Jesus of Nazareth? Thou art come to destroy us. I know thee who thou art, the Holy One of God.

35. And Jesus rebuked him, saying: Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt.

36. And amazement came upon all, and they spake together, one with another, saying: What is this word? for with authority and power he commandeth the unclean spirits, and they come out.

37. And there went forth a rumor concerning him into every place of the region round about.

There was a divine power in Christ's teaching unlike anything they had heard before, so that they were compelled to admit that "never man spoke as this man." He made use of the services of the synagogues to build up a belief in himself and his doctrines, and he confirmed his teachings by opportune miracles.

The teaching of Christ was different from that of the scribes in that there was no uncertainty or casuistic bickering in his discourses. He proposed the great problems, and solved them plainly with a certainty that contented the soul. Mere attention to the external details of the Old Law, and failure to

penetrate its spirit, together with the accumulation of vain traditions, had rendered their teaching soulless, superficial and uncertain. The attention to detail of the rabbis of the Talmud is a travesty on the august word of God. But the master of truth and of life spoke plainly to men's souls, and the intrinsic vigor of that divine speech penetrated to the spirit of man and aroused his inner consciousness. It was with power; for he based his authority on himself. He had no need to appeal to any tradition, nor even to the Law, for he was greater than the Law. He would have been false to himself, if he spoke otherwise than as the absolute Lord of all things, having the right to ask men's faith in his words as the absolute truth, and giving them motives of credibility in his words and his deeds. As such did he speak, having the divine right by virtue of his coequal sonship of God to deliver to humanity the laws of human life. Christ could only go before the world in the character that is his, and thus he spoke with the authority of the Lord of all. He was meek and humble in all things, but he could not deceive the world to form any other idea of him than that of its Lord, whose authority to speak was from himself. Even his divine words uttered by our weak lips have that mysterious power that goes right to the heart.

All this ministry and preaching of Jesus was for a twofold object. It was in a certain sense preparatory. The full teaching of Jesus Christ, and promulgation of his Church did not take place till after his death and resurrection. But he was laying the basis for that harvest during his life, and giving a communication of truth that could be used as a deposit in the subsequent establishment of the Church. Moreover, he was giving once for all to the world a life that in its words and its works should be the model of all humanity that seeks salvation.

Mark is, in the present passage, the more accurate of the synoptists. Simon, Andrew, James, and John, at this juncture, have been called to the apostleship, and they come into Capharnaum with Jesus, and are associated with him in the events that took place in the synagogue, and in the house of Peter. This justifies the plural number in Mark: "And they enter Capharnaum, etc."

The conception of the time of the Messiah as the advent of the Kingdom of Heaven was a central thought in the religious life of Israel for long ages. From Joel to Malachi, Israel's prophets had aroused the people to glad hopes of such a period.

Hosea XIV. 1; Michah V.; Jeremiah XXIII. 4; XXX.; XXXI. 31—40; Ezechiel XXXIV. 10—23; Isaiah XXXV.; XLII.; XLIX.; L.; LI.; LIII.; LXI.; Haggai II. 1—9; 18—20; Zach. II.; III.; Malachi III. and Daniel VII., portrayed in glowing terms the glory of the Kingdom of Heaven. It was the centre about which the religious life of the people evolved, the point toward which all the soul's aspirations converged. Jesus made this the theme of his Galilean ministry. He aroused the intensest interest, because he spoke of that which was the centre of all their religious life. He spoke of it as never man spoke, but his conception differed from theirs, and, thus he failed, even by the power of divine wisdom itself plainly evident in his words, to carry them with him. The people had never analyzed the concept of the Kingdom of Heaven. It had remained a vague something, mysterious, but giving certain pledge of Israel's greatness. The honest-hearted religious men among the Jews lived on, confiding in the promises of God relative to the Kingdom of Heaven, but awaiting its advent without determining its nature. But in the greater portion of Israel, the supernatural element had died out, and their hopes never rose above the conception of a mere earthly kingdom, wherein their nation should throw off the yoke of the invader, and become a mighty power, greater than that of Solomon. How far such a concept is from satisfying the spirit of man? There is in man a longing that will not be contented by such transitory hopes. Man may enfeeble it. Man may try to stifle it; but it will not die. An immortal spirit must have at times thoughts of immortality.

The fixing of the Kingdom of the Messiah here on earth was an error for which there could be no palliation. The description of it given in the Prophets, while yet obscure, was clear enough to demonstrate that it could not be of this world. But the materialistic spirit of man easily drags down the highest things and fixes them to earth. We see even in our days the supernatural element dying out of the sects; so that all their

religion respects only the present life of man, and they endeavor to content the soul's yearning by mere humanitarianism. To ameliorate the present condition of human life is good, but the religion which has regard only to make people happier on earth, and considers not primarily the status and needs of man's immortal soul is an error similar to that which in the Jewish mind bound the Kingdom of Heaven to this earth. The idea of the Kingdom of Heaven in the minds of the Jews was a Jewish question, restricted to the destiny of Israel. With Jesus it was humanity's question. God had merely outlined in rough lines a covenant for Israel, in which, by the terrible law of fear, he strove to keep a seed of humanity from idolatry. It was not intended for the great world. But the perfect code proclaimed by Christ admits of no limitation either of time or place. In this fold all men who put on Jesus Christ find place. To present rightly to the minds of the people of Galilee this grand concept of a Kingdom worthy of Christ was the theme of the Galilean period of Christ's life, extending over perhaps nine months. He had to dispel from these crude minds all the old narrow prejudices, in order to instill the grand truth of the universal reign of mercy. But the words said to those Galileans had also a grander purpose than their individual conversion. They have resounded through the universe ever since. Millions have harkened to their import, and have found peace and life in their merciful truths. And they resound still, the best thing that earth has: divine words that make man's life happy and secure in a glorious destiny. The Kingdom of Heaven imports a positive and important change in God's relations to the world. It denotes the drawing near of God to redeemed humanity to bestow upon it a participation of good never before given to man.

In contrasting the character of Jesus with that of mere man, we find one striking difference in this regard. Mere man, when gifted with superior qualities, intimidates by his superiority. A certain fear and reserve, a feeling of being ill at ease in his presence seizes upon the poorer people when before him. Natural superiority tends to isolate a man. Even though such a man condescends towards an inferior, there is something repellant in natural superiority. Jesus was not subject to this

common law. The infinite love that reigned within him tempered his power and majesty, so that he drew to him the poor and the afflicted.

One of the most frequent of the Lord's miracles was the curing of those possessed by demons. This class of miracles Luke and Mark are careful to note, because they wrote for the gentile world, for which these would have greater evidential force.

The fact of demoniacal possession is a phenomenon that we can not fully understand. We have but small cognition of the infernal world, the kingdom of Satan, its nature, the extent of the demons' powers, their numbers, their organization; all these things are hidden from us. But that which comes closest to us we can not understand, the nature of Satan's action upon the soul of man. Neither can we understand how, as in the case of demoniacs, the demon can take possession of the person of man, so that he may make use of man's organs and faculties to work his designs. The existence of these phenomena has been assailed by the unbelieving of our day. It requires no great depth to deny these deep and difficult truths. By such denial man does not prove himself a thinker, for a bald denial requires no thought. It is vain to limit the possibility of being to the compass of what our puny minds can comprehend. We are surrounded on all sides by phenomena whose existence we can not question, but whose nature we can not understand. And so here we have a fact whose nature we can not understand; but it stands on a basis of truth that dispels all doubt. The fact has been narrated in its simple, naked truth just as it happened. It was wrought in the midst of a large assemblage of men, in one of the most populous centres of life in Syria, and the central actor is one whose veracity no right-minded man can doubt. In dealing with the demoniacs, Jesus Christ addresses his words not to the person of the possessed person, but to a real being, a spirit of evil within the person. Moreover, in his discourses to his disciples he evidently teaches that in the person of the demoniac there is another being, which by proper means might be driven out. This is conclusive against those who endeavor to explain demoniacal possession to be a nervous malady. How the union between the demon and the human agent is effected

is unknown to us. Neither can we say what influence the evil spirit had on the free will of man. It is not stated here that this spirit came into the man by reason of the man's sin. In fact, the narration seems to imply the opposite. By sin the devil comes into a man, but not in the mode of possession. Possession by the demon did not always manifest itself in the same way, but it seems quite probable that when the demoniacal frenzy seized the possessed person, there was a temporary suspension of reason. The incredulous bring against us the difficulty, that such phenomenon was only known in those days, and only in Judea. We deny the second member of this statement. The phenomenon was well known to the Greeks and Romans. There is frequent mention in the Latin literature of the "*a diis agitati*." The fact that these phenomena were of more frequent occurrence in that age is readily explained. Before the coming of Christ, humanity was in the power of Satan. God permitted these terrible examples, that men might see what their real condition was. Now by Christ's victory, humanity has been liberated from the captivity of the demons, and Satan's power has been greatly limited from that which he possessed before the redemption of man by Christ. In the apostolic ages, God still permitted Satan to occasionally exercise such power; for his expulsion by exorcism, in virtue of the power of Christ, became an evidence of the divine character of Christianity. The Church has now outgrown such needs, and miracles are not necessary in this age of Christian enlightenment. The central reason then for the rarity of demoniacal possession in our days is that the Empire of Satan is broken by the victory of Christ. It is not outside the possibility of things that such phenomenon might now at times occur by the permission of God; but they do not prevail, owing to the limitation of Satan's power by Christ. Demoniacal possession was very often accompanied by blindness, dumbness, or by neuropathic ailments, such as epilepsy, paralysis, and madness. Hence men have sought to reduce these phenomena to mere physical evils. Thus G. Gramberg, cited by Vigouroux (*Livres Saints et La Critique Rationaliste*, Vol. V, p. 378), declares: "These demons and these spirits, which can not act except by the medium of the nerves, have been reduced to

simple nervous maladies, and the school of the Salpêtrière so ably managed by M. Charcot has demonstrated that this specific malady was the hystero-epilepsy observed in our days." M. Paul Janet, quoted in the same place, states: "Paralysis, when purely nervous, can be cured by means of suggestion. I have personal cognizance of the case of a young girl afflicted with paralysis for over a month, who was cured in an instant by Doctor Charcot by means of a sudden suggestion. He forcibly drew her from the bed, whereon she lay motionless, and placing her on her feet, commanded her to walk, and she walked. This is an example of miraculous cure that may explain many others." It is not our intention to examine the credibility of M. Janet's statement; but even in case of its truthfulness, we would only admit that in this example the illness of the girl was only imaginary. Such attempts to naturally explain the miracles of Christ are pitiable indeed.

The mitigated rationalism maintains that Jesus adopted the language of the time, and accommodated his actions to the erroneous conceptions of the Jewish people. This is also absurd. Every element and detail in the Gospel account of these *possessions* reveals that the Lord recognized the presence of a real personal spirit, which had invaded the personality of the man, so that a sort of dualism reigned in him. The demon makes himself known by the clearest evidences, discloses the divinity of Christ, recognizes the character of the being before him, and is addressed by Christ. Such statement as that of Gramberg and Janet will not prevent any man from coming to Christ, or draw any man away from Christ. These statements are the desperate attempts of men who have a horror of miracles. Rather than believe the plain truths of the Gospel, which carry conviction to the soul of man by a strange intrinsic power, they give assent to these vain and foolish theories of a credulous incredulity.

The spiritual nature of the demon is well brought out by the phrase of Luke: "— a man who had a spirit of an unclean demon."

In characterizing the demon as an unclean spirit, it is not the intention of the Evangelist to designate him as infected with lusts of the flesh: his nature permits not such element.

Neither is he thus termed to denote his specific instigation to sins of the lusts of the flesh. Uncleanliness is here taken in a wide sense, to include everything opposed to righteousness. It signifies the same as evil, and the demon is thus termed to denote the baseness and foulness of his designs, and the infection that he works upon the souls of men. All sin is moral uncleanliness, and the demon is the promoter of all things whose nature is essentially foul.

The exclamation here recorded proceeded not from the man, but from the demon, who then had supreme control of all the man's faculties. We find in the exclamation of the demon a clear testimony of the divinity of Christ. In the face of such clear evidence we must reject every opinion that maintains that the demon was ignorant of the divinity of the Messiah. Though a fallen spirit, he still has the intellect of an angel, and to such an intellect, evidences enough had been given to convince him that Jesus was the Son of God. He proclaims this truth openly, in calling Christ the "Holy One of God." The nature of the Messiah is here contrasted with that of the demon. Christ's nature is essentially holy; he is the Holy One by excellence. The term had been before applied to legates of God, but never in the present sense. Satan also proclaims Christ's divine origin in naming him the Holy One of God.

What a mighty mystery is here! Satan created by that very being before whom he stands; Satan once loved by God, an angel with remembrances of the Heaven from which he fell; Satan with a mind now confirmed in evil, and hating God and all the things of God, stands before the Son of God, and cries out, giving attestation to the divine origin and essential sanctity of that being whom he fears and hates.

There is a tone of expostulation in the opening address of Satan. It is a wild cry of despair from the demon, who recognizes that his conqueror stands before him. The well-known Hebrew idiom in this context expresses how unwelcome the presence of Jesus was, and how much he feared the action which Jesus was about to work. It is the voice of abject terror of the demon, who pleads to be spared from the effects of Christ's recognized power. The demon associates

others of his class with him in the use of the plural "us," either because there were many demons in the possessed man, or because he recognized that Christ had come to make head against the whole infernal body of fallen spirits.

The clause: "— thou art come to destroy us," is in the interrogative form in the Vulgate, the Syriac, and, in fact, is the common reading in the versions and in the Fathers. Knabenbauer proposes to accept the clause in the declarative form, and his opinion seems to us the more probable one. By such reading the sense of the Vulgate reading is not changed, but strengthened. Satan recognizes that by the Incarnation his former empire over man is at an end. Even though we make the clause interrogative, we must understand that this was the thought in the demon's mind. In such reading the question would be one that expected an affirmative answer. But it would not express the thought as forcibly as the declarative form. It would confess the belief which the demon had mingled at the same time with some vagueness and uncertainty. We incline then to the declarative form, by which the fiend confesses in wild despair that he recognizes what the effect of the Messiah's advent to earth will be, to destroy his empire over man, to limit his power over man, and in the present case, to cast him forth, from the person of this man, into the abyss. We do not fully understand the extent of Satan's dominion over man, which was broken by the advent of Christ. Such truth is a mystery, and we can not understand its intimate nature; but there are evidences many and clear in the Scriptures which establish that, in a certain sense, Satan owned humanity "sold to him by sin."—Rom. VII. 14. The Scriptures repeatedly speak of a captivity by which Satan held the sons of man captive, of a reign of Satan on earth. This was broken by the Son of God by a real combat, and the present great cry of the demon is the manifestation of infernal despair that man passes from his power. In St. Mark the exclamation of Satan is introduced by the term *'Ea*. The Vulgate renders this as the imperative of the verb *'Eáw*, *sino*, *patior*, *idh* *lasse*. Were we thus to understand the term, it would correspond to the English term: "Let alone." The mere form of the term as it appears in the text would allow such a version, but I

prefer to consider this term as the interjection "Ea, corresponding to the Hebrew אַה־וָה, and to the Latin, ah, vah, eheu, which expresses either admiration or grief. The context seems to demand that we accept this as an exclamation of despair, as the demon recognized him who had been sent to crush his head. Satan knew that the decrees of the Omnipotent were fixed, and that the Messiah was destined to crush his power, as had been prophesied long ago in Eden, after the fall of man. This is the thought that elicits from Satan this howl of anguish, as he recognizes its fulfillment.

It is a question hard to answer, what causes impelled the demon within this possessed person to give such a clear testimony to the divinity of Jesus. Some have held that the demon speaks thus in adulation, to obtain milder treatment from Christ. This we dismiss as improbable. It seems to me that the presence of Christ forced from him this confession of the divinity of the Messiah. We can not comprehend the extent to which the demon is subject to the will of Christ. It seems however that by some mysterious power the presence of the Son of God wrought from Satan this acknowledgment of his divinity. The testimony of Satan, in itself considered, would be worthless to establish truth, but in the present case the context makes of it an evidence of the divinity of Christ. It is a confession wrung from the demon, by which he is forced to acknowledge the true character of Jesus Christ. We must not lose sight of any element in the narration. The demoniac cries out with a loud voice, so that all might hear him; for Christ intended this as an incontestable evidence of his divinity.

The next element in the narrative is the fact that Jesus imposes silence on the demon. It would be unfitting that the Lord should call to his aid the use of the demon in making known to the world his true character. There can be no association between the just man and the demon. Christ permitted, it is true, the first outburst of the evil spirit, but in an instant imposed silence upon him. By the imposition of this silence, he showed his power over the demon, for he spoke not after the command of Jesus. St. Mark supplies one detail omitted by St. Luke. The demon spoke no articulate word after the Lord imposed on

him silence; but, as he unwillingly quitted the writhing man, over whom he had lost his power, he uttered a great cry of despair. We see that here also the wrath of the devil conspires to defeat his purposes. That very cry of hate and despair attested the reality of the demon's presence, and became a basis of faith in Christ. There is only a nominal variance between Mark and Luke in the description of the next detail. That which really happened was that the man was thrown down in convulsions in the midst of the assembly, and racked and convulsed, as the demon left him. Satan went not forth willingly. The writhing of the possessed man attested the effort of the malevolent power of the demon to work evil to the man, as he was departing. Jesus permitted this. It served to make the presence of Satan more clearly known to the assembly, and to impress them with the reality and magnitude of the miracle. In describing it, Mark pays heed to the convulsions; Luke chronicles the throwing of the man down in the midst of the assembly in those same convulsions. Luke adds a valuable remark, that, though the demon thus racked this subject, he in no wise hurt him. Jesus permitted the manifestation of Satanic power to add to the evidential value of the expulsion; he prevented Satan from harming the man; for the man was under his care, and his power stood between his brother and the attack of the evil spirit.

A moral reflection of great value can be drawn from this last detail of St. Luke. When under the protection of Jesus, we are safe. The demons may make a fierce attack upon man; but injure him they can not, while he is under the protection of the Savior. There is no fear for the just man who is united to Jesus Christ. There is no power in the universe, natural or supernatural, that can injure him. Agencies may cause his death, but that very death is the entrance to life.

The fear that fell upon that assemblage was the natural and inevitable result of such manifestation of supernatural power. The nature of man can not witness such dreadful scenes in the spirit world without a shudder. Wonder was mingled with fear, that there stood in their midst a man who had power to command Satan at will. Whether there existed among the Jews exorcisms by which demons were expelled, is

uncertain; but certainly it was a new doctrine to them that a man should command in his own name the evil spirit, and be obeyed. If there were exorcists among them, they operated by rites and supplications to a higher power to remove Satan. But the Lord on his own divine authority utters a command, and the demon obeys him. This was never before seen in Israel. Jesus directed all his actions to give a right conception of his character. It was necessary for man to know here what was the extent of his power, and what its influence on Satan, and he gave us such knowledge. There is a tinge of Hebrew in Luke's narration in his use of *λόγος*, which corresponds to the Hebrew *דָּבָר*, meaning properly a thing or event. It signifies not the words of Christ but the whole event taken in its entirety.

The natural result of such a wondrous event was verified, that it spread abroad throughout Galilee. The designation of the extent of place where the knowledge of the miracle spread is denoted by Mark by the phrase *εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας*, which we render: “—into all the region round about of Galilee.” It is evident that the term *περίχωρον* qualifies the land of Galilee itself. The land is called *περίχωρος*, not to designate a country bordering on Galilee, but the land round about through Galilee. The King James' version of this passage is erroneous. It renders the verse: “And his fame spread abroad throughout all the region round about Galilee.” This would locate the region as that bordering on Galilee, which is evidently not the Evangelist's intent, and which is opposed to the original Greek text. The region round about is placed by the Evangelist within Galilee's boundaries.

The particular results of Christ's miracles, even of all of them taken together, would be but a trifle if they had no further motive. He raised the dead, healed the sick, gave sight to the blind, cleansed the lepers, freed the possessed; but this beneficent action only directly affected a few Jews. But the designs of Jesus in those divine works comprehended all humanity. By the exercise of his almighty power, evidenced in those miracles, he wins our faith, and thus the miracles wrought in Judea affect the whole world. In his great mind

the immediate and temporary results were of slight moment. He aimed at the enlisting of the faith of mankind, by which he might deliver not the body of one poor individual from Satanic possession, but the souls of all those who should believe in him from the empire of Satan.

MATT. VIII. 14-15.

MARK I. 29-31.

14. Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν.

29. Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν, ἦλθεν εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.

15. Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

30. Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

31. Καὶ προσελθὼν ἥγειρεν αὐτὴν, κρατήσας τῆς χειρὸς καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς καὶ διηκόνει αὐτοῖς.

14. And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

15. And he touched her hand, and the fever left her; and she arose, and ministered unto him.

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

LUKE IV. 38-39.

38. And he rose up from the synagogue, and entered into the house of Simon. And

38. Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος: πενθερὰ δὲ τοῦ Σίμωνος

Simon's wife's mother was ἦν συνεχομένη πυρετῇ μεγάλῃ, holden with a great fever; and καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. they besought him for her.

39. And he stood over her, 39. Καὶ ἐπιστὰς ἐπάνω and rebuked the fever; and it αὐτῆς, ἐπετίμησεν τῷ πυρετῷ, καὶ left her: and immediately she ἀφῆκεν αὐτήν, παραχρήμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. rose up and ministered unto them.

The narration of the cure of this woman of Peter's household is simple, and it speaks its lesson clearly. From the three accounts taken together we obtain all the details of the event. After the marvelous cure of the démoniac, Jesus hastily leaves the Synagogue. This was his uniform rule of conduct. After doing any work that drew from the people admiration and praise, he withdrew, to shun any human glory that would result to him therefrom. Jesus' manhood was in its highest possible development. All that is noble, all that exalts man was found in him in its highest possible degree. One of the noble characteristics of a true man is an unwillingness to receive the vain praises of men. Virtue is sold, when the approbation of men is sought for good deeds.

Some difficulty is experienced in the fact that the account seems to locate the house of Peter and Andrew at Capharnaum, whereas from John, I. 44, we know that they were from the neighboring Bethsaida. As we have no means of identifying the sites of these two places, we can not determine how far removed Bethsaida was from Capharnaum. Maldonatus believes that the healing of Peter's mother-in-law took place in Bethsaida, whither they had come after leaving the Synagogue at Capharnaum. This opinion has some probability, but there is against it that the accounts of Mark and Luke seem to imply that Peter's habitation was in the city of Capharnaum. It may have been, that these two brothers, who were associated in the business of fishing, though originally of Bethsaida, had procured a house at Capharnaum, which was more advantageously situated for the sale of the fish.

From the Synagogue, which had been the scene of the wonderful miracle which was now resounding on every lip in Capharnaum, Jesus withdrew, and gave himself to the company of Peter and Andrew, James and John. These latter two were also fishermen, brothers, and destined Apostles. There were people of high station in the city who would have been honored by the presence of the great prophet, but he sought the humble home of the fishermen Peter and Andrew. Even at this time, Peter begins to occupy that central place among the Apostles that he and his successors were afterwards to hold in the Church of God.

There is an example for humanity in Jesus' selection of the house of Peter and Andrew in which to receive hospitality. One of the ways by which this world lays hold of the soul of man and binds it to the present order of things is the allurement of wealth. The worldly-minded man finds contentment in the parlors of the rich; in enjoying the favor, refinement, and prestige which the friendship of the rich affords him. To find one worldly inclination in Christ would destroy his essential character in our minds. As we follow him through his life, we find him in all the various actions of human life, always the perfect man, so that the human mind can not conceive a proper perfection that is not found in the man Jesus. And so here, after his merciful act he retires, and goes into the humble home of the fishers, who were destined also to be, under him, founders of his Church. What an example to those who are hard, bitter and unsympathizing to the poor, and who fawn upon the rich, and sue for favor even at the expense of principle! How paltry and little the actions of such men appear when compared to the greatness of the humility of Christ!

As Jesus and his four friends enter the house, they find there sorrow. Sickness had cast its dark shadow therein. From Luke we learn that some of those in that household came to Jesus and besought him for the sick woman. From the same Evangelist we learn that the illness was grave. It is hard to explain how the Vulgate places here the plural "*magnis febribus*." The Greek text has the singular *πυρετῶ μεγάλῃ*, and the plain sense forbids the plural. The evidence of faith shown in their beseeching him was what the Savior wished. He

wishes man to know that the favors of God are dependent on faith and petition. Jesus draws close to the couch of the sufferer, and taking her hand gently in his, and gently raising her from the bed of pain, he bade the fever in a tone of command to leave her, and it left her, "and the blood coursed with a delicious sweetness through her veins," strength returned, and she arose and ministered to them. Not without reason is this last detail of the ministering of the woman given by all three Evangelists. It is an evidence that the cure was above the natural order of events. Had the fever ceased by natural means there would have been a period of consequent weakness, so that, even though convalescent, the patient would require a considerable number of days to regain the vigor necessary to fulfill the ordinary duties of domestic life. But the Lord not only drove away the fever, but restored the sufferer to the full possession of vigorous health, so that in gratitude she ministered to her guests. The sudden transition from the height of fever to the vigor of health clearly reveals the higher power of God in the event. By the preceding miracle, the Lord evinced his absolute power over hell; by the present cure he stands forth supreme over nature's laws. Some interpreters deduce the following moral reflection from this event. The woman restored to health, immediately employs her powers in the service of Christ. For such purpose God gave us our powers of body and mind. That life is well lived in which such divine harmony exists; in which the agent recognizes that he has received the faculties of his being from God; in which the man arouses himself daily to a deep consciousness of this fact. Such conception of his being ennobles man, dignifies labor, and establishes a definite aim and goal of life, towards which man's life may flow on to a happy destiny.

We may raise our conceptions still higher, and draw from the event another lesson. We may consider this fever as a type of the terrible moral fever that affects the souls of men to-day. As the fever-wracked body is disordered in all its sensibilities, so the soul of man burning with the various moral fevers is unfitted for wise reflection or spiritual feeling. One of the greatest of these malignant fevers is lust. To the soul eaten by this fire, naught that is noble, elevated, pure, or spiritual, has

savor. Its infection transforms the whole nature of man, obscures the native deformity of sin itself, and "stops up the access and passage" to compunction. To the lust-oppressed mind, grace, things spiritual, Heaven, are but tedious terms. By it man sinks to a lower plane of being, in which his brutalized nature can only be moved by things that appeal to this predominating sense. This mighty propensity does more prevail, when in early life the carnal instinct is unduly developed. Such a man is a pitiful spectacle. The energies of his being, instead of expending themselves on good and useful achievements, drain the vitality of the man in deeds of shame, where man and the beast meet on a common plane. The want of continency is undervalued by our people, who are drifting away from the fixed principles of religion and morality. False theories of education of youth, false and loose social customs permit the early corruption of our youth, so that the degradation of lust fixes itself upon our people, and society is sick with the fever of lust. An infection that "sticks deeper" and "grows with more pernicious root," is the love of getting. I speak not of the laudable desire and endeavor by industry, thrift and frugality to acquire a competence, to place one's self or family in a position of respectability in the community. Neither do I speak of the legitimate acquisition of wealth by proper means. But I speak of the wild, boundless greed for money; of the placing of its acquisition above every other consideration; of the conversion of man into a money-making machine. Mammon steals away the soul of such a man; to him only money speaks. His whole moral nature is unbalanced by the fever of avarice, and gold becomes his God. This is the national curse of our country. While many classes of our people are deficient in frugality and thrift, there is no place on earth where money absorbs so much of man's soul. The spirit of republicanism invades man's social life; all wish to live on the same social plane. This necessitates a mad scramble for the means to maintain one's self in a false station; hence the natural bountiful resources of this land are inadequate to maintain our people as they wish to live. These are the two greatest fevers of our times.

The general breaking up of the moral and religious forces of our modern civilization has been well expressed in the following recent statement: "Never in the history of these nineteen centuries has the world more encroached upon the church, or the church been more assimilated in the world. The amazing decline in doctrinal soundness, the decay of vital piety and spirituality, the godless extravagance prevailing even among disciples, the abounding conformity to the world, the practical denial of Christian stewardship, the neglect of private prayer, the growing indifference to public worship," these are the evils that confront us. To be sure, this is the statement of a Protestant, and is applied to the Protestant church; but though the divine foundation of the Catholic Church can not totter, this widespread decadence of religion invades the lives of many of her members. There is no remedy for them by human statute or by the appeal to natural motives of whatever sort. The Redeemer and teacher of humanity alone can heal that fell malady. The only way to purify the world, and raise the tone of man's life is to bring him closer to Christ. No other code ever yet did it, and no other code can do it. From his words and example comes forth what we are to believe and what we are to do, and the perfection of the individual or the state is measured by the part that Christ has in it.

MATT. VIII. 16-17.

16. Ὁψίας δὲ γενομένης προσ-
ἦγκαν αὐτῷ δαιμονιζομένους
πολλοὺς, καὶ ἐξέβαλεν τὰ πνεύ-
ματα λόγῳ καὶ πάντας τοὺς
κακῶς ἔχοντας ἐθεράπευσεν.

17. Ὅπως πληρωθῇ τὸ ῥηθὲν
διὰ Ἡσαίου τοῦ προφήτου λέγον-
τος, αὐτὸς τὰς ἀσθενείας ἡμῶν
ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

MARK I. 32-34.

32. Ὁψίας δὲ γενομένης, ὅτε
ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν
πάντας τοὺς κακῶς ἔχοντας καὶ
τοὺς δαιμονιζομένους.

33. Καὶ ἦν ὅλη ἡ πόλις
ἐπισυννηγμένη πρὸς τὴν θύραν.

34. Καὶ ἐθεράπευσεν πολ-
λοὺς κακῶς ἔχοντας ποικίλαις
νόσοις, καὶ δαιμόνια πολλὰ
ἐξέβαλε, καὶ οὐκ ᾔφειεν λαλεῖν τὰ
δαιμόνια, ὅτι ᾔδεισαν αὐτὸν Χρισ-
τὸν εἶναι.

16. And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that were sick :

17. That it might be fulfilled which was spoken by Isaias the prophet, saying: Himself took our infirmities, and bare our diseases.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.

LUKE IV. 40-41.

40. And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41. And devils also came out from many, crying out, and saying: Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

40. Δύνοντος δὲ τοῦ ἡλίου, ἅπαντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν, ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

41. Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα, ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ: καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

The variants of the parallel texts are few and unimportant. In verse 29 of Mark the codices A, C, L, Γ, Δ, Π, and **Σ**, have the plural *ἐξελθόντες ἦλθον* instead of the singular *ἐξελθὼν ἦλθεν*. In verse 31, codices A, D, Γ, Δ, Π, insert *εὐθέως*. This reading is followed by the Vulgate, Ethiopian, Syriac and Gothic versions. At the end of verse 34, **Σ**, B, C, G, L, M, and other authorities add *Χριστὸν εἶναι*.

Though all these synoptic writers are in accord in relating the substance of the fact, every one has some thing of his own; so that it is only by a comprehensive grasp of the three accounts that we obtain a full knowledge of the event. Matthew has of his own the fulfillment of Isaiah's prophecy, and the declaration that Jesus expelled the demons by his sole word. From Mark and Luke we obtain knowledge of the imposition of silence on the demons. Luke proceeds farther, and gives us the testimony of the demons before Christ silenced them. From Mark we learn of the magnitude of the crowd that assembled at the door of the house of Peter and Andrew. Luke alone records the detail, that Jesus cured the sick by the laying on of his hand.

It was the Sabbath day in Capharnaum, when Jesus cured the demoniac in the synagogue. The Jewish Sabbatical observance forbade any activity on the Lord's day, so that the people were thus withheld from bringing the sick to the healer during the continuance of the Sabbath day. But the Sabbath ceased at set of sun. The wondrous spectacle in the synagogue had been witnessed by many, and its fame soon filled the city, and close upon it went out the report of the cure of the woman in Simon's house. As soon as sunset closed the Sabbath, throngs of people came flocking to the lodging house of the Lord, bearing their afflicted friends and neighbors to be healed by Jesus. The multitudes were so great that Mark affirms that the whole city was collected at the door. And Jesus going among them laid his hand upon those sick with various diseases, and the disease vanished. No disease was too deep-seated for the divine healing of his touch. The Lord chose here to cure these divers maladies by the physical contact of his divine body. For we must realize that by the hypostatic union the body of Jesus was united to his divinity, so that it had the divine power of healing by his divine will. Therefore he made it an instrument to work this healing in this place.

This universal healing of all the infirm in the city was a great testimony of Christ's divinity, at the same time that it was a type of Christ's relation to suffering humanity. Man's better life is in the moral world, and there Christ is forever what he was that night for the Jews in that eastern city, the divine healer, ready and powerful to heal every disease begotten

by sin, and to take away death. And the power and unlimited mercy that he showed to the suffering throngs that night are perpetuated in a higher order and offered to man. Such he remains forever, the only source of hope in a world's deep sorrow; and to him holy hands are lifted in petition, and human voices are forever heard crying after the Redeemer.

The passage of Isaiah reads thus in the Hebrew: "Verily he hath borne our sicknesses and carried our afflictions." It is a good example of prophetic parallelism in which the same thought expressed in the first member is strengthened by repetition in the second member in synonymous terms. The Greek of the Septuagint renders the passage: "He carrieth our sins, and suffereth for us." We find here one instance where a New Testament writer has departed from the Septuagint, and has followed the Hebrew. We must do two things here; we must first reconcile the Hebrew and the Septuagint, and then show the accord between the quotation of Matthew and the sense of Isaiah's words.

The whole context of Isaiah refers to the sufferings of Jesus, which he assumed in the vicarious atonement. In the most graphic manner Isaiah portrays the terrible sufferings of Jesus, which culminated in his death. These are called our sufferings, because they were the results of man's sin. Even the Talmudists concede that Isaiah speaks of the vicarious sufferings, but they understand these to be the sufferings of Israel the chosen people. R. Solomon-ben-Isaac (Jarchi) declares that Israel was chastised, that through its chastisements the sins of all the nations might be expiated; and that the Jewish people bore the blow that should have fallen on the children of men. R. David Kimchi also interprets it that the evils that we should have borne were heaped upon them, that we might enjoy their expiation. It is harrowing to human intelligence to witness this violent distortion of the text, lest they should be forced to acknowledge the Christ.

The literal sense of the prophet is evident; that Jesus took upon himself the obligations contracted by our sins, and expiated them by his own personal sufferings.

Now the Septuagint translates the passage freely, but yet reproduces the substance. The Hebrew text means more than that the Messiah assumed the corporal sufferings to which our human nature is subject by sin. Its full import is that Christ assumed the whole effect of man's sin; and to expiate such effect, he underwent the suffering of his passion and death, which formed the great propitiatory sacrifice of the world. This is exactly expressed by the Greek of the Septuagint. He took upon himself our sins, and for their expiation he suffered the dreadful abyss of suffering which Isaiah sees with prophetic eye. The two texts form two modes of looking at the same truth. The Hebrew lays special stress on the actual sufferings of Christ whose expiatory force is applied to satisfy for our sins; while the Greek aims strongly at the cause of these sufferings, Christ's taking upon himself our sins. The harmony of the text is thus clear. In the same sense St. Peter, I. II. 24, evolves the Hebrew text of Isaiah to its full import: "Who his own self bore our sins in his body upon the tree * * * by whose stripes ye were healed."

But a greater difficulty exists to make Matthew accord with the sense of the original. Some have attempted to solve the difficulty by admitting the principle of a multiplex sense of the words of Scripture. They believe that Isaiah's words mean two things: 1. They mean the vicarious assumption of man's sin by Christ, and its expiation by the condign satisfaction of his sufferings, and 2. They mean the curing of corporal disease by Christ, in which latter sense Matthew quotes them. We reject both the principle and the application. The principle is shown to be untenable in our Introduction to Holy Scripture. Setting aside therefore this interpretation, we submit the following solution. The sense in which Matthew uses the words of Isaiah might properly be called a consequent sense. It resulted by deduction from the primary sense, and is contained in it. Christ by offering himself in satisfaction for man's sin, in virtue of his vicarious atonement, became absolute master in strict justice of all the evils that fell upon humanity; for they were all radically the result of sin. He could, in virtue of his personal satisfaction for these, exempt man from these according to the free disposition of his will. Considering the

plan of God's dealings with man, in which he demanded adequate satisfaction for man's infraction of his law, by no other way could Christ assume absolute power over disease and pain except inasmuch as he satisfied by his own merit the debt which man was paying by the sufferings from which Christ freed him. Hence the power that he possessed of healing the infirmities of the world was based in justice, in that he voluntarily assumed the onus of satisfaction which man was paying by his sufferings. Hence Matthew simply peers deeper than the obvious sense, and brings out the deeper truth which the prophetic words contain. Hence in virtue of the just and condign satisfaction, which he voluntarily offered, and which he was to consummate on the cross Christ relieved the corporal ills of the men of Capharnaum, and hence Matthew is critically accurate in basing that power upon the assumption of our sins and their effects. The cures there effected were a direct effect of Christ's voluntary taking upon himself of our sins, and Matthew gives the cause of the effect in the prophesied vicarious satisfaction for our sins. Moreover, the general sense of the prophecy is this, that Christ took away evil things that were upon us, taking them upon himself. Now evil can be taken here in its widest significance for all the effects of sin from the smallest infirmity of mind or body to the eternal pains of hell. And in that category of being may be rightly classed the infirmities of the folk of Capharnaum: wherefore their healing could be made a part of the great fulfillment of the same prophecy.

Matthew calls attention to the fact that Jesus expelled the demons by his sole word. It is by no means a meaningless detail. It declares the absoluteness of the power exercised by Christ, who, without any action or physical means of any kind, thrust the demon forth from the person of the demoniac. Such power could not spring from any created agent; it was a clear evidence of the divinity of Jesus Christ.

A difference of opinion reigns both among Catholic and among Protestant interpreters concerning the textual structure of Mark and Luke, wherein they recount the silence imposed upon the demons by Christ. The clause in question is the *ὅτι ἤδουσιν αὐτόν* (Mark I. 34) which is filled out to *ὅτι ἤδουσιν*

τὸν Χριστὸν αὐτὸν εἶναι by Luke, IV. 41. The Vulgate considers the ὅτι as a causal particle introducing the reason of Christ's action, "*quoniam sciebant eum, etc.*" Another opinion makes ὅτι a conjunction introducing the objective clause. Thus it is considered in the Syriac translated by Walton. In this sense the clause is the direct object of the verb λαλεῖν, and contains the designation of that which Christ would not let them utter. The majority of Catholic and Protestant writers adopt the version of the Vulgate. The important truth is safeguarded in either version, that the demons knew Christ's real character, and that he effectively forebade them to disclose it.

This text leaves the truth incontestably established that the demons knew who Christ was. They may not have penetrated fully the absolute mystery of the Incarnation, but they knew that the man Jesus was the Christ of prophecy, was the Son of God, the Redeemer of the world, the being destined to crush their power. Their testimony thus given is valuable to us in establishing the veracity of Christ's character.

We come now to deal with that mysterious truth: Why did not Christ permit the demons to proclaim him the Christ? Much has been written on this theme. Some have based Christ's action upon the fact that it was unfitting that Christ should receive a testimony from the father of lies. Others believe that Christ did not wish the demon to usurp the function of the Apostles. But I believe the reason of Christ's action to be a deeper one, which Maldonatus in some measure touched. Christ did not wish his true character to appear in all its glory and clearness till after his death and resurrection. The designs of God demanded that a certain veil of mystery should shroud the period of his mortal life, so that the full effect of that life should only take place afterward; when, after the grand consummation, all things would be made clear. The world was not prepared to understand fully the great mystery of the Incarnation till after the Resurrection. Even the Apostles themselves did not fully realize the character of the man Jesus till after the descent of the Holy Ghost. True, many drew close to him, saw his miracles, and learned his teachings, but their cognition of his nature was vague and imperfect. A certain amount of the obscurity of prophecy was

necessary during the mortal life of Christ, and thus Christ elected to teach them those truths which were expedient then, involving them at the same time with a certain mystery that was cleared up by his Resurrection. This was the grand design of Christ; he proclaimed himself the Messiah, the Son of God, so that man might not fail to apprehend these essential truths, but the real nature of his divinity was purposely kept veiled during that period, so that the great design of offering himself on the cross might not be impeded. All his teachings and the manifestation of his divinity are clear to us now in the light of the grand consummation. It was not the design of God that they should come into the notice of the world in all their clearness in that period of his life. All he asked of man in those days was to receive his teachings, and keep them in his heart, and wait for the full manifestation in his Resurrection and the after events. For this reason he always forbade those who had caught a glimpse of his divinity to tell it to others. One part of his teachings was thus delivered in some measure sealed. He gave man evidences enough that he spoke in God's name, and therefore his message was to be accepted. He taught the great precepts of faith and holy living with a definite clearness; but as regarded his coequal divinity, he testified to it clearly, it is true, but before certain persons, and at opportune times, so that the truth was to unfold itself in all its fulness only after his Resurrection. His testimony to his nature is clear, but it is the clearness of prophecy, which was intended to be fully realized only after the consummation of all. Now the demons in their hatred of Christ would have striven to frustrate this design of Christ. They would spread abroad the knowledge of the divinity of Christ in a clearer light than Christ wished to give the world at that moment. The proper time to proclaim to the whole world the fulness of the mystery was when men could point to the risen Lord, not while yet the world had to witness the spectacle of Calvary. So that the Lord interposed his almighty authority, and silenced the demons after they had given the first cry of recognition of his true character. It is evident from Luke that these demons, or some of them, declared that Christ was the Son of God before silence was imposed upon them. This was also the wise design

of God. Satan was permitted to say just that amount which would not interfere with the design of Christ not to place his divinity too prominently forward till his glorification. We shall see many evidences in the course of the Gospel narrative where Jesus veiled his divinity for this cause. This comprehensive reason does not exclude the concomitant cause that it was unfitting that Satan should be allowed to speak at length of such a sacred theme as the divinity of Christ; which, had it been permitted him, he would probably have blasphemed.

MATT. IV. 23—25.

23. Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

24. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

25. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people.

MARK I. 35—39.

35. Καὶ πρῶτ' ἔννυχα λίαν ἀναστὰς ἐξῆλθεν εἰς ἔρημον τόπον, καὶ ἐκεῖ προσηύχετο.

36. Καὶ κατεδίωξεν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.

37. Καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ, ὅτι πάντες ζητοῦσίν σε.

38. Καὶ λέγει αὐτοῖς: Αἰώμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ἐξῆλθον.

39. Καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

24. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan.

36. And Simon and they that were with him followed after him;

37. And they found him, and say unto him: All are seeking thee.

38. And he saith unto them: Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

39. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

LUKE IV. 42-44.

42. And when it was day, he came out, and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.

43. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44. And he was preaching in the synagogues of Galilee.

42. Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

43. Ὁ δὲ εἶπεν πρὸς αὐτοὺς, ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι δεῖ με τὴν βασιλείαν τοῦ Θεοῦ: ὅτι ἐπὶ τοῦτο ἀπεστάλην.

44. Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

In the 23rd verse of Matthew's Gospel, B omits ὁ Ἰησοῦς. Such reading is adopted by Westcott and Hort and by Tischendorf. We prefer to retain the term on the authority of nearly all the other codices. The other variants of Matthew's text are unimportant.

In Mark's text in verse 35, **Σ**, A, C, D, L, Γ, Δ, Π, and others have ἐξῆλθην καὶ ἀπῆλθεν. This reading is followed by the Coptic, Syriac, Armenian, Ethiopian and Gothic versions, and by Origen and Tischendorf. In verse 38, A, C^s, D, Γ, Δ, Π, and many other codices and authorities omit ἀλλαχοῦ. In verse 39, **Σ**, B, L, have καὶ ἦλθεν: A, C, D, Γ, Δ, Π, and very many other codices and authorities have καὶ ἦν. In the same verse E, F, G, M, S, U, V, Γ and many others have ἐν ταῖς συναγωγαῖς, which is followed by the Vulgate. **Σ**, A, B, C, D, K, L, Δ, Π, and many cursive MSS. have εἰς τὰς συναγωγὰς.

The most important variant in Luke is in the 44th verse. **Σ**, B, C, L, Q, R, and some cursive MSS. have Ἰουδαίας: A, D, X, Γ, Δ, Λ, Π, and many other authorities, among whom is Tischendorf, have Γαλιλαίας. We shall treat at length of this variant in the commentary.

The world never received anything so valuable as the words and actions of Jesus. There is profit for us in a minute examination of every individual action. It was not yet clear morn, as we learn from Mark (πρὸ ἑννυχα λῖαν), when Jesus arose and passed out of the city into a solitary spot to pray. We find it to be a general characteristic of the Lord's life that he sought silence and solitude for his prayer. The mind of man finds it easier to fix itself on God in that raising of the mind to God which we call prayer, when the voices of the world are removed. The Savior gave but the smallest, necessary portion of his life to repose. His life was one of intense activity; he spent it in teaching, healing, and praying. In this three-fold relation he gave his whole life for man. The healing and the miracles were secondary in his great life's work; that which was principal was to teach man the eternal verities which gave to man eternal life. To this was subordinate the working of all his miracles, by which he gained the faith of the multitudes, so that the more important action of his preaching might have effect with them.

The country around the Lake of Gennesaret offered many of these solitary places, where a man might withdraw from the society of men to enjoy the society of God. Prayer is too sacred a thing to expose it to the invasion of the world. Christ teaches man here that the relation of Creator to creature

demands more of man than the desultory, hasty jumble of words that men often call prayer. Christ as God needed no prayer, and in that respect he prayed not for himself; but as man, on whom all the iniquities of mankind had been loaded, he prayed for himself and for us. The disposition of God is so that he makes his benefits dependent on prayer, and many things have come to us through the prayer of Christ which we would not otherwise have received.

Love of comfort and ease are incompatible with the perfection of human life, which in its fullest degree we see in Christ. While it was yet dark, he passed out of the city to commune with the God of nature at that time so conducive to prayer. By this means he sought also to avoid observation. He had for the time completed his work in Capharnaum. He had taught them the truths of the Kingdom of God; he had confirmed his teaching by most evident miracles; there was naught to do now but to wait for the cooperation of that people, that the seed thus sown should bring forth fruit. He desired now to avoid the glory which his remarkable actions had obtained for him with the people. Such result, so grateful to the natural man, was distasteful to Jesus. It would not promote the spread of the Gospel of the Kingdom of God, and he stole away from it, giving to man an example of what his conduct should be, when praise and honor follow the accomplishment of any good work. By thus oft withdrawing from the society of man to pray, Christ has taught man the importance in the rightly ordered life of the interior communion with God. The life of man is too much in the external order, which invariably leads to spiritual oblivion and worldliness. The more inward life becomes, the more it inclines to God, the more it aspires after the better things. Christ is the guide of humanity in every thing, and the great lesson of the present account is to establish the dignity of prayer, its right method, and the value of detachment from human praise and honor. The spirit of man longs for greatness; Christ has taught us in what it lies. Not in dazzling the world by brilliant achievements and receiving therefor its inane applause; but in helping it to a knowledge of the higher truths, and fleeing from any human acknowledgment of good works done.

One of the deep joys of a holy life is the inward consciousness that there is a similarity between the man's life and that of Christ. The intimate study of the life of Christ begets a desire to make that resemblance as close as possible. It may become the one dominant idea of life, and then the man becomes a saint on earth.

In the quest for philosophic truth, man is aided by the recognition of a first principle of certitude into which he resolves all doubts that may arise. In the severe mental conflict that comes from difficulty in believing, in the baffling search for a solution of the mysteries around us, we would be aided if we made Christ a first principle of certitude. His existence, his divine nature, his relation to man, are so clearly proven that they have a right to be considered first principles in either receiving or retaining religious belief. If these be fixed in man's bosom, the mind can then proceed in logical deductions from these to the truths of the Church of God, and the whole system of Christian belief as it exists to-day; and, if doubt arise in any thing, it should be resolved back into the first principle, Christ and his teachings. Every authentic thing that man is called to believe or do can in some way trace its dependence on Christ.

There is no discrepancy between the accounts of Mark and Luke in the designation of the time when the Saviour went forth from the city. Luke in a general way says that he went forth in the morning of the day following the miracles in Capharnaum. Mark, for greater accuracy, says that it was that point of the morning when there yet remained much of night's darkness. The phrase (*ἔννυχθα λίκαν*) does not mean that there was much left of the hours of the night, but only that the morn had not yet dispelled the darkness of the receding night. In the account we find all the critical accuracy and attention to detail in the work of Mark; for he wrote his account from the relation of the eye-witness St. Peter, who had been a chief factor in the whole event. The true order of the event seems to have been thus. As soon as it was clear day, the crowds assembled at the doors of Simon's house, seeking the Christ. The scenes of the night before filled also the inmates of the house with feelings that impelled them also to seek the

wondrous guest, at the first full light of morning. But he is not there. The fact is soon made known that he has gone forth from the dwelling of Simon and Andrew, and the same desire fills them all to go and seek him. Simon, Andrew, James, and John, who had come from the Synagogue with him on the previous day, set out to search for Jesus. The multitudes follow. Simon is the leader. In all events of the Gospel where the Apostles enter, the central figure is Simon; for he was to be the head of the apostolic college, and in that capacity to be perpetuated in his successors. By what means the searchers were guided to the place where Jesus was praying, we know not. The concise account of the Gospel only states that Simon and his companions found Jesus first, and announced to him that all the people were seeking him. I believe that there is a tone of exultation in the words of the Apostles. They were rejoicing in the great popular movement toward their divine master. Doubtless they thought that such tidings would be pleasing to him. But how different were his thoughts. He was not seeking their honor and acclamations, but their faith; yea rather, he was seeking the faith of the whole world. To the natural man it would be gratifying to go back with that people who were filled with veneration, awe, and respect for him who had at his disposal the power of God. But the thoughts of Jesus were upon the great object of his life, the preaching of the Kingdom of Heaven. His whole life received its shaping and trend from this central idea. Naught else could interest him. Only those lives accomplish great results that are dominated by some grand central idea. In Christ's human soul the preaching of the word of truth was the point of orientation of his whole life. It would have been useless to die to redeem man, if man were to be prevented by ignorance from receiving the effects of such an event. Not only the actual preaching exercised by himself, but much more the perpetuation of this by the living teaching institution of the Church was a leading thought with the Christ. We may judge from this what importance those who are commissioned to continue that work should give to this arduous portion of their ministry.

The multitudes had now come up to where Jesus was conversing with the Apostles, and they pressed him to remain with them. It is natural for the human heart to attach itself to a being who loves it, and who has benefitted it. It shrinks from separation from such a one. These poor people having felt the attraction of the love, wisdom, mercy, and power of Jesus, clung to him to keep him with them. Their attachment to him seems at this point to have been strong, and yet on that same faithless city he was later compelled to utter a malediction. What sadness it must have caused the Redeemer, as he looked into the hearts of men, and saw how unsubstantial is human favor? Gently but firmly the Savior gave answer to their request. He placed before them the great theme of duty which was leading him on, and from which he could not swerve. As he placed before them the great design of giving to the other cities the benefits of teaching and healing that they had received, they could no longer press him to shut up in their city the message for which the whole world was waiting. Men have been filled with the idea to conquer the world by force of arms, but Christ carried the whole world in his human heart in a higher sense. He was filled with the mighty design of conquering the world to the great Kingdom of Heaven, and this exalted purpose gave the inspiration to his human life. Therefore, going forth from this point, he began a great tour of preaching and healing throughout all the small villages of Galilee. Wherever there was a center of human life, wherever men were assembled, Jesus came with the message of the Kingdom of Heaven. He chose chiefly the synagogues for the place of his preaching, since there people were wont to come for religious teaching, and the time and place adhered for the transition in religious thought from the old order to the new.

Synagogue from the Greek *συναγωγή*, from *συνάγω*, to gather together, to assemble, is a term which originated with the Jews after their return from captivity. Ezra the reorganizer of Israel's polity found it advantageous to introduce some new elements in the religious life of the people; and one was the synagogue or place of religious meeting, where on the Sabbath passages from Law and Prophets were read and expounded to the people. Every village seems to have been

supplied with one, as we learn from Acts XV. 21: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

There is a variant of some importance in Luke in the 44th verse. The best codices \aleph , B, C, et al. have uniformly here: "In the synagogues of Judea"; while the versions, the later codices and A and D have: "In the synagogues of Galilee." Even Tischendorf defends this second reading, though it is opposed to his Sinaitic Codex. Knabenbauer defends the former reading, *εἰς τὰς συναγωγὰς τῆς Ἰουδαίας*, on the following theory: The presence of *Ἰουδαίας* in the great codices, if it were erroneous, could not well be accounted for. No sciolist would place such a correction there; for the context plainly demands *Γαλιλαίας*: whereas, on the other hand, the same sciolists seeing the term *Ἰουδαίας* there, and being unable to reconcile it with the context, they changed it for the more obvious term *Γαλιλαίας*. This theory proceeds on the canon that the less obvious reading is to be preferred to the easier one; as many of those through whom the Scripture passed took the license to change that which they could not understand. The Protestant versions follow the Vulgate. It is impossible to definitely settle the point; but this is certain that, if Luke wrote *Ἰουδαίας* he accepted the term in a general sense to designate the land of the Jews, as Palestine was often called after the Captivity. It is certain that the event recorded is the tour of Jesus through the synagogues of Galilee.

While Mark and Luke direct attention to the events immediately preceding the tour through Galilee, Matthew passing over these in complete silence, describes more fully than the others the character of the movements of Jesus in Galilee.

The Messianic epoch had been predicted as a period of miracles. Isaiah says of it, XXXV. 5-6: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb sing." Though the absolute fulfilment of these prophecies was wrought in a spiritual sense, nevertheless they included also the historical miracles of the Messiah, and the tour through Galilee was one series of miracles upon every species of disease that was brought him from wherever his

spreading fame had gone. Such unlimited, absolute power was an evidence that God himself had come on earth. Every thing in the realm of visible nature and in the spirit world obeyed the expression of his will. And better than all, he taught such a wonderful doctrine of forgiveness, regeneration, eternal life. A people who mistook its Redeemer who came to them in such manner merits the blindness in which it remains.

Matthew clearly states that the power of the Redeemer stopped at no genus of disease, even the most terrible; all were cured. The Evangelist specifies three of the most terrible forms of human misery, the possessed, the lunatics, and the palsied. Of the possessed we have already spoken. The lunatics were those afflicted with epilepsy, who were called *σεληνιαζόμενοι*, from the fact that it was thought that the different phases of the moon produced certain modifications of their disease. They suffered much after the manner of those possessed by the demon, and it seems that in some cases the disease was due to the agency of the evil spirit. The paralytics were those affected by palsy of the nerves, a disease which at all times has baffled the power of natural means of cure. In healing those ills that were clearly outside of the power of natural agencies, Jesus manifested his divine power as a means to win the world to his teaching. The greatness and multiplicity of his miracles drew men from the surrounding country to follow him, to listen to his words, and witness his works. They came up from Jerusalem, from the outlying villages of Judea, from Perea over across the Jordan, and from Decapolis.

Decapolis, as its name implies, signified a confederation of ten cities. It had, in those days, become a Roman province, though it preserved a certain geographical individuality. It lay mostly across the Jordan, and, according to Pliny, extended north-east to Damascus. In this region the gentile element predominated, though there was a strong mixture of Jews. The following are given by Pliny as the ten constituent cities: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha. Josephus in Wars of The Jews, III. IX. 7, calls Scythopolis the largest city of Decapolis, wherefore some have doubted the accuracy of

placing Damascus in the number. While there may be some doubt concerning one or more of these cities, the region of the country is sufficiently well defined by the list. Its location brought it under the influence of Christ's activity, and many came from this place to follow the great teacher and miracle-worker. He himself often entered this territory, and he wrought some of his great miracles within its bounds. We see in these events a clear promulgation by Christ of his Messianic character, based upon the clearest evidence by the signs that he wrought. It was a mighty truth that he asked men to believe concerning himself, and he furnished them proportionate evidence that he spoke in God's name, and worked in God's power.

MATT. VIII. 2-4.

2. Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων: Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

3. Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ λέγων: Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

4. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς: Ὅρα, μηδενὶ εἴπῃς, ἀλλὰ ὑπαγε σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς.

MARK I. 40-45.

40. Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν λέγων αὐτῷ: Κύριε, ὅτι, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

41. Καὶ σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο, καὶ λέγει αὐτῷ: Θέλω, καθαρίσθητι.

42. Καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

43. Καὶ ἐμβριμησάμενος αὐτῷ, εὐθὺς ἐξέβαλεν αὐτόν,

44. Καὶ λέγει αὐτῷ: Ὅρα μηδενὶ μηδὲν εἴπῃς: ἀλλ' ὑπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὃ προσέταξεν Μωυσῆς, εἰς μαρτύριον αὐτοῖς.

45. Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελ-

θεῖν, ἀλλὰ ἔξω ἐπ' ἐρήμοις τόποις
(ἦν), καὶ ἤρχοντο πρὸς αὐτὸν
πάντοθεν.

2. And behold, there came to him a leper and worshipped him, saying: Lord, if thou wilt, thou canst make me clean.

3. And he stretched forth his hand, and touched him, saying: I will; be thou made clean. And straightway his leprosy was cleansed.

4. And Jesus saith unto him: See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

40. And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him: If thou wilt, thou canst make me clean.

41. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him: I will; be thou made clean.

42. And straightway the leprosy departed from him, and he was made clean.

43. And he strictly charged him, and straightway sent him out, and saith unto him:

44. See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

LUKE V. 12-16.

12. And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying: Lord, if thou wilt, thou canst make me clean.

13. And he stretched forth his hand, and touched him, saying: I will; be thou made clean. And straightway the leprosy departed from him.

14. And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities.

16. But he withdrew himself in the deserts, and prayed.

12. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας: ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ λέγων: Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

13. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, λέγων, Θέλω, καθαρίσθητι: καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

14. Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν: ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Μωυσῆς, εἰς μαρτύριον αὐτοῖς.

15. Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ: καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν, καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

16. Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

There are but few variants in these parallel passages. Only those of St. Mark deserve notice. In the 40th verse of Mark, B, D, G, Γ, and some cursive MSS. omit *καὶ γονυπετῶν αὐτόν*; but this reading is found in **Σ**, A, C, L, Δ, Π, and in many other authorities, and the burden of proof is for its retention. In the same verse, B, C, and L insert *Κύριε* in the address of the paralytic, which is most probably interpolated from St. Matthew's text.

In verse 42, A, C, Γ, Δ, II, and many other authorities insert *εἰπόντος αὐτοῦ*: it is omitted in **8**, B, and several other uncial and cursive codices.

In verse 44 the Vulgate "*principi sacerdotum*" is evidently wrong, as all the uncial codices and the far greater number of cursive codices have *ιερεῖ*, the priest.

In verse 45, **8**, B, Γ, Δ, 28, 124, and a few others have *ἐπ' ἐρήμοις*: A, D, Γ, II, and many others have *ἐν ἐρήμοις*.

None of the Gospel writers have strictly followed the chronological order in the series of the events of the life of Christ. Hence we may not say with certainty at what juncture the present event is to be located. Matthew places it after the Sermon on the Mount, but there is no evidence to warrant that the event itself was subsequent to that discourse. Of all the Evangelists, Matthew is the most careless of chronological order, especially in the first part of his work. His attention centers on the doctrinal and ethical import of words and events, and he groups them together with only a general regard for the greater outlines of the historical sequence of these things. We believe, therefore, that the sermon on the mount is here taken out of its historical place, and that the healing of the leper followed soon after the calling of Simon, Andrew, James and John, after the miraculous draught of fishes. It was one of these events of greater importance which took place as Jesus went through the towns of Galilee.—Math. IV. 23.

From the three Evangelists taken together we gather the facts of the event.

The laws respecting leprosy are set down in the 13th and 14th Chapters of Leviticus. The leper was to avoid the society of his fellow man during the continuance of his affliction, and, if healed, was to offer to the priests in the temple the sacrifices prescribed in Leviticus, XIV. One of the most terrible maladies which afflict mankind is leprosy. It has been in the world since the remotest times, and is confined to no particular country, but prevails most in the hotter climates. It has always been known in Syria, and to-day outside the walls of Jerusalem, is the Lazaretto or leper-house, where those wretched mortals are sheltered away from communion with their fellow men. The word *lepra* is of Arabic origin, to designate the

disease commonly known to the Greeks as Elephantiasis, Leontiasis, and Satyriasis. Egypt is commonly considered as the birthplace of leprosy. The laws in Leviticus, XIII. and XIV. certainly presuppose that Moses was acquainted with the nature of the disease. It was a common affliction of the Hebrew people during all their history. It is very prevalent in our days in India and the Sandwich Islands. It is an incurable, constitutional disease, marked externally by discolored patches and nodules on the skin. Its infection deranges the whole peripheral nervous system. The disease admits of different degrees of intensity, but is in every case terrible. The disease is always attended by fever. Nodules the size of walnuts form on the eyelids, nose, ears, wings of the nose, lips and cheeks; the mucous membrane of the eye thickens, and blindness follows; the lining of the nose, mouth, throat and larynx becomes infected, and the sufferer often loses the power of articulate speech. The outer ears, the lips, and nose rot away and fall in lumps of livid, stinking flesh. Deep ulceration and necrosis occur at the joints of the fingers and toes, which drop off joint by joint, sickening the sufferer by the stench of the putrifying flesh. Thus the terrible scourge "scars and maims, distorts and destroys its victim inch by inch, feature by feature, member by member, joint by joint, sense by sense," constituting him in a living death to cumber the earth, loathsome and sickening to himself and to others, till merciful death terminates the sad scene of suffering. Thus an eye-witness describes a leper of Cyprus: "I could only take a single glance and no more. Not a feature of any kind was discernible; and only by inflated movements at regular intervals of the cheeks could we tell that a living being lay before us. We could only trust he was unconscious, and that his condition was more appalling to the onlooker than painful to himself. It was believed that reason had quite gone; but as he could neither speak, nor see, nor smell, nor taste, nor hear, it must have been hard to tell whether the brain was still active or not. Food was administered by pouring liquids down his throat."

The old view that leprosy was contagious is now quite generally abandoned. Its true causes are not definitely known,

though perhaps diet of tainted salt fish and meat, and inattention to personal cleanliness conspire to produce or aggravate it.

Such was the dreadful disease from which this man sought relief through Christ. As the leper was forbidden to mingle in society, it is quite certain that he approached Christ after he had left the multitudes and was passing from one town to another. The man approached and adored (*προσεκύνει*) the Messiah. This act of adoration, as we learn from the more accurate Luke, was a prostration of the body. This was the old oriental form of reverence to a superior. There is an infinite faith and pleading trust in the leper's words: "Lord, if thou wilt, thou canst make me clean." They are the expression of a full faith in the power of Christ. He probably did not realize then the mystery of the Incarnation in its fulness: Christ did not ask that of mortals then. But he asked men to trust him, to receive his words, to learn of him the ways of holy living, to keep the message in their hearts till subsequent events and subsequent light should make all things clear. The leper had in some way been brought under the influence of Jesus, and had become convinced of his absolute power. The Jewish people never contemplated natural cure of leprosy. This poor man centered all his hopes in the great prophet, who was going about preaching, and healing all manner of disease. There is a great lesson in his lowly reverence of approach, and in that cry of faith which obtained instantly the relief of the horrible malady. The grandest description of God's almighty power ever expressed by man are the simple words: "He spoke and it was done."—Ps. XXXIII. 9 (Vulgate XXXII. 9). It is the just conception of the divine power, to locate it in the mere act of the will. The eternal wisdom of God is the divine architect of all things; but it is the act of the will that brings into being what else were a mere possibility of creative power. Now no agent shares with God in that almighty will. It is the everlasting cause back of all creation. And only one who possessed that identical power of God could command nature by the mere act of his will. Never did man formulate a better formulary of petition than this leper. The words declare the absolute power of Christ, so that it was at the disposition of his

will to heal him, if he chose. There is also an air of submission in the tone. He does not even ask outright, but lays before him his need. The very terms of the petition imply that his faith would not have wavered, even if he had been denied. He asserts absolutely the power to heal; he leaves it to the good-pleasure of Jesus to will such effect or not. We are already prepared for the sequel, which comes out in the next verse. Jesus extended his hand and said: "I will; be thou made clean;" and straightway his leprosy was cleansed. Mark alone has recorded for us that Jesus was moved to mercy by the cry of his suffering brother. One of the noblest impulses of humanity is mercy, and in Jesus it existed in its grandest degree. He was insensible to no form of human ill. Both his divinity and his humanity united in the noble feeling, and moved the exercise of divine power. And that same mercy hovers forever over the children of men, everlasting and undiminished; and no cry like that of the leper was ever unheeded by the Lord of mercy and of power. The chief value of this recorded event is not in the mere cure of the individual sufferer. We see in it a type of Jesus' action upon those affected with a more terrible leprosy, the moral leprosy of sin. The body is not the chief part of man, nor are its ailments the most terrible ills that invade man's estate. We shudder in horror at the dreadful spectacle of a man stricken with this bodily malady, and yet all around about us bosoms are stuffed with leprous virus, and human hearts are rotting away by the festering ulcers of sin. The lethargy of spiritual insensibility is often joined to the deadly infection, and thus these souls drag out a dreary, worthless existence, which ends in the failure of life and loss of all. And in the account of the leper we are taught the method and source of relief. Naturally considered sin is an incurable malady. It requires the voice of the Redeemer to say: "Be cleansed." The leprosy of the body is nothing compared to the inner leprosy of the soul; and yet how terrible is the state to which it reduces man! Sin infects and poisons the sources of man's nature, so that his thoughts, his desires, his aspirations, his affections become diseased. It transforms him to a lower grade of being, and dries up the sources of noble feeling and action in him. There are many

lepers in the land, but men are insensible of its presence. It secretly eats away the souls of men, while they think of the issues of this world. As the corporal leprosy attacked the organs of sense and destroyed their functions, so the soul's leprosy paralyzes the power of spiritual sensation, and deforms the image of the maker in men's souls, so that the paragon of nature becomes a loathsome rotting carrion. All the high powers of man's nature, given him to know God and truth and virtue, given him that by their use he might mount step by step to the realm of the higher intelligences, become thwarted and blasted and prostituted to the base serving of the lusts of the world. Millions are thus sick to-day, and no man heeds, because now is the reign of this world, and these things are removed from the corporal sense of man. And to throw off this heavy weight of moral infection requires more than a mere perfunctory reception of the sacrament of penance. A single lull in the way of sinning, a simple hasty, half-hearted recourse to the everlasting source of pardon for sin is not enough to draw down the mercy of God, shown to the leper in the Gospel. The whole nature of man must be moved by deep repentance, and he must be minded to enter upon a new life, before his soul can be really cured. The great cause why so few persevere after confession is that their repentance is not deep enough. It is like their other religious acts, superficial, and soon forgotten. It moves not the depths of man's nature. By such ill-fashioned act, man realizes neither the malice of his sin, nor the nature of the mercy which he asks. Such acts bind not a man to the ways of righteousness, and such man soon goes back to the ways of sin, which were momentarily abandoned. But when the deepest heart of man is moved, and when in lowly reverence and absolute faith, like this leprous one, he approaches, and with David of old cries out: "Create in me a clean heart, O God; and renew a right spirit within me," then one of the grandest works of God is wrought, an effect far transcending this recounted here; for the dead spirit of man revives, and the vigor of divine power bounds through its dull pulses, and that which was deformed and loathsome in the sight of God becomes now beautiful and beloved. This is the cure worthy of God, and to which this recorded cure is ordered.

The humanity of Christ, in virtue of its union with his divinity, became an instrument to work the effects of divine power. There was a curative power in the physical contact of his divine members, and even of the hem of his garment. So that Christ in the present instance made the touch of his sacred hand the avenue through which the divine power operated which dispelled the leprosy. His humanity was not an inert component of his being, but an active factor in all that he did. At times, to show the absoluteness of his power, he wrought effects by his mere word, as he was at all times free to do. In such manner he healed the officer's son at Capharnaum, even though not present at the place of the effect. But very often he made use of some external action, not from necessity, but because his members had that power, and as a perfect man, he brought into action his twofold nature in effects where both could properly act. By the external action also we are oft aided to grasp the effect more readily, and the act was also more impressive upon those who were present actors in it.

In the Lord's answer: "I will; be thou made clean," he confirms the truth of the man's petition that his divine will was the adequate cause of the cure. He had paid man's ransom, and in virtue of the atonement which he was to offer, he possessed absolute power over all nature, and his will was supreme over all. We cannot penetrate the deep mysteries that lie between the Incarnate Word and the Eternal Father, but this we know that the universe of creatures has been given to Christ as man, and all their laws are subject to the will of the God-man.

In the 43rd verse Mark relates a detail that is not to be slightly passed over. Therein he declares that Jesus imposed upon this man a strict injunction and straightway dismissed him. In the subsequent verses we are taught what the injunction was, but here we are concerned to know cause for this sudden dismissal. And we find no other cause for it than that Jesus would not receive praise or expressions of gratitude from those whom he benefitted. His life was to be the model of all perfect lives; and, at every juncture, we see something that we can take into our own lives and thereby make them better. The Lord trod the common ways of men, and lived their common life, and in that life he has shown us the

grandeur and nobility to which human life may be elevated. To seek the recognition of men for any good deed, to seek their expressions of thankfulness and praise is a defect in man; it manifests a little soul, filled with egotism, and vanity. No such defects could be found in the Messiah. Before the healed leper could give expression to the feelings that filled his heart, the Lord in a tone of command dismissed him. The merciful act was not done for vain glory, worldly fame, or human favor. A benefaction proceeding from such a motive is sold,—a mere worldly commodity. And Jesus in this gives us the law of human action. Benefit thy fellow man, but study to keep the knowledge of it from the people, and turn away from the words that gratitude may utter. And then such action is invested with a true divinity, and by shunning the reward of earth, thou becomest entitled to the retribution of Heaven.

The causes underlying the severe injunction of the Lord: "See, thou tell no man," are somewhat obscure. The great object of his miracles was to prove his divinity; and to produce this effect, it was necessary that they should be known; and yet the Lord imposes a strict command to keep this event from the knowledge of men. We must recognize in Christ a twofold character. While he was the Son of God and the Redeemer, at the same time, he was the perfect man and model of all men. In his life there was a perfect harmony between the two characters, which yet allowed that now one and now another of these characters should come into more prominence. It was not his design that the world should fully realize all the vast body of Messianic truths during his mortal life. Infinite wisdom had seen that such was not the way to redeem the world, and had planned otherwise. The life of Christ was to have its full effect, when, after the grand consummation of his Resurrection and Ascension, men might gather the different deeds and works of the Messiah, and thereby learn the true character of the Incarnate God. Hence we often find the Lord keeping deeds from the knowledge of the multitudes, for the reason that his wisdom judged that they would have their proper effect at a subsequent period, when the work would be complete, and would be reviewed in all its elements. The healing of the leper was destined for the knowledge of mankind; but the cause

of Jesus would have lost nothing, had it been kept in silence then, a divine seed to produce fruit, when the New Dispensation should be complete, and men could preach Jesus crucified and risen from the tomb. With this as a basis, we now adduce another motive of the Lord's command to the leper. This motive is to be taken jointly with the preceding. It is nought else than the desire of the perfect man to avoid the human honor and fame that would result from this great cure. In such action there comes into evidence the exemplary force of Christ's actions. He asks man to follow principles of conduct that he has lived in his own life. In his words we have the theory of perfect Christian life, and in his acts the practice of the same. In the grand simplicity of this act of the Lord, we see the proper dispositions that should actuate man in regard to worldly fame and honor. In the measure that these enter into the purposes and achievements of men, by so much are men's deeds defective. Every action of Christ is absolutely perfect, and in their study we may see his avoidance of the spurious elements that often infect our own. Honor and fame, in the sense that worldlings court them, were hateful to him. He avoids them here, and through his life we shall see that such result of his deeds was studiously shunned. We can not do better than follow him.

In the Levitical Law it was established that the priest was the authorized judge of leprosy. It was his function to judge when the disease was present, and when it was healed, and a statutory sacrifice was set down to be offered when the priest should pronounce the leper clean. As the law was not yet abrogated by Christ, he bade the cleansed leper fulfill its precept. This formality was at that time necessary that the man might be restored to the society of his fellow men. For in the days when he was pronounced leprous by the priest, this was his sentence: "And the leper in whom the plague is, his clothes shall be rent, and his head bare and he shall put a covering upon his upper lip, and shall cry: Unclean, unclean. All the days wherein the plague shall be in him, he shall be defiled; he is unclean; he shall dwell alone; without the camp shall his habitation be." The rending of the clothes and the baring of the head was in penance; for leprosy was recognized

as a direct chastisement from God. The covering of the mouth was probably to repress in some measure the foul exhalations from the man himself. That sentence could only be revoked by the priest, upon good evidence that the leprosy was cleansed. Reverence for all the works of God appears in the Savior's action here. He had wrought an effect which the priests of Israel could not do, but he saves to them their rights and perquisites. Reverence for the law and consideration for the rights of these priests moved him to bid the leper fulfill all the requirements of Israel's code.

Concerning the import of the phrase: "— for a testimony unto them", opinions differ. Knabenbauer believes that the Lord bade this man show himself to the priest, and offer the sacrifice, so that the healing of this man would be a testimony against them, when, in incredulity, they should reject the Christ. This opinion has not an element of probability in it. The plural pronoun refers to the body of Israel's priests to whom the jurisdiction over leprosy belonged, and is aptly used, though its antecedent is in the singular, since one represented the whole body, and the law respecting the whole body found an individual application in him. Now the offering of the sacrifice was a testimony to the priest, the authorized agent of God, in acknowledgment of a mercy received from God. Secondly, the whole act, the presentation of the man before the priest, and the offering of his gift was a testimony furnishing evidence that he had a right to restoration to his social rights. Finally, the gift was a testimony of the cure in the simplest sense. God commanded that a man cured of such malady should bring to the priest certain statutory offerings. Hence these presents could rightly be called a testimony of the effect, to be delivered to the priest whose province it was to judge in these cases.

A law of conduct could be drawn from the action of Christ: to respect the province and rights of every functionary whose place is warranted by any just law, human or divine. We find in the Lord's life the refinement and very soul of justice and courtesy to all. A right of whatever nature justly possessed was sacred to him, and should be so to us. The command of Christ did not have the desired effect in the healed leper. The words

of the Lord merely expressed his personal feelings and wish to avoid fame among men. Hence the man healed of the leprosy spread abroad the great miracle that had restored him once more to health and the society of his fellow man. It was but natural that he would be moved to this by the wild joy that he felt in his sudden cure. It is a plain evidence that the honor of the multitude which the Lord sought to avoid was forced upon him. He sought not to attract the notice of men by his works, and it came upon him unsought.

The result of the spreading fame of the cure of the leper was that the popular concourse was so great in the city that it was impracticable for the Lord to enter therein. Humanity was then as now much moved by the things that affect the present life of man. Man comes easily under the empire of the senses. Christ wrought greater effects in the souls of men, but these attracted no multitudes. We read of many who asked the Lord for release from bodily ills, but of few who asked him for forgiveness of sin and for spiritual life. His chief character is not in the healing of bodily ills, or in giving life to the dead body, but in the healing of the souls of men, and yet the men of Judea seem to have mainly ignored this character of the Messiah. For this reason his fame with them was but transient, for it was founded on that element of his work that was in itself transient, and only valuable to lead men to trust him and accept his truths. Owing therefore to the intense excitement that reigned in the village, Jesus remained in the uninhabited country adjacent to this center of population; and thither in the quietness of the plain the multitudes went out, and were taught by him. His teaching was paramount; miracles and all other things were subordinate to that great aim of his life.

Luke at this point throws a side light upon the life of the Lord. While men were discoursing of him in the towns, he was apart in the desert praying. Prayer formed a great part of the Lord's life. His human nature was filled with aspirations and longings for Heaven which could only be satisfied by prayer. The harmonious relation between Heaven and his human nature was perfect, and he sought communion with Heaven as an essential element of his life. Prayer was the bond that bound his human nature to the eternal world. His

life on earth was a pilgrimage, and in prayer, he went home in spirit to the blessed Kingdom of his Father. The saints loved prayer and found in it the only source of consolation and strength in the battle of life. And what must have been the upsoaring of the human nature of Christ in his prayer!

As the Lord stole away from the noise and cares of ordinary life to consecrate those hours in prayer, so those who follow him closely will follow promptings for communion with Heaven where none can intrude. At every turn, the divine life of Jesus reveals something that we ought to take into our own lives. The sublimity of our Lord's actions is enhanced by their simplicity. How far men have drifted away by the hollow shams of society from the simplicity of the life of Jesus!

MATT IX. 1-8.

1. Καὶ ἔμβας εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

2. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· Θάρσει τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

MARK II. 1-12.

1. Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.

2. Καὶ συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

3. Καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.

4. Καὶ μὴ δυνάμενοι πρὸς ἐνέγκαι αὐτῇ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ὅπου ὁ παραλυτικὸς κατέκειτο.

5. Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῇ παραλυτικῷ· Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

3. Καὶ ἰδοὺ τινὲς τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς: Οὗτος βλασφημεῖ.

4. Καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν: Ἵνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

5. Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν: Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν: Ἐγειρε καὶ περιπάτει;

6. Ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ: Ἐγειρε, ἄρῳ σου τὴν κλίνην καὶ ὑπαγε εἰς τὸν οἶκόν σου.

7. Καὶ ἐγερθεὶς ἀπηλθεν εἰς τὸν οἶκον αὐτοῦ.

8. Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

1. And he entered into a boat, and crossed over, and came into his own city.

6. Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν:

7. Ὅτι οὗτος οὕτω λαλεῖ; βλασφημεῖ: τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός;

8. Καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι διαλογίζονται ἐν ἑαυτοῖς, λέγει: Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

9. Τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ: Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν: Ἐγείρου, καὶ ἄρῳ τὸν κράββατόν σου, καὶ περιπάτει;

10. Ἵνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς (λέγει τῷ παραλυτικῷ):

11. Σοὶ λέγω, ἔγειρε, ἄρῳ τὸν κράββατόν σου, καὶ ὑπαγε εἰς τὸν οἶκόν σου.

12. Καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράββατον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, ὅτι οὕτως οὐδέποτε εἶδομεν.

1. And when he entered again into Capharnaum after some days, it was noised that he was in the house.

2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins are forgiven.

3. And behold, certain of the scribes said within themselves: This man blasphemeth.

4. And Jesus knowing their thoughts said: Wherefore think ye evil in your hearts?

5. For whether is easier, to say: Thy sins are forgiven; or to say: Arise and walk?

2. And many were gathered together so that there was no longer room for them, not even about the door: and he spake the word unto them.

3. And they come, bringing unto him a man sick of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5. And Jesus seeing their faith saith unto the sick of the palsy: Son, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts:

7. Why doth this man thus speak? he blasphemeth: who can forgive sins but the one God?

8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them: Why reason ye these things in your hearts?

9. Whether is easier, to say to the sick of the palsy: Thy sins are forgiven; or to say: Arise, and take up thy bed, and walk?

6. But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy): Arise and take up thy bed, and go unto thy house.

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they were afraid, and glorified God, who had given such power unto men.

10. But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy):

11. I say unto thee: Arise, take up thy bed, and go unto thy house.

12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying: We never saw it on this fashion.

LUKE V. 17-26.

17. And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem: and the power of the Lord was with him to heal.

18. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.

19. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down

17. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι οἱ Φαρισαῖοι καὶ οἱ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης τῆς κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ: καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

18. Καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον αὐτοῦ.

19. Καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῇ κλινίδι εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

through the tiles with his couch into the midst before Jesus.

20. And seeing their faith, he said: Man, thy sins are forgiven thee.

21. And the scribes and the Pharisees began to reason, saying: Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

22. But Jesus perceiving their reasonings, answered and said unto them: Why reason ye in your hearts?

23. Whether is easier, to say: Thy sins are forgiven thee; or to say: Arise and walk?

24. But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied): I say unto thee: Arise and take up thy couch, and go unto thy house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God.

26. And amazement took hold on all, and they glorified God; and they were filled with fear, saying: We have seen strange things to-day.

20. Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν: Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

21. Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες: Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι, εἰ μὴ ὁ μόνος ὁ Θεός;

22. Ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς: Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

23. Τί ἐστὶν εὐκοπώτερον, εἰπεῖν: Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν: Ἐγειρε καὶ περιπάτει;

24. Ἴνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (εἶπεν τῷ παραλελυμένῳ): Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου.

25. Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν.

26. Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, ὅτι εἶδομεν παράδοξα σήμερον.

A slight variant occurs in the first verse of Matthew. **Σ**, B, L, and X omit the article before *πλοῖον*. Tischendorf, Westcott and Hort endorse this reading, and we follow it in the translation. Many uncial Greek codices insert the article.

In the second verse of Matthew **Σ**, and B, have *ἀφίενται*. This reading is also supported by the Vulgate, Syriac, Gothic, and Ethiopian versions. C, F, E, K, L, M, S, U, V, X, Δ and Π have *ἀφένονται*.

In verse 6 of Matt. the most of the uncial Greek codices have *ἐγερθεῖς*. B has *ἐγειρε*, and this reading is followed by the Vulgate, Sahidic, Coptic and Syriac versions.

In the eighth verse of Matt. C, E, F, K, L, M, S, U, V, Γ, Δ, Π, et al. have *ἐθαύμασαν*. **Σ**, B, and D, have *ἐφοβήθησαν*, which is followed by the Vulgate, Sahidic, Coptic, Syriac and Ethiopian versions.

In the text of St. Mark, A, C, D, Γ, Δ, Π et al. insert *εὐθέως* after *καί* in the second verse. In the same authorities we find *προσεγγίσει* in the fourth verse. In the fifth verse of Mark the most uncial codices, including **Σ**, have *ἀφένονται*. A, C^s, E, H, K, M^s, S, U, V, Γ, Π, et al. have *ἀφένονται σοι αἱ ἁμαρτίαι σου*.

In the seventh verse of Mark all the codices except B have *τί*; instead of *ὅτι*; A, C, Γ, Δ, Π, et al. have *λαλεῖ βλασφημίας*, which is followed by the Syriac, Armenian, Ethiopian and Gothic versions.

In the ninth verse of Mark, **Σ**, L, and Δ add *καὶ ὑπαγε*.

In the 17th verse of Luke, **Σ**, B, L, and Z have *ἰᾶσθαι αὐτόν*. This is followed also by the Ethiopian version and by St. Cyril. A, C, D, X, Γ, Δ, Λ, Π, et al. have *αὐτούς*. This reading is followed by the Vulgate, Syriac, Coptic, Armenian and Gothic versions. We prefer to follow the reading of B, in which the *αὐτόν* becomes the subject of *ἰᾶσθαι*. It is much more reasonable to suppose that the Evangelist wished to assert in a general way the healing power resident in Jesus than to specify as its object those concerning whom he had given no intimation that they were ill.

The Savior had gone forth from Capharnaum after the healing of the demoniac in the synagogue, and he traveled through the towns of Galilee, preaching and healing. In one of these towns he had healed the leper; and now he returns to

Capharnaum, which he had chosen as a centre of his mission in Galilee. Capharnaum is called by Matthew Christ's own city, for the reason that it was his domicile during his public life in Galilee. Matthew also relates the present event after the healing of the demoniacs in the land of the Gadarenes, but the real order of the events seems to be otherwise, and we believe that Matthew simply groups events together for their doctrinal value, and prescinds from the order of time.

The Lord entered Capharnaum quietly, but soon the report was spread through the city that he was at home. It was probable that it was Simon's house in which the Lord lodged while at Capharnaum. His fame was now so great that soon a great concourse of people came and filled the house. The Pharisees came also and the doctors of the law, otherwise called scribes; and they sat and listened to the Lord as he taught the multitudes. These Pharisees came up from Jerusalem and all the land of Judea, and from the outlying towns of Galilee; not to be taught the truths of Redemption, but to lay snares for Christ. False, plotting, captious, they cared naught for the spirit of the Lord's words, but concentrated their attention to find some flaws in the mere words of the great Teacher. They united in themselves these traits which always repel the influence of God from the soul of man. They were thoroughly dishonest and hypocritical. They were filled with a pompous conceit of themselves, and were avaricious and carnal. No matter how clearly the truth was presented to their minds, they hardened their hearts and turned away, and sought means to impugn the evident truth. The heart that inclines to God must first of all be honest and single. This is the necessary condition of the soil in which the seeds of faith and love are to take root.

And now four men approach carrying a stretcher, whereon lies a helpless paralytic. He had heard that the Lord was in Capharnaum. He presumes not to ask the healer to come to him. He deems himself a poor sinful man, unworthy of such favor. There are friends who come to visit him, and they also have heard of the Lord. Faith suggests a means of seeking mercy from the Lord. They will carry him on a stretcher and place him at the feet of the Lord. It was a corporate project,

proceeding from corporate faith. They all have trust in the great prophet, and all conspire in the undertaking. Four men place themselves at the four angles of the pallet, and bear the sufferer towards the place where Jesus harbored. And now a new difficulty arises. The people have filled the house and all about the door, so that now there are many vainly endeavoring to come close enough to the door to see Jesus or hear his words. Man is never so selfish as in a crowd. This closely packed, struggling mass of humanity was not disposed to give place that the sick man might be brought to Jesus; all access by the ordinary way was barred. Less faith might have stopped here and given over the endeavor as impossible. Strong faith, however, yields not to obstacles; it persists through trial, failure, denial, and death.

The house in which the Lord sat teaching was not a palace with marble halls. It was a low oriental cottage. The roof of such habitation was not an elaborate structure. Rude tiles of earth laid upon a substructure of wood roofed the low structure, to mount which was not difficult. We would err to try to find in this house the rabbinic prescriptions for the dwelling of man. The Talmud contains not the real customs and conditions of the Jewish people, but the nugae of rabbis.

The account of St. Mark is the more circumstantial, as it reflects the knowledge of Peter, the eye-witness of the marvelous event. The bearers of the sick man mount upon the roof of the fisherman's cottage, and hurriedly remove the tiles upon a portion sufficient in area to admit the pallet. They then cut or tear through the substructure, and let down the pallet and thereon the sick man. It is not necessary to know the minute details of this entrance. Some vainly wonder that their operations were not discovered and arrested by those below. It may be that the entrance from the roof was into an upper chamber, whence they could descend to the presence of the Lord. The primitive structure of the houses of the poor in the East rendered such an undertaking possible, and the very difficulty of the project is an element of credibility, and is narrated to show the energy and determination of the faith of the actors. And as the pallet was placed at Jesus' feet, a great throb of joy filled his human heart; for he saw here in an

intense degree the basis of all that binds man to Heaven, faith. The poor man was trembling and confused before the great Teacher, whose presence he had invaded in such a strange manner. And Jesus, looking upon him with compassion, in the sweetest tones ever heard by man, addresses to him words of love and hope; calls him the loving name of "child." Such is the effect of faith. The Lord has pleaded for man's faith; he has set down its reward in most forcible terms; he has illustrated its value by the bounteous concessions which in his life on earth he granted to it. A humble, teachable, simple, believing mind is acted on by the interior subtle influence of God, which it cannot analyze or define just what it is, but which whispers to it of heavenly things, prompts it to religion, and moves it to hate sin. One great evidence of faith is the yearning of our nature which is met and sustained and finds an object to rest upon in the consciousness of One, True, Infinite and Almighty God. "Faith soars aloft; it listens for the notes of Heaven, and thinks them worth more than the louder sounds of cities or of the schools of men. It is foolishness in the eyes of the world; but it is the foolishness of God, wiser than the world's wisdom." When a man by faith opens up his soul to God, evidence comes afterward, a strange, mysterious evidence, begotten by the indwelling Spirit of God in the soul. The very mysteriousness of the truths of faith is an evidence in their favor. It would be an objection against any doctrine concerning God's nature and works, if it were devoid of mystery. To be true, it must be mysterious, for the harmony must be maintained between the objective nature of the thing known and our conceptions of it. Faith in its essential structure imports a prescinding from natural evidence, a raising up of the intellect and will from the visible order of things, a firm acceptance of truths on the sole motive of trust in God. It is not our own creation, but in it we have a part. The Lord must draw us, but we must follow. The virtue admits of various degrees of excellence, and its growth proceeds in this wise. The preventing grace of God with the cooperation of man's will first begets the germ of faith in human souls. The creature by the obedience of mind and the obedience in deed induces a larger influx of the divine element into his life, and

believing becomes easier, because God is fostering in invisible ways the divine creation of which he was chief factor. We have no fear of exaggerating the value of faith. The apostates of the 16th century, who gave to faith alone the power of justification travestied faith. Having left the obedience of faith, they invented a false concept of faith. The faith which saves is the faith that accepts all that God is, all that God has made known, and which moves a man to reflect in his actions the principles which he believes. Of such quality of the human soul we can not say too much. Such element is the soul of religion; it is the only thing that yet binds mankind to God, and by it man can come closer and closer to Heaven, more and more fixed in the friendship of God. When faith yet holds a place in man's mind, even if he step aside from the path of righteousness; he may be recalled, for there is a basis on which to work. But if agencies of unbelief have eaten away the foundation of religious life, conversion is difficult, and rarely lasting. When a man has staggered in faith, the reality of the motive powers of religion grows dim. Speak to such a man of hell and it seems a mockery; of Heaven, it interests him not. His soul dwells not in such contemplations; they are unknown and unthought of. And this deadly chill of unbelief is settling down upon multitudes in this unbelieving age. It is the greatest of evils born of time, the paralysis of the soul's life; and it thrives well in the mode of life which our people are at present leading. Looking upon humanity in its relations to its eternal destiny, there is little that is hopeful in the times; for now even many of those who profess to believe, lack that intensity in their faith which its nature demands. The great defect with our times is the lack of interest in the things of faith. Man's personal interest is in his own ease, in the comforts of life, in worldly reputation, in the society of relatives, in worldly interests. Men are not inquiring for the truth, nor endeavoring to safeguard and nourish a weak fainting faith already possessed. "The ordinary man of the world is contented with himself. Such men think themselves as happily conditioned as they can be under the circumstances; they wish to be left alone; they have no need of priest or prophet; they live in their own way, and in their own home,

pursuing their own tastes, never looking out of doors. They may have natural virtues, they may not have them; but they are with no distinct or consistent religious sense. Thus they live, and thus they die. Such is the character of the many all over the earth." They live to all appearance as though they were to live here always; they never rise above the world; they know nothing of longings after the unseen, nothing of the soul's upward flights; they have grown dull in feeding upon things of earth; spiritual things have lost their savor. A man can not walk with God and with the world. If a man is conformed to the world, lives a life in nowise distinguishable from the lives of men in general, he can not expect to fulfill the divine idea of what the Christian life should be. We can not drag the Christian life, outlined by Christ, down and make it over to conform to the ideas of worldlings. Faith leads a man to walk in ways where the ordinary tide of humanity passes not. It is fed not from without, but from within, and seeks to square human life not with the world's ideas of respectability, but with the testimony of the conscience strengthened by grace. "We *see* this world; we only *believe* that there is a world of spirits, we do not *see* it; and inasmuch as sight has more power over us than belief, and the present than the future, so are the occupations and pleasures of this life injurious to our faith."

The soul of man, like a healthy organism grows in faith, and in its attendant virtues, if properly nourished. God has infinite gifts to give to the soul of man, if he will dispose himself to receive them. When faith reaches that point where the creature totally abandons itself in God, then the greatest achievement of human life is attained. Up to such a point there often lurks a vague disposition to question certain things, a wild longing to be made more certain on some points, a growing unrest at times of trial, and a yearning for more evidence. The mingling with the medley of false opinions, which make so much noise in the world, augments this. People, instead of praying for light, arrogantly endeavor to solve the soul's problems by reason, with lamentable results. Man needs God never so much as in the genesis and conservation of faith. It is a heavenly creation, and can only be fostered by heavenly influences. Paul reached the point of abandonment of self in

God by faith when he cried out that nothing which the mind of man could conceive should separate him from the love of God through Jesus Christ.

History furnishes some great examples of what faith does between God and man. Let us take the example of Abraham. Surely, if ever man could be called the friend of God, it was Abraham. Called to be the founder of the chosen people, by faith he merited to be called the father of all the elect. Neither was his an untried faith. He stands for mankind a mighty example of trial in faith, as well as of God's rewards of faith. Called to leave home and country, at the command of God he went forth without hesitation to a strange land which God had promised him. He waited through long years "for the fulfillment of that promise, and staggered not at the promise of God through unbelief, but was strong in faith." He had been promised a numerous posterity, and yet he was allowed to grow old without issue, and "being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, nor the deadness of Sarah's womb." He had been promised the land of Chanaan as a possession for him and his posterity, and yet in his old age he was compelled to sojourn a homeless wanderer in the land of Gerar; but he faltered not in the trust in the everlasting God, and looked forward to God's own time for the fulfillment of his promises. And when, against the course of nature, a son was born to him, God demanded of him the sacrifice of that son. Against hope he had believed in hope, that from his seed should spring the chosen people of God. But his faith was not perfected sufficiently by trial yet. God asked of him the sacrifice of his only son, for whom he had waited and hoped through a lifetime. And with an obedience of faith, a model for all those who believe, he prepares to execute the hard mandate of Yahveh. This is the grandest degree of faith, the placing of trust in God against natural evidences, the concentration of the whole being of man in an unconditional, absolute trust in God. So grand does this faithful patriarch appear, so devoid of human feebleness, that we think of him not as one of our brother men, but as a mysterious being of some vague higher creation; and yet he was one of us, an immortal soul inhabiting a tabernacle

of clay, and operated on by the same causes that affect our mortal lives. But in him the natural inclination of man's being to God was evolved by a healthy development. And God made of him an example to man of tried and unbroken faith. But one may say: "Were God to give me the assurance of his truth and his will, as he gave to Abraham by personal visitation, I would believe, and I would do." This is a flimsy excuse of a faithless soul. God has delivered his truths to the sons of men in multifarious ways, but in no way better than by his own Son. God, it is true, favored Abraham by direct communication; but Jesus Christ has spoken to us more clearly than God spoke to Abraham, and he has delivered to us better things. The message of God to Abraham is not as good as the message of Christ to us, and yet there are few Abrahams among us. The cause lies not in the less certainty of the message, but in the dulness and hardness of human hearts. No man can doubt, without doing violence to his intellect, that Christ existed, taught, and labored. Equally certain is it that he had the message of God. This motive is not inferior to that which made an Abraham. It is the bond between faith and reason. Starting from this rational and certain data, the human soul enters securely the realm of mystery, and rising from this earthly standing-point, it soon abandons the evidences of earth for the evidences of Heaven. This would be a cold, dead world without faith; faith is the eternal star of hope amid the mingled mysteries of human pain and grief.

There is an aggressiveness in the faith of the paralytic of the Gospel and his bearers, which indicates the intensity of their trust in the power of Jesus. The effect obtained was to the personal advantage of the paralytic alone, but it was given in consideration of the faith of those who bore him, as much as of his own. His cure was sought by all, and was the motive that impelled them to do an extraordinary thing to come at the Lord. And he granted what they asked in response to the faith of all. So may blessings be obtained for a man by the faith of another. And God wishes that humanity should be thus bound together. No prayer is more grateful to God than that which is thus informed by the love of neighbor, to ask of the giver of every good and perfect gift, blessings for a fellow creature.

There is a useful lesson for mankind in the employment of this extraordinary means to reach Christ. It is an exhortation to us to do, at times, unusual things in the exercise of our religion. It is a low ambition to be content to be no worse than the common mass of mankind. It is only the few in every walk of life that serve God perfectly. The faithful man is ever ready to do things above the ordinary course of men's actions in the fulfillment of his religious obligations. He is not content to be drawn along by the current, never rising above the ordinary routine duties in matters of religion. He takes his code not from the canons of an ease-seeking world, but from the spirit of the Gospel. It has been said that the Kingdom of Heaven suffers violence, and the violent carry it off. That truth finds an echo in his soul, and is reflected in his actions. What seems hard to others is not hard to him, for his faith gives him a vigor, a stimulus to action that sustains him in extraordinary effort. It is to set a low value on Heaven to consider it not worth anything that would interfere with our temporal advantage or comfort. In this busy age, man is often placed where the fulness of faith demands some thing extraordinary of him; where a man must break away from the selfish, ordinary ways of men; antagonize the current opinions of the day, and sacrifice comfort or popular esteem, in order to reproduce in his life the divine idea of a Christian. And it is so much easier to drift with the current than to strike out and work alone, that we find few of aggressive faith, few that are minded to do extraordinary things for the inheritance of Christ. "The spirit of the age is forever tainting the minds and hearts of the elect. There are few who do not end by going with the multitude, few who are not imposed upon by the pompous elation of science, by the juvenile pronouncements of our improved literature, by the complacent self-glorification of temporal prosperity, and the pretensions to an unparalleled grandeur, which each generation makes as it struts out upon the stage of life. * * * It is comfortable to be on the same side with the loud-voiced world around us. Few men have clearly ascertained their own principles. They admit into their inconsequent minds wandering ideas of the times, without seeing that they are in reality hostile to the holy things which

occupy the sanctuary of their hearts. Hence they get upon the wrong side, especially in middle life. It is not youth so much as middle life that falls in this way. * * * It is the egotistical self-importance of middle life which makes apostates, reformers and malcontents. It is then that men get upon the wrong side. They fight under wrong banners. * * * They become out of harmony with the Church. From that hour their lives are failures. They grow querulous and contentious, peevish and captious, bitter and sour. * * * It is a great grace if they do not die on the wrong side."

The *κράββατος* was a sort of couch or cot, which could be arranged so as to be portable.

In the text of Matthew and Mark the address of Jesus to the man sick of the palsy is in the perfect tense *ἀφέρται*. I believe, however, that the sense of this Greek perfect is well reproduced by the present of the Latin and English. It is the perfect denoting an effect presently completed. In Luke the form is *ἀφέονται*, the Doric form of the perfect, whose sense is the same.

It requires some thought to penetrate the true significance of the words of Christ addressed to the paralytic. The first effect that Christ wrought in this man was not the healing of the body, but the remission of his sins. The first question to settle here is what was the nexus between this disease and his sins, that the Lord, when besought to heal his body, operates instead on the soul. Some have advocated that his sin was the cause of his disease, and that the Lord, in forgiving his sin, struck at the root, and took away the cause of the malady. There is no warrant that this was true in this particular case, and as a general application it is false. Sin is the first radical cause of all the diseases and woes that attack the human race, and all men suffer in consequence of the fall of our common parents; but this does not signify that there is the nexus of cause and effect between the personal sins of any man and the ills that he suffers. In fact, such position is plainly erroneous, disproven by human experience, by the Book of Job, and by the Lord's own declaration on another occasion, when he declared that neither the sin of the man himself nor of his parents had been the cause of the personal

sufferings of a certain man, but that it had its cause in the mysterious designs of God. It remains true, at the same time, that God may, and sometimes does, send the chastisement of disease as a punishment of personal guilt; but data are wanting to prove that this was verified in the case of the paralytic. Besides, such an interpretation of Christ's words narrows and stilt the whole truth therein illustrated. We believe then that the solution depends on the following considerations. The human being presented a different spectacle to the eyes of Christ than it does to us. Our gaze stops at the exterior. If that be comely and vigorous, we deem the estate of the man well; if it be racked, and weakened by disease, we pity the sick man. But the gaze of Jesus penetrated to the soul, the principal part of man, and its condition was primarily considered by him. He would not be God, if he judged from appearances as we do; he would not be God, did he not give his first care to the divine part of man's being. So when they bring this man before him, he looks into his soul, and sees there the disease of sin, which begged for healing as well as the paralysis of the bodily powers. He determined to heal both. But with Christ the disease of the soul is of first importance; it receives his first attention; he heals that first. He who had come to teach man that the soul's interests are above all other issues in man's life, found in the present case an instance to teach men that there are diseases worse than those of the body; that it is not well with man simply because he is a healthy animal. He gives first care to heal the man's soul, and thereby teaches us the place the soul's welfare should occupy in the interests of our lives. He had come to shift men's thought and care from the body to the soul, and he himself sets us the example. They were very solicitous for the healing of the disease that was apparent; but Christ by his words and action taught them that a deeper-seated illness was upon this man, that claimed his healing power. Heaven is above earth, eternity is above time, spirit above matter, and the soul's life and functional integrity above the well-being of the body. Christ endeavored by every means to bring man to a stronger realization of the world of the soul, and the importance of the things which affect that order. Man continually looks outward

into the passing pageantry of the material world. Christ endeavored to turn man's gaze inward, to where man lives the life of man; he strives to make him conscious that he is not a mere animal, solicitous for the conservation of animal powers; but that he is a spirit and a child of God. Christ healed but few bodies; he has healed many souls. He became incarnate not to banish disease and bodily death from the world, but to banish sin and spiritual death. His cures were only incidental to his great life's work, and only valuable as they were ordered to promote the higher design of redeeming and vivifying the souls of men. Therefore, when a man came before Christ, he saw first in that man an immortal soul and its condition. Possessing the infinite wisdom of his Father, he could not judge otherwise of man. Take away the soul, and man becomes one of the most wretched of beasts. It is the soul that denominates a man the noblest of earth's creatures, it is the soul that drew Christ down from Heaven. These were the motives that moved Christ to heal the soul of the paralytic before restoring the lost vigor to his body.

History furnishes no example of a more despicable body of men than the Pharisees of Judea. When a man hardens his heart against conviction, the clearest truths are lost upon him. So it was with them. They looked not for the spirit and grand intent of Christ's teachings, but only for some declaration whereby they might accuse him. When a man is thus minded his soul is entirely unfitted for the reception of truth. It is in the utmost degree the dishonesty of a man's heart which repels the influence of God and every other good influence. They affected to be zealous for God's honor and to be horrified that any man should usurp the sole prerogative of God, which is to forgive sins. Had Christ been a mere man, his words would have been blasphemous. He spoke there not as one having delegated power, but on his own authority. For a mere man so to speak and declare the forgiveness of sins would be blasphemy. Only God can by his own power and authority remit the guilt of man's soul. In this their reasoning was not at fault. But they were false in believing that Christ was a mere man. He had clearly evidenced that he was the Messiah; this they should have believed before that time, and Jesus' words here should have

been an evidence to them that the Messiah was God, because he spoke as only God can speak. It was not the lack of evidence, but the base envy and hypocrisy of this brood that prevented the right illation from Christ's divine words.

The effect wrought in this man's soul was one that demanded as a disposition faith and repentance for sin. These were the two great things that Christ demanded for entrance into his Kingdom, to repent and believe the Gospel. It is easy to infer from the account that the sick man shared the faith of those who bore him there. Moreover, it must have been that there was in his soul also a contrition for the sins of his life. He was up to that time a child of wrath through original sin, and the words of Jesus seem to warrant that there were other sins upon his soul. The Lord saw that the soul was disposed, and according to his principle, which was to seek first the Kingdom of God and his righteousness, he admitted the repentant soul to life before he bestowed health upon the body.

The scribes had spoken nothing. Here again we have the recorded fact that the Lord saw the thoughts of men before they were externalized by sign. He saw their evil thoughts, and he answers them, before they have in any way expressed them. Even this power to enter the realm of thought, to know the hidden conceptions of the soul, should have moved them to believe in him. It was probably abused to move them to greater hate of him. Mark is very precise to state the mode of Jesus' cognition of their thought. He affirms that he knew by his spirit, by his divinity acting in union with his human intellect and giving it the power of penetration into the unspoken thought of the mind. The power of Christ as the Son of God had been in nothing lessened by the Incarnation. What God can do Christ can do. He had shown at that period that he possessed that power. Any heart that inclines to goodness would have been drawn by his words and by his deeds. But the minds of these hypocrites loved not truth and goodness; and the exponent of what was good and true in nowise attracted them. They were mere traffickers in things divine, very careful for outward forms, for official requirements, very eager to preserve their prerogatives, dishonest, false, and crafty. They had so accustomed their minds to look on the

mere outside form of things, that religion for them had become not a thing of Heaven, but a thing of earth. They were all occupied about the technicalities of Yahveh's worship, given to lawyer-like quibbles and quiddities. That such men failed to apprehend the spirit of Christ's teaching is not strange. Such men never seize those great realities held out to man by religion. In all times and in all nations it is only the honest seekers of Christ who find him. The force of Christ's words and Christ's deeds have lost none of their value and proving force from being in the world so long. And the causes are much the same now that keep men from him as they were in those days. The sacred deposit of God's written word to man becomes a tissue of extravagant myths and absurd superstitions; when viewed with Pharisaic eyes. When the teachableness of the heart is lacking, the Scriptures cannot reveal their deep truths and spiritual beauties. When a man opens up his soul to God, God will teach him, and God's teachings are better than the words of men. The judgments of a proud man are always dangerous. Excessive trust in himself shuts out spiritual insight and leads the man astray. He has naught on which to lean save his own fallible self; whereas the God-taught man is sustained by the everlasting power back of the universe. It has been well said: "The world has lost the key to the solution of life. The solution of life is in eternity, and no one but the teacher of the supernatural can answer the questions of life." When intellectual pride bars the spiritual sense, the ways and words of God are inexplicable and contradictory. A man thus disposed is intolerant of mystery: the narrow compass of his own mind must be the measure of all that is or can be. And this tendency working in the world rejects Christ and all that is of God. We must bear in mind that the divine and true conception of the salvation of a man is to draw him away from the common, ordinary course of mankind. It is not an easy achievement; it cost the death of the Son of God. The Christian life consists in one life-battle against the natural drift of our nature. We can not conform our lives to God without a conscious, positive effort; we can unconsciously and listlessly drift with the current whose flowing is not towards God. "There are perhaps more who live irreligiously than who live

wickedly. Crime appalls, startles; it is out of the regular flow of things." But to live irreligiously, one needs only to give over any positive, conscious effort to break away from the drift of the world, and move along as others do. It is easier, more comfortable, more according to the natural man. Now this spiritual torpidity, this inertia of the soul is subversive of all positive religion. The divine idea of Christian life never placed it in any thing negative. The Christian life can not be aught else than an active combat against the law of the members, a lively consciousness of the immanence of God in the soul, a teaching of the soul of the existence of spiritual realities, and a schooling of it to catch at them, to estimate their worth. By natural gravitation man remains upon the earth, and lives the life of the animal; he can only be raised and held above it in the atmosphere of Heaven by positive effort. To live the life of the animal is easier; to live the life of a spiritual being and heir of Heaven can not be accomplished by any thing less than definite and sustained effort.

Christ, in forgiving the sins of the paralytic, had spoken words in a sense in which only God can speak. He now gives evidence that he spoke those words because he was God, possessing the plenitude of God's power. He would at once give an evidence of his divinity to the world, which should draw men to him in all times, and at the same time confound these hypocrites who affected to be scandalized at what he had uttered. Had he performed no sign to confirm his power, they would have said: "He forgave not the sins of this man, but boastfully blasphemed, and arrogated to himself the awful power of Yahveh." Turning to the helpless sufferer, Jesus addresses to him words as almighty as those by whose force creation rose into being: "I say to thee: Arise, take up thy bed, and go into thy house." And at his words, strength and vigor coursed into the nerveless limbs; a sudden energy filled his being; the drawn and lifeless members felt the throb of a new life, and resumed their normal functions; and the man arose, healed and filled with the full vigor of health, and obeyed Christ's bidding. It is a mighty evidence of power, an eternal witness asking for the world's faith in him who uttered these words. There is no doubting the fact. Heaven and earth

unite in attesting it. And yet its practical value is lost on multitudes who walk as though Christ had never lived. The circumstances also of the event are worthy of note. The restoration to health, evidenced in the sick man's arising and walking, is intensified by the fact that he takes the bed on which he had lain, and bears it into his house. It was an incontestable miracle; he who had come to Jesus, so broken by disease that he must be borne in a bed, now arises in the full possession of his powers, and bears hence the very bed itself. It was a clear fact before the eyes of many witnesses. Luke informs us that the poor man, as he went into his house, glorified God. He knew that it was divine power that gave him back his strength, and he gave thanks for the great benefit received. A great feeling of fear and awe fell on all at the clear evidence of Yahveh's power on earth. They praised God for this evidence that he was operating among them; that one of the children of men had received such power from Israel's God.

Without doubt, one motive why Jesus bade the man take up his bed and go into his house was to give proof of the complete restoration of his strength; but I believe that another reason was to avoid the expressions of gratitude from the healed man. It was a general law with Christ to turn aside from the thanks and grateful praise of those whom he benefitted. This is characteristic of all grand natures, and his was the grandest of all. Not that he would teach men to be thankless and ungrateful for benefits received, but that the stately grandeur, and divine worth of good deeds are despoiled when we catch at the praises of men resulting therefrom. Our Lord was never coldly stern, but he was strong and stately like a man, yea the noblest of men. He is the only man at whom one may look from every direction, and never discover weakness. His deeds and his words are before the scrutiny of all; they may be sifted, analyzed, held up to every light, and no man can detect any weakness in them. All is grand, all is exemplary; and the more our own soul grows in virtue, and expands under the influence of God, the more we shall see in the life of him who was "the way, the truth and the life." In his address to the Pharisees the Lord is not drawing a comparison between the

power by which he forgave sins and the power which healed the paralytic. It is not easier to forgive sins than to effect such healing. But the Lord compared the power evidenced in the healing of the paralytic to that *which they saw in his absolution of the man's sins*. They did not recognize the inner effect of those divine words, and Christ tells them that he will work a sign wherein they may not fail to discover the power of God. He contrasts the two effects not as they are in their objective essences, but as they appeared to man; and although both demanded an exercise of divine power, he ordered the second, which came under the testimony of the senses, to confirm the first spiritual effect, which was unseen. It was as though he said: "Ye stumble at my forgiveness of this man's sin; ye believe not that I have power to work what my words import. Ye say: 'these are mere words, blasphemous words. He can not help this man's illness, and he shirks the main question by feigning to forgive his sins: it is a mere empty assertion. But to show you that my words are true, and that they have wrought this effect, I shall work an effect in which ye cannot fail to see divine power.'" The healing of the paralytic and the forgiveness of sins are both in the same order of causality, both demanding divine power; but the healing was more evidential to human eyes, inasmuch as the ordinary laws of nature were set aside in a way that came under the power of the senses. In this way Christ rightly proved his power to work the internal effect by proving that he had the power of God in healing the paralysis. He solved their objection by proving to them that, from the very fact that he was God, did he forgive sins. The Lord speaks of himself here and many other times as the son of Man. More than fifty places have been collected from the Gospels, wherein he speaks of himself as the son of Man. It seems to me that his design in thus naming himself is to impress upon mankind the reality of the Incarnation, to enforce upon the mind of man how near God had come to humanity, when the Word was made flesh. It was easier to imagine that God had come in human semblance and spoken to man than to conceive that God had become man. It was another evidence of the love of Jesus for the sons of men that he glories in calling himself son of man and our brother. Moreover, it was a

declaration that he was the Messiah of prophecy. Daniel, VII. 13-14, speaks in the clearest terms of the Messiah as the son of man. No element in the Redemption is so grand as this, no element wherefrom such results come to humanity. It changed the whole destiny of man. Upon it are based all our hopes, our inheritance,—all. It is the grandest of God's works. The phrase "on earth" uniformly employed by all three synoptists strengthens the same concept. The Jews understood that God had power to forgive sins in Heaven, where the effect was wrought invisibly; but they staggered at being asked to believe that this same power was exercised on earth in visible manner, by means of sensible signs, and by one who was a member of their common humanity. It was a declaration that the power of God had come down with Christ from Heaven to earth, and was exercised by him; though in all things save sin, a man in the likeness and fashion of ourselves.

MATT. IX. 9.

9. Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ: Ἀκολουθε μοι: καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him: Follow me. And he arose, and followed him.

MARK II. 13-14.

13. Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν: καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.

14. Καὶ παράγων εἶδε Λευὶν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ: Ἀκολουθε μοι: καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him: Follow me. And he arose and followed him.

LUKE V. 27--28.

27. And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him: Follow me.

28. And he forsook all, and rose up and followed him.

27. Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην, ὀνόματι Λευεὶν, καθήμενον ἐπὶ τὸ τελῶνιον, καὶ εἶπεν αὐτῷ: Ἀκολουθεῖ μοι.

28. Καὶ καταλιπὼν πάντα, ἀναστὰς ἠκολούθει αὐτῷ.

In the 28th verse of Luke, B, D, L, and Z, have ἠκολούθει: the other codices have ἠκολούθησεν.

After healing the paralytic, the Lord went out of the city of Capharnaum, and went down to the sea-shore. Multitudes followed him, and he taught them there. The Lord loved to go out of the noise and tumult of the city to the more peaceful calm of the solitude or by the sea-shore, where the din of worldly cares does not enfeeble the spiritual perceptions; where man's life is purer, calmer, and better disposed for religious thoughts. Jesus had to go into the city at times to draw the people to him; but he drew them out with him to teach them. The best teaching of the Lord was delivered in the solitudes, on the slopes of mountains or in the calm quiet plain. The soul of man yields itself best to religious influences when aloof from the noise and cares of the world. As Jesus walked down to the sea, he passed by the office of the tax-gatherer. The general signification of *τελώνης* was a tax-gather who farmed the tolls, customs, or taxes of a state. He paid a certain sum into the treasury of the general government, thereby acquiring the right to exact the taxes from a province. This office of a publican was very honorable at Rome, and none beneath the equestrian rank might hold it. But these general tax-gatherers employed in the actual collection of the monies due the government many subordinate tax-gatherers, who also in a general way bore the name of publicans. These tax-gatherers were hated by the Jews; first, because they represented a foreign power; and, secondly, because they were given to extortion and to all kinds of violence and injustice. These subordinate collectors of the taxes might be Jews, and of this number was Matthew. There is no

evidence that he was unjust in the exercise of his office. In fact, all seems to warrant that he was a just man, and of that temper of mind which readily follows the divine call. The species of tax placed in his hands seems to have been the custom duties for the ships on the lake, for which reason the office was close to Lake Gennesaret. There is some slight difficulty about the name of this man. The parallel passages here collated, and the context of that which goes before, and of that which follows warrant that one and the same man is designated by the three synoptists; and yet Matthew calls him Matthew, while Mark and Luke call him Levi. This occasioned some doubt especially among some Greek writers. Chrysostom believed that Matthew and Levi are not identical. Heracleon, the disciple of Valentinian, denies that they are the same, and Origen's opinion, though obscure, is at least doubtful. However, we believe that the truth is evident that they are one and the same person, and one great proof is in the exact parallelism of the passages. We have only, therefore, to account for the diversity of name. Setting aside some extravagant opinions concerning Matthew's humility in speaking of himself, we believe that Matthew Levi bore two names, a thing not uncommon among the Jewish people. Gideon was called Jerubbaal, Judges IV. 1; Uzziah is called Azariah, IV. Kings XIV. 21; Cfr. II. Chron. XXVI. 1. The Maccabee brothers all bore two names.—I. Maccab. II. 2-4. Many other instances could be given where men bore two Hebrew names. Very probably the name Matthew was the name by which the converted publican was known as an Apostle; hence, writing as an Apostle, he calls himself by this name, while the others in this place speak of him by his common name, when Christ called him; and later, when giving him place in the list of the Apostles, they term him Matthew. In fact, although no certain sense may be obtained of the etymology of Matthew, it may have been a designation given Levi by Christ at his calling. Mark names him the son of Alphæus. Now James the Less was also the son of Alphæus, and this has led to some strange opinions concerning these two men. Some have held that James the Less and Levi were brothers. Such seems to have been the opinion of Chrysostom and Theodoret. But this

error is dispelled by the evident fact that James the Less was one of those who were known as the brethren of the Lord; whereas, had there been consanguinity between Christ and Matthew, the writer would have mentioned it. Indeed, it seems incredible that one of the Lord's kindred should have been a tax-gatherer. The identity of name of their fathers therefore must be accounted for in the fact that Alphæus was a common Hebrew name, and therefore this coincidence in name is not strange. As the Lord passed by the office of this man, he fixed his eyes upon him, those eyes which read the hearts of men like an open book, and said in an earnest tone: "Follow me." Considered in an earthly point of view, Matthew held a desirable post. It was lucrative, and ranked him with those who were in power in Judea. And yet at the Lord's word, he leaves all, and follows Jesus. Very probably he had heard of the great Teacher before. At this time, no man could live in Capharnaum and be ignorant of what manner of man was in their city. He had heard and had thought of the Messiah, and now at his call, he promptly and unhesitatingly follows him. Several lessons may be justly drawn from the event. In the first place, we see the power of grace. It required more than the mere word of a man to win this man away from the fascinations of a lucrative engagement to follow one who promised no emolument here; it required that hidden power of divine grace, which went forth from Christ, and drew the soul of this man like a magnet draws the iron. We wonder at this, because it is so unlike the way of the world. And yet Matthew simply chose Heaven instead of earth. We wonder when men break away from the common earthly ways of men to draw closer to Heaven, and yet it should be our wonder that immortal souls find it so easy to be so satisfied with the things of earth. Again we find an example here of the ubiquity of grace. It penetrates into all places, operates on all the grades and classes of men. It goes with a man into all the engagements in which men engage in this life. Go into places where all about is an environment of temptation and wickedness, and you will find a few serving God. For the Christian life is not a creation from without; neither is it a mere conformity to the acts of others who are doing right, a mere imitation of the virtue recognized

in others about us. To be sure, some weak hearts will be stayed and strengthened by the force of good example to do right, but these are the less part of the elect. The Kingdom of God is within us; is composed of those divine forces operating with our own good dispositions and enabling a man to rise above his surroundings, and to do his actions not out of conformity to the ideas of men, but because he knows that God judges all things in truth, and reverses many of the judgments of the world. Such a life must be a thoughtful life. God cannot work in a man's soul, unless man thinks. And the noisy thoughts of the world will not suffice. A man must draw near to God in reflection. He must recognize his true position, and God's true position in the relations between God and man, and thus draw near to God. And the eternal verity, remains and will remain, that if a man draw near to God, God will draw near to him, and when God draws near to a man, all is well with the man. The grace of God works variously, mysteriously. We can not trace it: it has its own unseen causes back in the infinite intelligence of God. But we can see by its effect that it comes into every walk of life. On the theatrical stage, in the midst of the torrent of human passion and sin, we shall find pure souls loving God and keeping themselves unstained from the world. In taverns through which flows the scum of humanity, we shall at times find men who are earnestly seeking the Kingdom of God. Not that we say the tendency of such environment is to make men religious, but that the subtle grace of God steals into the darkest places; and all the walks of life yield some to the great body of the elect. There is no place on earth so dark that from it man may not commune with Heaven, and receive thence divine power to "put on Jesus Christ." Therefore, no matter what a man's environment may be, for him the Christian life is possible. Amid the sordid cares of the tax-gatherer's office Christ found an Apostle, and ever he has found in the varied walks of life those who know him and love him. Finally, we find in this action of Levi an example of promptness in following the call of grace. Forever tied down to what we can see and hear, the divine call is not so forcible to us, because Christ does not come to us in flesh and blood, and speak the audible word. But as really as, at the tax-gatherer's

stand, he called this man away from worldly aims, does he call you and me. Levi questioned not to what he called him; it was enough for his guidance to follow Christ. Neither should we question, or seek to know except his will. He has different things for men to do. He calls his servants to divers works. Not in the specific nature of the work done, but in the spirit in which it is done, consists its greatness. Not every man is called to follow Christ as an Apostle, as Matthew was, but every man is called to follow him in some way. Every department of human life may be ordered to the following of Christ. God needs good men everywhere. In all the engagements of human life righteousness helps mankind, and pleases God. The following of Christ is a grand science, but it can be learned by the humblest minds. It gives that true wisdom, not taught by men. We are often struck by the ready response which words of divine truth find in people possessing small worldly learning; whereas, these words are lost on people of greater intellectual attainments. It is simply because the science of the following of Christ has given the former a spiritual insight, which no books can furnish. The following of Christ grows in a man, as he faithfully walks in it. It comes to be a delight, the absorbing aim of his life. He sees deeper than worldlings, he feels thoughts that he can not utter, his being expands, his thoughts grow more noble, the dross of selfishness is consumed by the purer fire, his soul grows larger, more capable of receiving God, and thus he is prepared for Heaven. For the man that is not following Christ "life is without hope or happiness, without love or peace, the past is a burden, the present a weariness, the future a shapeless terror."

MATT. IX. 10-13.

MARK II. 15-17.

10. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

15. Καὶ γίνεται κατακείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ: ᾗσαν γὰρ πολλοὶ, καὶ ἡκολούθουν αὐτῷ.

11. Καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ: Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

12. Ὁ δὲ ἀκούσας εἶπεν: Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες.

13. Πορευθέντες δὲ μάθετε τί ἐστίν: Ἐλεος θέλω καὶ οὐ θυσίαν, οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto his disciples: Why eateth your Master with the publicans and sinners?

12. But when he heard it, he said: They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what this meaneth: I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

16. Καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει.

17. Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, ὅτι οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες: οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.

15. And it came to pass, that he was sitting at meat in his (Levi's) house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

16. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples: He eateth and drinketh with publicans and sinners.

17. And when Jesus heard it, he saith unto them: They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

LUKE V. 29-32.

29. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them.

30. And the Pharisees and their scribes murmured against his disciples, saying: Why do ye eat and drink with the publicans and sinners?

31. And Jesus answering said unto them: They that are whole have no need of a physician; but they that are sick.

32. I am not come to call the righteous but sinners to repentance.

29. Καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ; καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.

30. Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες: Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

31. Καὶ ἀποκριθεὶς Ἰησοῦς εἶπεν πρὸς αὐτοὺς: Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

32. Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

In the 12th verse of Matthew, **Σ**, B, and D, omit Ἰησοῦς. It seems quite certain that in the other codices it was added for clearness' sake.

In the 16th verse of Mark, **Σ**, B, L, Δ, 33, and b, have οἱ γραμματεῖς τῶν Φαρισαίων. This is approved by Tischendorf, Westcott, and Hort, and is undoubtedly the correct reading. A, C, D, Γ, Π et al. have οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. This is followed by the Vulgate, Syriac, Armenian and Gothic versions. In the same verse, **Σ**, D, and L have ὅτι ἐσθίεν. A, C, Γ, Δ, Π et al. have αὐτὸν ἐσθίουσα. In the last clause of the verse which contains the query of the Scribes, A, C, Δ, Λ, Π, et al. insert τί. Many codices add καὶ πίνει to the verse, but such reading is not found in **Σ**, B, and D. **Σ**, C, L, Δ, 69 et al. add ὁ διδάσκαλος ὑμῶν, which is followed by the Vulgate, Coptic and Ethiopian versions.

At the end of the 17th verse, C and Γ add the very doubtful reading *εἰς μετάνοιαν*.

After being called to follow Jesus, Levi prepared for Jesus a banquet in his own house. It was the expression of that grateful love that filled his heart for the great gift that had been given him. In this event he strove to honor Jesus publicly, and solemnize the decisive event that had come into his life. From the nature of his previous life and engagements, his associates were from the ranks of publicans and those whom the Jews called sinners. This latter class comprised those who lived in open and public non-conformity with the Mosaic code. There were, among these, gentiles and apostate Jews; in fact, the term included all whose lives conformed not officially to the ritualistic code. Many of these publicans and sinners were invited to the banquet in Levi's house; and Jesus and his disciples came and sat at meat with them. There is nothing in the account to warrant that the banquet was prepared on the day of Levi's calling. He was simply summoned to abandon his worldly engagements to follow Jesus and learn his doctrine; he was not yet called away from his home life by apostolic work. He was simply to become a pupil in the school of Jesus, which allowed him still to live in his own home. Later on, he left home and home ties for the grand work for which he was destined. Hence, there were time and occasion for the banquet. At this point, some uncertainty of opinion exists concerning the phrase in Mark: "—for there were many, and they followed him." Without detailing the many various opinions, we believe that this clause modifies the *μαθηταῖς αὐτοῦ*. Mark has not before spoken of disciples. Here having mentioned them, he says in explanation that they were many, and followed Christ. It is equivalent to saying that there were many men who had given up the ordinary engagements of their life for a time, and went about from place to place with Jesus. It explains the numerical strength of Christ's following, and the nature of the mode of life that they were leading at that time. There is no evidence that the Pharisees and Scribes were at the banquet; in fact, had they sat with the guests, their objection could not have been made. But they became apprised of the fact. Such men are always inquisitive and much concerned

about the affairs of others. Not daring to reproach the Lord himself for this action, they direct their attack upon the disciples, thinking to overcome these poor simple men by their astute subtilties, and thus injure the cause of Christ. There is a slight variant here between Matthew and Mark, on one side, and Luke on the other. In the text of Matthew and Mark, the sectaries ask cause for Jesus' action; whereas in Luke the demand is for an explanation of the disciples' own conduct in eating and drinking with publicans and sinners. It seems certain that the Pharisees asked more than one solitary question. They engaged the disciples of Jesus in conversation, and brought up the entire issue of the Master's action, and also of the disciples' own action, inasmuch as they followed his example in an action which conflicted with Pharisaic ideas of right and wrong. Matthew and Mark have reproduced the event from one point of view; Luke, from another: yet the accounts are not at variance.

The action of the Pharisees is typical of moral cowards. There was no consciousness of right, no "*mens conscia recti*" to bear them up. They feared the Lord, but ventured to attack his simple followers, in whom there was no majesty of presence, no power of superior knowledge.

Jesus knew what was transpiring, and he came to the assistance of his embarrassed disciples. We observe here that Luke informs us of a relation existing between the Pharisees and Scribes not yet observed in the Gospel narrative. He speaks of the Pharisees and *their Scribes*. Although positive data from other sources are not at hand, we believe from the expression of Luke that the Scribes were clients of the Pharisees, and depended upon them. They were lawyers, to interpret for the people the decisions of the Pharisees.

Jesus' reply to the detractors was simple yet unanswerable: "They that are whole need not a physician, but they that are sick." It was one of those short simple sentences so full of meaning, containing a whole philosophy of life in the briefest compass. It outlined his attitude toward the world, and the condition of the world viewed by his eyes. It justified his present action by giving such a motive for it that even the Pharisees could not gainsay it. A valuable truth results from this passage in the

contrast between the attitude of Jesus and that of the Pharisees toward sinners. The souls of the Pharisees were shrunk by exclusiveness and cold externalism, so that the grand feelings of mercy and pity for humanity never harbored in their breasts. A stiff, selfish reserve, and self-righteousness, joined with contempt for those who, in the Pharisaic vocabulary were termed sinners, was chief in their principles of religious life. They preserved the dead semblance of a covenant which had always been weak and imperfect, but which they had distorted by deducing from Yahveh's hatred of idolatry a hatred of humanity itself. Theirs was a mere fanatical addiction to sectarian casuistry,—no religion. Religion never existed, and never can exist without the love of man.

As the justification of his own action would justify the disciples also, Jesus recognizing that the attack was aimed at him, gave a direct repulse to the animus of the opposition. At the same time, he has given us the motive that led him to Levi's table. It was to draw men to the truth, it was to heal the deep wounds of sin in human souls. All the events of the Lord's life were aimed to this great end. When a course of action presented itself to him, the first thing that he viewed in it was whether it would promote the end of his mission on earth. That main, leading, ruling thought entered in every thing; it is the key of all his actions. When bidden to sit at meat with the friends of Levi in his house, the Lord saw in that action a means of coming closer to a class of men that he could not meet in the synagogues; a class of men upon whom religion had made no impression. He went readily, for it was a means of teaching men the truth. The message which Jesus was to deliver possessed his human nature completely. It suffered no secondary interest to have place; it begged for utterance, and in human life he saw only that. All was ordered to communicate to the sons of men his inevitable message. By placing side by side the ideas that actuated the Pharisees and the principles which Jesus followed, a strong resource was given to those who announced the Gospel to the Jews. They could see in that contrast the character of the Man whose death these sectaries finally compassed, and the ideas which underlay their opposition to Christ. But the ideas and influence of Pharisaic thought are

over for ever. They are gone, and the opprobrium of humanity settles down upon them. While he, whom they accused and put to death, lives forever in the memory of men, and gathers to himself the good men from the four winds to his eternal Kingdom. Such is eventually always the fate of error and evil on one side, and truth and goodness on the other. Error and evil may obtain a temporary advantage; they may win here on earth; but they shall pass: hell shall swallow them up. But truth and righteousness are eternal; they can suffer and wait in patience, because they are eternal, and their triumphs are like the triumphs of God.

Jesus here declares his great role as physician of the world. The world was sick, and he came with power and will to heal it. It was not for him then to draw back from those who needed his healing. He does not wish to imply that there was any portion of the world that was whole, and needed not his healing power; but, taking a simile from the common course of human life, he taught them that the very motive that deterred them from mingling with men drew him to them. It was a tacit rebuke also to their false self-righteousness, for it put in strong relief the true condition of men in relation to the Messiah, and showed them that, by the failure to recognize their sin, they repelled the influence of Christ from themselves.

We can derive from this declaration of Christ that they who carry on his work to the end of time should spend more thought and labor on those who are weak than on the strong. Those whose environment, education, and state of life are favorable to the preservation of religious principles are in a measure safeguarded, and they need not so much care; but the poor outcast, struggling against the influences of heredity, ignorance and surroundings, claims much from one who bears the name and fills the office of a man of God. But if one yields to natural inclination, the comfortable parlors of the rich, and the refinement of cultured men will be preferred to the squalor of homes made desolate by ignorance, poverty, and sin. The perfection of life consists in a constant repression of the natural, and a laborious appeal to the supernatural. No man can be a man of God and a man of the world. In this regard then, it is not for the man of God to seek the society where he is the

happiest, but where he can accomplish the most good. Let that be the motive that leads him on,—the goodness of actions. Let him ask himself often wherein lies the good of such and such action, and let him regulate his life accordingly. The basis of our valuation of men is too apt to be something extrinsic to the man. Our eyes rest upon his clothing, his possessions, his accomplishments, his position in society. All these are mere time-accidents in the man. The worth of man is interior. Into that interior Jesus Christ entered, and to the bettering of this real element in man's estate he directed his thoughts and labors. Social distinctions and grades must exist: Christ did not destroy them, nor say aught against them; but he has taught us by his whole life that the dignity of human life and the worth of man lie not in these. The whole course and tenor of Jesus' life was in conflict with Pharisaic opinion, because Pharisaic opinion was false, and his life was true,—the truest life ever lived by man.

The more Hebraic Matthew relates an element of Jesus' discourse omitted by Mark and Luke. As it was a quotation from data that the gentile world was ignorant of, its special force would be lost upon the "destinataires" of Mark's and Luke's Gospel. On the contrary, to a Hebrew this came with the inevitable force of a message from one of the prophets, whom Israel always revered. They could not gainsay its truth nor its application. In directing them to this passage, Christ uses the rabbinic formula **צא ולמד**, "go and learn." The phrase imports, first, that the one thus addressed vaunted a "superficial speciousness of knowledge," and it directs him to further thought and information. The Lord thus severely directs them to go and learn what their own Scriptures meant. Their own one-sided literalism and externalism had misinterpreted the teaching of the Law and the Prophets. And the Lord tells them that not he but they are at variance with Yahveh's message to Israel, in excluding from it that which was principal in it, that which was above sacrifices and all ritualism, the feeling of mercy. Mercy is one of the noblest feelings which harbors in the soul of man. It likens a man to God.

The quotation in the text of Matthew is from Hosea VI. 6: "For I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings." The Hebrew term which we have here reproduced by mercy is **חֶסֶד**, which signifies those tender softenings of the heart that we call benignity or mercy. The verse contains God's repudiation of a worship that had become merely external and of routine character. The sacrifices of the Old Law were symbols to impress on the people some of God's attributes, and to aid their rude minds to adhere to God.

In man's life there is ever a tendency to drift away from the interior spiritual part of man's life out into the external world; to do things through routine. This had happened in Israel; and when the sacrifices lost their symbolic value, when they were not accompanied by the homage of the soul; they were then inane and abominable to God. They profaned the nature of God, bringing him down to the level of the idolator's conception of his god, as one who delighted in burnt offerings. Such external cult obscured the knowledge of God in men's minds. Their souls never reached up to the nature of a spiritual God. Hence Yahveh asks for two things, that were wanting in them, mercy and the knowledge of God. Man only comes into a worshipful relation with God in the interior life. As soon as he abandons that life, he abandons God. Now the very rites which Yahveh had instituted for the first covenant had been so diverted from their proper object that they were displeasing to God. With this externalism in worship had come a hard, cold, merciless attitude towards their fellow man. When we drift away from the spiritual life of the soul, and regard every thing according to our appreciation of it in the sensible order, we are apt to regard our fellow man as an animal whose interests are forever conflicting with ours. The motive to love our fellow man can not come from without; it must be based in the relations of things as they are known and weighed in the interior life. In the fierce strife of conflicting interests, earth has no motive strong enough to move man to regard his fellow man as his brother. That motive must come from Heaven or not at all; and as the world grows more selfish, more attached to

money, and men become harder to each other, the weak faith of our age is not strong enough to move man to set the love of neighbor above personal advantage. The tide of human life has turned away from the Gospel of mercy and love, and we have been drawn with the current. The Gospel of Christ taught the love of God, but it stopped not there. It extended itself to include the love of neighbor, and this love of neighbor embodies in itself, mercy for suffering humanity. Hosea is dimly outlining the nature of the New Covenant, wherein God is rightly known and spiritually worshipped, and where the love of man is united with the love of God as the grand soul of Christianity. The old sacrifices have been set aside by God for the better mode of worship which came with Christ. Externalism and routine are no more pleasing to God now than then. It is one of the dangers which threaten religious worship in these busy days. The fulness of the interior life is rarely met with in ordinary life. There are few who are deeply in earnest in the affairs of the soul. That which characterizes the end of this century is the intense love of this world. The predominance of that in man enfeebles the interior life till there results much uncertain, vague, routine observance of a religion whose essence man gives not thought to investigate.

The closing sentence of the passage is rendered more definite by the objective clause "to repentance" in Luke. This clause makes explicit what was clearly implied in Matthew and Mark, that the call issued to sinners by the Lord was unto the betterment of their lives by penance. Penance is the great restorer of the harmonious order between God and man. Sin hangs as a huge blot in the universe, and God in removing it will not dispense with the penance of human hearts.

In this declaration Christ does not affirm that there were any just men who did not need him; nor that he passed by any class of men in his call to repentance. All men had sinned. "As it is written: There is not any man just."—Rom. III. 10. "Even the justice of God by faith of Jesus Christ unto all and upon all them that believe in him; for there is no distinction: for all have sinned and do need the glory of God. Being justified gratis by his grace, through the redemption that is in

Christ Jesus."—Rom. III. 23 et seqq. Therefore there is no righteousness except through Christ. Commentators have variously interpreted the Lord's exclusion of the just here from those whom he came to call. Some believe that he spoke through irony, but this opinion has little probability. Others think that he directed the remark towards the hypocrisy of the Pharisees, who reputed themselves just. This is false, for the Lord did call the Pharisees and all Jews repeatedly and earnestly. Wherefore, we must take a wider view of the divine words. They are intended to convey two things; first, the character of Christ's mission, and, secondly, the character of mankind, for whom it was destined. It is a response to the charge of the Pharisees, that he conversed with sinners. Christ says in effect: "Wonder not that I converse with sinners, for my mission is to such as they. I am come to save the world, which is not composed of just men. There is no one just on earth, except inasmuch as he receives of me. Therefore I adapt my mission to sinners, for with these am I to deal. I am not come to deal with just men, because the earth contains them not. My mission is to the sons of men as I find them. I exclude none; but I find them all infected with sin, and with these must I deal. I must go down where poor sinful man lies, and help him to rise, instead of holding aloof from sinners as ye do." It was a tacit rebuke of the Pharisees. It made known to them that, if they were to share in the effects of the Redemption, they must needs acknowledge that they were sinners, standing in need of justification through Jesus Christ. It was at the same time a true outlining of the object of the Incarnation. It was wrought to save sinners. Not that a just man were positively excluded, but inasmuch as there were no just men. Mankind had been infected in its origin, and that transmitted guilt was augmented by the accumulations of centuries of human guilt; and all this claimed satisfaction at the Savior's hands. Without directly attacking them, he strongly sets forth the falsity of their position, both as regarded themselves and as regarded others. Their position was false in regard to themselves, because hypocrisy and affected piety cloaked a foul interior. They held aloof from sinners, through the motive that they reputed themselves righteous. Such falsity

and presumption was an abomination to God. The Lord strikes at this false position by averring that this very presumption kept them from the benefits of redemption. It is a sentence full of hope also to those who have known sin. The Pharisees' position was false regarding these, because it strained mercy within such narrow limits that non-conformity with the Pharisaic tenets brought on an absolute excommunication. The breadth of Christ's benignity and mercy stands in beautiful contrast to the hard, narrow, unfeeling, rulings of these hypocrites. The religion of God can never consist in cunning sophistry and mere external precision. The souls of these sectaries were not only infected with sin, but they were filled with the worst feelings that can harbor in human hearts. From motives of self-interest they were devoted to the mere official part of the worship of Yahveh, and no feeling as grand as mercy ever found place there. That soil had become too dry and barren to produce anything so good as mercy or love of God. Behold these wretches caviling with the Lord of mercy for his benignity towards humanity; and yet they triumphed on earth, he triumphed in Heaven. No other mind could put so much thought into a few simple words as Jesus, and in the present instance he has embodied many thoughts in this simple declaration. The attitude of the men of our day towards their fellow man is more apt to conform to that of the Pharisees than to that of the Lord. It is not fashionable to affect much positive religion now, and that element may be wanting, but we are certainly more prone to condemn than to show mercy. But the eternal truth must stand that with what measure men measure to others, it shall be measured to them again.

In this fact also we see the mildness and moderation of Christ. The objection of the Pharisees was of such nature that it might well move a man to indignation; yet there is nothing severe in the words of the Lord. He refutes their calumny by a sober, mild exposition of the truth, and even in his words to these the basest of humanity there is an invitation to come and share that mercy which includes all sinners. If all men would act thus, when their motives are misunderstood, and when they are falsely traduced, the world would be better for it.

MATT IX. 14—17.

14. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες: Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

15. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς: Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε νηστεύουσιν.

16. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ: αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται.

17. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς: εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπόλυνται, ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέροι συντηροῦνται.

14. Then come to him the disciples of John, saying: Why do we and the Pharisees fast oft, but thy disciples fast not?

MARK II. 18—22.

18. Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες; καὶ ἔρχονται καὶ λέγουσιν αὐτῷ: Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ οὐ νηστεύουσιν;

19. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς: Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν.

20. Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

21. Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν: εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.

22. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς: εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπόλλυται, καὶ οἱ ἀσκοί: ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.

18. And John's disciples and the Pharisees were fasting: and they come and say unto him: Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

15. And Jesus said unto them: Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

16. And no man putteth a piece of undressed cloth upon an old garment; for it taketh a portion equal to itself from the garment, and a worse rent is made.

17. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

19. And Jesus said unto them: Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21. No man seweth a piece of undressed cloth on an old garment: else it taketh a portion equal to itself from it, the new from the old, and a worse rent is made.

28. And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

LUKE V. 33—39.

33. And they said unto him: The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink.

34. And Jesus said unto them: Can ye make the sons of the bride-chamber fast, while the bridegroom is with them?

33. Οἱ δὲ εἶπον πρὸς αὐτὸν Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ, καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν

34. Ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς: Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;

35. But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.

36. And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.

37. And no man putteth new wine into old wine-skins: else the new wine will burst the skins, and itself will be spilled, and the skins will perish.

38. But new wine must be put into fresh wine-skins.

39. And no man having drunk old wine desireth new: for he saith: The old is good.

35. Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

36. Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς: ὅτι οὐδεὶς ἐπὶ βλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν: εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνήσκει τὸ ἐπὶ βλημα τὸ ἀπὸ τοῦ καινοῦ.

37. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς: εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

38. Ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, [καὶ ἀμφοτέροι συντηροῦνται].

39. Οὐδεὶς πιὼν παλαιὸν θέλει νέον, λέγει γάρ: Ὁ παλαιὸς χρηστός ἐστίν.

In the 14th verse of Matthew, **Σ***, B, 27, and 71, omit πολλὰ after νηστεύομεν.

In the first proposition of the 18th verse of Mark, E, F, G, H, L, S, U, V, Γ, Δ, et al. have οἱ τῶν Φαρισαίων. This is followed by the Peshito and Ethiopian versions. **Σ**, A, B, C, D, K, M, Π, et al. and many versions have οἱ Φαρισαῖοι, which is undoubtedly the true reading.

In the 20th verse, the plural "in illis diebus" of the Vulgate rests on no sufficient authority. In the 21st verse, **Σ**, B, L, H, K, and Δ, have πλήρωμα ἀπ' αὐτοῦ. D has τὸ καινὸν ἀπὸ τοῦ παλαιοῦ.

In verse 22nd of Mark, **Σ**, A, C, Γ, Δ, Π, et al. have *ὁ οἶνος ἐκχέεται καὶ οἱ ἄσκοι ἀπολούνται*. The same authorities add *βλητέον* at the end of the verse. Both readings are very probably the work of sciolists.

In the 33rd verse of Luke, *διὰ τί* is omitted by **Σ**^a, B, L, and Z. Its omission is sanctioned by Tischendorf, Westcott and Hort. In verse 36 of Luke, **Σ**, B, D, L, and Z insert *σχίσας*, and the same authorities, together with C and X, have both verbs in the future, *σχίσει* and *συμφωνήσει*. The clause of the 38th verse that we have included in brackets is not found in **Σ**, B, and L. In verse 39, the reading *χρηστός* is found in **Σ**, B, L, 157 and 225. This reading is followed by the Peshito, Coptic and Revised Protestant versions. In many other codices *χρηστότερος* is found, which is followed by the Vulgate. In the same verse, *εὐθύς* is omitted by **Σ**, B, C*, L, and by many versions.

The power which the Pharisees arrogated to themselves in matters of religion was absolute: they would have every thing pass through them. The genius of Jesus' Gospel was essentially opposed to them, and this filled them with an antagonism which knew no bounds. If he succeeded, their credit and office would be over forever. A man filled with such dishonest motives yields not to the truth. The very crushing force of the truth fills him with deeper resentment. So the superiority of Jesus, which ought to have convinced them of his divinity, aroused them to a more rancorous hate. But when they saw him ignore them, and assume even the despised publican to be associated with him in his mission, their resentment flamed anew. In their first attack Jesus completely vanquished them by the truths of the Scriptures, which they professed to follow and interpret. They now direct a new attack upon him, making common cause with the disciples of John. The Baptist had been most faithful in his mission of preparation, but he was not able to prevent a misconception of his office in many of his disciples. The spirit of the Jew in those days was narrow and fanatic: it readily drifted into partizanship, and, stopping short of the deeper signification of things, contented itself in a mere external allegiance to some exponent of a set order of principles. The principles of St. John appealed more readily to the Jewish

mind than those of the Lord. The Jews were not wanting in a readiness to perform corporal mortifications. Indeed, the fasts of the Pharisees were frequent and rigorous. Fasting contented the fanatical ardor within them, and conformed to their haughty ideas of self-righteousness. Moreover, John's doctrine, being but preparatory, was not so sublime: it did not transport men from earth to Heaven: it did not revolutionize Jewish thought. This was left for Christ to do; and in doing it, he encountered the opposition, not alone of the Pharisees, but of the disciples of John himself. Earthly-minded men will listen to a man who has something to say that affects the life and destiny of man here; but once the discourse transcends the bounds of man's present life, worldly interest wanes, and men follow less rapidly. The reason that the doctrine of Jesus evokes no more intense devotion and sublime faith from man is that it is altogether heavenly. Only men whose thoughts and interests are in Heaven, appreciate such doctrine, and the Jews were not thus disposed. The influence of John was great with the people, and his disciples numerous. The Pharisees, therefore, endeavor to discredit Jesus by stirring up the clients of John against him, and by placing in contrast the different modes of life followed by the respective followers of both.

There is something in austerity of life that attracts the people to a man. The heroic readily appeals to the senses of man. The inner life of the spirit of a man is not seen; and therefore corporal mortification was placed first in the externalism which prevailed with the Jews. Whatever man does, if it be not informed by a spiritual motive, by the soul's love of God, is worthless. The fasting of the Pharisees was devoid of this inner spiritual motive; it was merely official, and relied solely on mere external precision for its value. The disciples of John were somewhat imbued with this influence, strong in Jewish life. They contracted the worship of God into a cold formal set form of rites and observances, lifeless and narrow. Official precision was every thing; the spirit of religion was dead. Now the spiritual law of Christ, which was even then building up, is eternally opposed to literalism. The law of Christ is the development of the life of the soul, in which all these mere official observances are subordinate to the spiritual

communion with God; and the rites are valuable only when informed by the great spiritual law of love. Christ has emancipated man from his adhesion to material things in life and in religion, and has substituted, for the imperfect carnal mode of worshipping God, the law of the spirit. Hence he did not lay any stress on the observance of the Pharisaic fast, or the pompous mode of Pharisaic prayer. If we may believe the Talmud (Taan. 12a), the Pharisees fasted on the Mondays and Thursdays of the week. They gave to this fast a merely external aspect; it served as a motive to augment their self-righteousness. Like the whole tenor of the decadent worship, it was merely official and external. Coupled with this were the public prayers, which formed a strong element in Pharisaic life. By these they maintained their credit with the people. The influence of John had not turned the life of the people out of its old groove. Indeed, he had outlined no definite form of worship; he was simply to call men to Christ; his work was to end in bringing men to hear the founder of the New Covenant. In this, therefore, he ran counter to no cherished traditions. His call to penance was in accord with what their prophets had often proclaimed. His proclamation of the advent of the Son of God was as yet too mysterious to evoke the fury of the sects and the people. So that his disciples were imbued with Pharisaic principles, and followed the formalism of the age.

The accounts in the Gospels seem to imply that a delegation of the disciples of John, probably instigated by the Pharisees, approached Jesus, and demanded cause for the diversity in character between what they thought the duties of religious life and what he reflected in his practical mode of life. From the phraseology of Mark, certain ones have believed that the question was directed to Jesus on the very day of the banquet in Levi-Matthew's house, on which day the disciples of John and the Pharisees were actually engaged in one of the official fasts. I prefer to consider the expression of Mark expressive not of a specific act wrought on that particular day, but of the tenor of the lives of these men. The spirit of Jesus' life was milder, devoid of that fierce austerity of the life of John, though corporal mortification, sustained and severe, entered therein; but Jesus exacted nothing of these rigors

from his disciples. Hence we may notice that they do not affirm that he fasted not; but that his followers ate and drank. The codices of Mt. Sinai and the Vatican, and the critics Westcott, Hort and Tischendorf reject the interrogative *διὰ τί* in the 33rd verse of Luke, thus rendering the sentence declaratory. It therefore becomes more expressive; for the positive assertion of a fact which implies that an answer is expected is more forcible than a blunt question. The main fact was that the embassy placed before Jesus the difference in discipline between the two bodies of men, and sought cause for his action in fostering such a departure from such an essential of religious life. The Lord in his response first stops the mouths of the detractors, and then proceeds to give the real cause for his leniency in the matter of fasting. As the men before him were of the following of John, he uses an expression in regard to himself which had been attributed to him by the Baptist. When envy arose among the Baptist's disciples on a previous occasion, John had declared to them that Jesus was the bridegroom: "He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy is greatly fulfilled." (Jo. III. 29.) The love existing between the bride and bridegroom was taken as a symbol of the love of God to his chosen people in the Old Law. Still more did this symbol apply to the love of Jesus for redeemed humanity in the New Law. He likened himself to the bridegroom, the sheep of his fold, to the bride, and the disciples, to the circle of intimate friends of the bridegroom. These "sodales sponsi" were called in Hebrew *בְּנֵי הַפֶּתַח*, "filii thalami sponsalis", which is rightly reproduced in the Greek of the synoptists by *Οἱ υἱοὶ τοῦ νυμφῶνος*, "the children of the bride-chamber," that is to say, the inner circle of friends participating in the wedding festivities. How the strange reading of the Vulgate, "filii sponsi", arose it is hard to say.

By universal consent and according to rabbinic law, the marriage week was to be a time of continuous festivity. During that week all mourning ceased, and it was regarded as a religious duty to gladden the bride and bridegroom. The

response of Jesus was only aimed at the Pharisaic objection. It contained however an implicit declaration of his divinity, for only God can lay claim to such a relation to humanity. To seize the import of it, they must recognize him as the bridegroom mentioned by St. John, who during the years of his mortal life espoused humanity; and his disciples were his intimate friends and co-laborers in the effect. But was not John the Baptist one of the sons of the bride-chamber? And he fasted. But divine Providence ordained that John should not be taken into the number of those who should perpetuate Christ's work after his death. John's work was over when he ushered in the Lamb of God. It was ordained that he should live apart from the Christ, and close his austere life at the ascendancy of Jesus. Therefore the same causes could not operate to move Jesus to treat him as he did those to whom he was to leave the continuation of his great work. Our divine Lord in inaugurating his great work could not allow himself or his disciples to be hampered by Pharisaic traditions. He was to change the world's relations to God, and humanity's worship of God, and therefore he could not, like John, confine himself to the desert solitude. John had just one object to achieve, to prepare men for the Lord; he did it sternly and faithfully. But Jesus must live among men; he must teach men how to live; he must mingle in the ordinary acts of human life, for much was to be accomplished in a short time. He comes closer to man in his ordinary life than John did. To be sure, mortification characterizes Christ's life, but it is not a mere routine mortification, that distinguishes not between times and times. The old, dry, spiritless traditions of the rabbis were set aside, and the freedom of the spiritual worship of God given to men, a freedom which does not set aside fasting and other penitential works, but which teaches that these are subordinate; that the essence of the new law is the soul's living worship of a spiritual God, to which all things else in the worship of God stand as adjuncts. Now in such cases the law of prudence directs that when the essence of the spiritual worship can be strengthened by temporary dispensation of the subordinate element, it is to be done. The drift of Pharisaic religious thought was a blind, indiscriminate adhesion to

outward form. With this clashed the spirit of the New Law, which says that love is the essence of the law, and outward form is good only when informed by the love of God. The Lord in no way derogates from the nature and excellence of fasting, but he teaches them that the New Law places the spirit above the form. The essence of Christ's law was inward; that of Judaism of that day was outward, and there arose a conflict out of which truth prevailed, and God is worshiped by men to-day in spirit and in truth through Christ.

In the fifty-eighth chapter of Isaiah, God voices his displeasure with the formal fasts of the Jews. They were not acceptable to the Lord, because they were not true. God hates every species of falsity; and this was a falsity in religious action which centered itself in the dry form of an action, and left the heart barren and loveless towards God, and hard and cruel towards the neighbor. We have in the Holy Writings records of the examples of many good men, servants of God, who fasted. Moses, David, and the prophets fasted. Indeed, a religion of God, in which fasting finds no part, would be inconceivable. God commanded a strict fast to the Jews on the solemn day of expiation. The fast, however, concerning which the present question was raised was the traditional fast which had come into vogue in Israel. "Good works are not all of one sort. Some are good in themselves of their own proper nature, always good; as to love God above all things; to love the neighbor as thyself, to honor thy father and thy mother. Other works there are which, considered in themselves, without further respect, are indifferent, being rendered good or evil by the end whereunto they serve. Of this sort is fasting, which of itself is merely indifferent, which if it respects a good end, is by that end made good." Now works of this nature can never become absolute, and oblige "*semper et pro semper*." They will always cede to agencies which for special occasions are better. The religion of the Pharisees never recognized the spiritual and proper nature of fasting. Religion for them was a mere external straight-jacket, absolute and inexorable. Christ aimed to emancipate man from this servitude, not by abolishing the ordinance of fasting, but

by bringing into it truth and spiritual life. To fast is good, but love is better; and fasting is only good when it aids and fosters the law of love.

We notice in Matthew that the Lord speaks of fasting and mourning as though they were convertible terms. For when they made question of fasting, he made answer: "Can the children of the bride-chamber mourn, while the bridegroom is with them." The reason of this is evident. A religious fast of whatever nature is an outward expression of the inward mourning and lamentation of the heart. By this does it differ from the mere enforced abstinence from food for a non-religious cause. In his answer, therefore, he tells them that the persuasion of mind, which expresses itself in fasting, ill fits the nuptial season. The Lord shows here that all times serve not for all things: "All things have their times. There is a time to weep, and a time again to laugh; a time to mourn and and time again to rejoice, etc." (Eccles. III. 1-4). In saying that the days would come, when the bridegroom would be taken away from the disciples, Christ clearly predicts his crucifixion. The term ἀπαρθῆ signifies the violence of his taking off. That thought, the consummation of the world's Redemption was continually in his mind, and at divers times, he gave expression to his realization of it. At the same time, he outlines a change of tenor in the Apostles' life. Using the easy and expressive image of the marriage, he depicts the mourning of the Apostles, when he should be taken from them, as the mourning of the friends of the bridegroom who is taken away by death. Certainly this was literally fulfilled in the terrible grief of the Apostles after the scene on Calvary. But its highest sense is in the spiritual acceptance of the words. The presence of Christ with his disciples on earth was a type of the great marriage feast of the Lamb of God in Heaven with his elect, in which there is no mourning nor cause for mourning. The grief of heart and fasting, which the Lord predicted should follow his death, in the fullest sense embrace the mourning and penance of the spouse, Christ's church, who recognizes herself, in the time of the present exile, as deprived of the presence of her beloved spouse, whose sufferings and death and absence she bewails. It is the outline of the Church's life.

The right position of the redeemed soul is that of a wanderer in a land which is not its true home, weeping and longing for Christ, its life. The great mighty life of the Church sets ever like the surge of the sea towards Christ; and all fasting, and all mortification are for the reason that we are separated from him. Though fasting is nothing without the love of the spirit, when informed by such, it is mighty. It is a test of the virility of a man's faith. In such way did it manifest itself in the life of Paul, in the lives of the saints, in all men who love the soul more than the body, Heaven more than the earth. The presence of fastings in the Pharisee's life was an evidence of dry formalism; its presence in a man's life now evinces just the opposite; it proves that he is in earnest. These are days of comfort-seeking. Men now shirk in every walk of life the arduous, and also they would make religion comfortable. He who breaks away from this enervation, and tames and sobers the flesh by fastings is a doer of the word.

The reason alleged by the Lord in the first part of his response served merely as a check on the Pharisees. In the two similitudes that follow, he gives the deeper reasons for his line of action with the disciples. The Lord, in the first similitude, to inculcate the highest truth, makes use of the example of a patch upon an old garment. There is a slight discrepancy here between Luke and the two other synoptists. The natural fact to which the Lord calls attention, as narrated by Matthew and Luke, is this. Let us conceive a rent in an old garment. Now to mend this, suppose that a piece of stiff, new cloth be placed upon this rent, and sewed round about. The phrase in Matthew and Luke is *ἐπίβλημα ῥάκους ἀγνάφου*, literally, cloth that had not been fulled. The process of fulling in those days was done by the handicraftsman, the fuller, and was well known to the people. Machinery had not yet usurped the place of man's toil. By the fulling process the fibres of the fabric became felted, and the cloth became thicker and more compact, at the expense of the length and breadth. It was thus rendered smoother and less liable to shrink. Before this process the new cloth was rough and stiff, and subject to great shrinkage by moisture. Now if a patch of such nature were placed upon the ragged or torn spot and sewed thereon, the

worn and weakened old fabric could not bear the strain of the rough new piece, and the patch would draw itself loose from the old garment, and take with it a portion of the old garment corresponding to the dimensions of the patch; for it would tear out a portion bounded by the stitches which held it upon the old garment. This portion thus torn away by the new patch is called τὸ πλήρωμα αὐτοῦ, "its full," for it takes away a portion equal to its own dimensions, which is properly called its full.

The force of this similitude would only be fully appreciated by the Semites. So, therefore, Luke, writing for people accustomed to different modes of life, changes the similitude slightly, but yet conveys its essential force upon which the moral truth of Christ was built. The central thought was that it was not well to sew a new piece upon an old garment. Two opinions exist as to the sense of the passage in Luke. He is at one with Matthew and Mark till he comes to the effect of the new piece sewed to the new garment. At that point he says: καὶ τὸ καινὸν σχίσει. The essential point to determine is what is the subject and object of σχίσει. The ambiguity exists in both the Greek and the Vulgate. Some make the τὸ καινόν, the new piece, the subject of σχίσει, and understand ἱμάτιον παλαιόν, the old garment, as its object, not expressed but implied. This is the reading of the King James' bible. In this sense there is no real discrepancy between Luke and the other two. But this opinion has little on which to stand. It is unusual and harsh to use a transitive verb thus, without an object expressed, and there would result a tautology not to be expected in the classical Greek of Luke; for immediately afterwards he speaks of the effect of the new patch upon the old garment. The Ethiopian text translated by Walton follows the aforesaid reading. We prefer to accept the τὸ καινόν, meaning the new garment, as the object of σχίσει, whose subject is the agent who is represented as acting in the whole affair. This is the reading of the Syriac as translated by Walton; it is the generally received reading of Catholic exegetists. Luke thus specifies two evil effects which would result from patching the old with the new. First, he represents the piece as being taken from a new garment, which is consequently rent by the taking thence of the piece, σχίζει τὸ καινόν: and secondly, the

new piece adheres not well to the old, which effect is the sole one to which Matthew and Mark call attention. It seems that Luke weakened the similitude somewhat in presenting it to the people not used to Semitic customs. We have no doubt that Matthew and Mark are nearer to the Lord's real words. Inspiration, however, allows such mere verbal variance, since the main thought is by all three substantially brought out. In tracing out the moral signification of this similitude, opinions can be reduced to two heads.

The first opinion which is embraced by Knabenbauer is substantially this: The Jewish covenant with its prolix rites and observances was the old garment. Now the New Law compared to this was new cloth. It differed in spirit and in breadth from the Old Law, and was not to be fixed upon the first covenant as a patch, for the weakness of such covenant was so at variance with the spiritual code that they could not be made into one, except by abolishing that which was weak and preparatory in the first code. As the first covenant was the work of God, it had some everlasting elements, uttered for all time, and which come unchanged into the New Law. Such was the decalogue, the law of contrition for sin, etc. But circumcision and the whole ritualistic system was temporary and imperfect, and destined to cede before the spiritual worship of Christ. So the exponents of this opinion believe that the Lord here teaches his objectors that he sets at naught their formal fasts, because it is contrary to the genius of his new covenant to consider it a mere revision and restoration of the old code. The old code was too weak to patch; it was simply to be replaced by a worship fitting to the new creation in man. A new birth had come through Christ, the birth of the spirit, and the nature of God's worship must be fitted to the exalted nature of the new creation. These are truths, and in various places are stated in the Scriptures; but I do not believe such to be the sense of this particular similitude. In fact, it would lose its point; for fasting and mortification are retained in the New Law more than in the Old. But they are informed by the right motive. Besides, it is evident that the Lord here gives a specific reason for the conduct of his disciples, which is not clearly apparent from the given opinion. The fasting of which

the Pharisees made question was not any part of the ritualistic law. Even if there never had been the first covenant, they could have asked the same question, and Christ's answer would be relevant. Any man that understands the nature of God, and the nature of man, and man's relations to God, must, if he think at all, religiously acknowledge that to fast is good. Now they ask him why he, the exponent of a perfect religion, sets aside this good act in the teaching of his disciples; and the whole tenor of his answer is to make them know that he orders this good work to its proper time. We believe then that the application of the similitude is made to the mental and moral condition of the disciples themselves, and more particularly to the Apostles. They had come to him out of Judaism, filled with the associations of the religion of their fathers, and Christ presented to them a higher order of truth and action, new and strange to them. The weakness of the creature did not permit him to present to them the most arduous and most sublime elements of his Law at first. Gradually he brought them up with him till they could bear the higher creations. In fact, there were parts of the system that they were unable to sustain till they had been strengthened by the power of the Holy Ghost. To thrust upon them the more arduous parts of the law of the Gospel, all at once, would be like sewing a new piece on an old garment: they would fail under the strain. They were first to be initiated by patient teaching; they were to be led from degree to degree, till the grand system of Christ in all its fulness could be realized by them and sustained, so that the Lord deemed it not good to begin by enforcing rigorous fasts upon those who followed him. He asked much, when he asked them to renounce all and follow him. To confirm them in this he made his burden light to their untutored souls. He did not wish them, while but novices in his school, to grow weary and turn back. We see in their later developments how they shrank from that which was hard. While he prayed, they could not keep from sleeping, and when he went into the judgment hall of the high priest, he went alone. They had to grow into the new life, and the Lord wisely condescended to their weakness by sparing them while he was with them. It was not that the sublime nature of the

New Law did not embrace such heroic acts of mortification, but they were reserved for a time when the Apostles would have knowledge and strength adequate to their performance. For this opinion stand Chrysostom, Beda, Rhabanus Maurus, Albertus Magnus, Dionysius the Carthusian, Tostatus, Cajetan, Jansenius, Maldonatus, Barradius, Salmeron, Sylveira, àLapide, Calmet, Lamy, Arnoldi, and others. Knabenbauer, who favors the first opinion, objects that the Apostles, who had left all and followed Jesus, would not be thought to stagger at fastings, such as the disciples of John and the Pharisees performed. But this is nothing. It was the design of Christ to foster by the mild spirit of his rule that following which they in a moment of fervor had made; and, moreover, they were being won away from the hold which old traditions and customs had upon them, which in itself was a great work, not allowing that the burden of the New Law should be too heavy upon them till they had fully realized the real nature and grandeur of the New Law. They did not at that time have the faith of a Paul. They were called to follow a man whose real character could not be imparted to them all at once. They were poor simple men, not yet filled with the heroism which came upon them from the Holy Ghost; and the all-wise Lord at this period attenuated somewhat the chalice which they were afterward to drink in its fulness.

The second simile is directed to further illustrate the same truth, and all that we have said of the first applies to it; so that we have only to explain the natural fact upon which the moral illustration is based. The receptacles of wine and other liquids in the East were the skins of goats. These were prepared without removing the hair. The openings, which had been made in removing the skin from the animal, were sewed up, leaving only the apertures in the ends of the legs. These served as orifices to fill and empty the skin, and were bound about by leathern thongs. The skin, when filled with liquid, presents the appearance of a goat without the head. These are called bottles in the Rheims Douay version, and, in fact, one meaning of bottle is such a skin, a meaning which it perhaps had before the use of glass bottles. With age these skins became soft and partly decayed, so that they would not stand

strong resistance. The new wine, while yet fermenting, has an expansive force that would burst these worn and partly decayed skins so that it demanded to be put into the new strong skin, whose fibres would stand high tension. This example based upon an every day fact in the lives of that pastoral people was more forcible than the former. The old skins were the disciples, whose souls, accustomed to the old traditions of Judaism, were not capable of containing the new wine of the Gospel. The grand system of Christ's New Law was the new wine, whose power and excellence were too great for them at first. The wisdom of all men of all ages is as nothing compared to the wisdom of Christ. And even human wisdom moves not to submit novices to too severe trials, or exact too much of them. Christ had to win men away from things which home and national associations made dear; and in doing so, he tempered the breeze to the shorn lamb. His system was not given them all at once, nor the hardest things first, but gradually and mildly it grew into their lives.

Luke adds a sentence not found in the other two synoptists but which Christ most certainly uttered. Luke shows himself true to his preface, that he would narrate things accurately and his diligence has preserved to us the third similitude uttered on this occasion to illustrate the same truth. We are naturally attached to the things we are used to. This force of association and habit is found in all races of men, though perhaps it is in least degree in the people of our country. Man becomes attached by this great instinct to home, country, national customs, and religious observances. It takes time and effort to take him out of such attachment, and fashion him to new things. The Savior illustrates this by the old and the new wine. The taste is a sensitive faculty that can be developed. By use, man grows to like a certain wine. If it be replaced by another to which he is not accustomed, he has to begin anew and accustom his taste to the new. The Lord was not speaking these words to connoisseurs of wine, but to a simple people, who drank the simple produce of their vines; and the natural basis of the simile is taken from their simple tastes. It illustrates a truth that is as wide in its application as humanity itself, that man breaks away with difficulty from those things which

during the course of years, form about his life. Now precisely this was what the disciples were called to do. The genius of the new life which Jesus proposed to them was very different from any thing that they had known before. They were continually exposed to the temptation to turn back to the old things, to which they were allied by all the associations which surround human life. It was in mercy then that the Lord drew them away from the old regime of things by small and easy steps at first, reserving the sublimer heights till the time of their maturity in the faith. It was the wisdom of God possessed by Christ in all its fulness that guided him in this, as in the other deeds of his life. In him we find no excess, no defect; but the grand harmony of truth and wisdom in that life which was to be the everlasting exemplar of all good lives.

When perplexed in any course of action, man can do no better than to ask himself what did Christ in a similar case. It is a great truth that is unquestioned by many of us that God has lived the life of man upon earth. We have never sinned against it by questioning it, but we may have been wanting in not *thinking* of it sufficiently.

There is a law of action in the Lord's words here for those who assume the guidance of human lives, and it is this: to adapt the nature of the precepts and counsels to the subjective condition of the client. We shall meet many like to the old bottles and the old garment; and of these it is imprudent to ask too much, lest they become discouraged and abandon all. It will be expedient at times to restrict the obligations imposed within the narrowest limits compatible with divine justice. After a while they can bear a little more; and thus they may be led step by step to the perfection of a Christian life. There are others who are apt, ready, and able for that which is arduous and sublime in religion. The same rule fits not all. These latter are benefited by counsels that demand much heroism in their performance. Men who guide travelers up Mt. Vesuvius, Mont Blanc, or the Pyramids, are skilled in every thing relating to the ascent; and men who undertake to guide others to Heaven should make a psychological study of every subject. They should try to realize in what environment the life is cast, to realize what the specific temptations are, and the particular

opportunities for doing good. They should avoid pietistic generalities, and endeavor to say things that will be helpful in the particular vicissitudes of every life.

JOHN V. 1—9.

1. After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.

3. In these lay a multitude of them that were sick, blind, halt, withered, waiting for the moving of the water.

4. For an Angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, of whatsoever disease he lay under.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

6. When Jesus saw him lying, and knew that he had been now a long time thus, he saith unto him? Wouldest thou be made whole?

7. The sick man answered him: Sir, I have no man, when the water is troubled, to

1. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

2. Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα.

3. Ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν (ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν).

4. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ; ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴναραχὴν τοῦ ὕδατος ὑγιὲς ἐγίνετο, ᾧ δὴ ποτε κατείχετο νοσήματι.

5. Ἦν δέ τις ἄνθρωπος ἐκ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.

6. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺ ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὲς γενέσθαι;

7. Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταναραχθῇ τὸ ὕδωρ, βάλλῃ μ

put me into the pool: but while I am coming, another steppeth down before me.

εἰς τὴν κολυμβήθραν: ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

8. Jesus saith unto him: Arise, take up thy bed, and walk.

8. Λέγει αὐτῷ ὁ Ἰησοῦς: Ἐγείρε, ἄρῃ τὸν κράββατόν σου, καὶ περιπάτει.

9. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

9. Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος: καὶ ἤρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει: ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

In the 1st verse we find the definite article ἡ ἑορτή in **Σ**, C, E, F, H, L, M, A, II, et al. This is followed by the Sahidic and Coptic versions and endorsed by Tischendorf. The definite article is omitted by A, B, and D.

In the 2nd verse we find in **Σ** and L, Βηθζάθα. B, et al. have Βηθσαιδᾶ.

The clause of the 3rd verse that we have enclosed in brackets is not found in **Σ** and B, and other codices. It is found in A³, C³, D, I, Γ, Δ, A, II, et al. It is followed by the Vulgate, Syriac, Armenian and Ethiopian versions.

The entire 4th verse is not found in **Σ** and B, but of this we shall discourse in the commentary. In verse 9, **Σ** adds καὶ ἡγέρθη.

John has passed over in silence the events at Nazareth and Capharnaum with which we have been dealing; and by the indefinite phrase, "after these things", he makes a transitus from the healing of the officer's son in Capharnaum to the presence of the Lord in Jerusalem on the feast. Much discussion exists to determine what feast day is meant here by John. Some believe that John designates the feast of Purim, instituted in commemoration of the deliverance of the Jewish people by Esther. Others believe the feast mentioned by John to have been the feast of Tabernacles or Pentecost. The authority of the codices is about equally divided on the retention or omission of the definite article. Those who endorse the reading of the definite article believe that John designates the feast by excellence of the Jews, the Pasch. Of

course, if we retain the definite article this opinion is alone tenable. But even though we omit the article, we still believe that the feast there mentioned is the Pasch. As nothing depended on its designation, John may not have thought to specify the feast; but from other data we are certified that it was the Pasch. In the first place, it was a feast on which Jesus obeyed the precept of Judaism to go up to the temple, for the Evangelist evidently assigns the character of the day as the reason for his going up thither. Now these days in the old Judean covenant were three, the Pasch, the Feast of Pentecost, and the Feast of Tabernacles. But of these the Pasch was the greatest. Throughout the Gospels we never hear of the Lord's going to Jerusalem expressly to fulfill any other feast except the Pasch. In fact, in the reorganization after the captivity, it seems that the obligation of these feasts was principally restricted to that of the Pasch. Moreover, if John meant any other feast, it seems that he would have designated it by some descriptive appellation; but the feast of Pasch, the feast by excellence, needed no descriptive title. By comparing the Fourth Gospel with the three synoptists, we find that, by placing this as the Pasch, the Lord celebrated four Paschs on earth, after his manifestation to the people by St. John. This was the second one; the fourth was celebrated on the cross of his crucifixion. Now these four Paschs correspond to the generally received truth that the Lord's public life extended over three full years and a portion of another. As it closed with a Pasch, we shall be at a loss to find the other three, unless we admit this feast to be one of them. The principal objection against placing it to be the Pasch is that soon after the event here narrated, John describes an event that clearly happened in the Pasch: Jo. VI. 4. But we have seen that John omits many events in the life of the Lord that the synoptists have written and, in fact, we believe that he here passes over nearly a year of the Lord's life which is covered by Matthew, Mark, and Luke, and that he joins the events of this paschal time with those which took place on the following Pasch. In fact, John is wont to speak of the Pasch as the "feast of the Jews," the *ἑορτή*, without any epithet. Thus he describes it in Chapter IV. 45. Placing then as morally certain that this is the feast

of the Pasch, we have here the opening event in the second year of our Lord's public life. The events which intervened between the Baptism of the Lord and his first Pasch could be considered a preparation for his public life.

The next question is the fixing of the place of the miracle. On the authority of the Greek codices, we have departed somewhat from the Vulgate in the name and description of this place. The Vulgate evidently takes *προβατική* as an epithet of the piscina, the pool. This is highly improbable, and is against all the Greek codices which render it in the dative *προβατικῇ*. It is an adjective whose substantive is understood. We believe that the implied term is *πύλη*, a gate. *Προβατική*, is derived from *πρόβατον*, mostly used in plural *πρόβατα*, cattle, especially applied to sheep. John thus by the phrase *ἐπὶ τῇ προβατικῇ*, located the pool near the sheep-gate. This was one of the gates of the walls of Jerusalem which were built under Nehemiah, after the return from the Babylonian Captivity. It was built by the priests of the temple under the headship of Eliashib, and is described in Nehemiah, III. 1: "Then arose Eliashib the high priest and his brethren the priests, and they built the sheep-gate **שַׁעַר הַצֹּאן**." This was probably thus named, because it admitted to the sheep-market of Jerusalem. Another gate which stood near the fish-market was called the fish-gate. We depart again from the Vulgate in the name of the pool. It is designated in ancient documents under three different names. Bethesda is its designation in the greatest number of ancient documents. Thus it is written in the Peshito and also in the Armenian Version, and in two manuscripts of the Vetus Itala. It is adopted by St. Jerome (De Situ et Nom. Hebr. Bethesda, Tom. XXIII. col. 803); by St. John Chrysostom (In Joa. Hom. XXXVI. 1); by St. Cyril of Alexandria (In Joa. Lib. II. et VI. Tom. LXXIII.); and by Didymus of Alexandria (De Trinitate II. 14, Tom. XXXIX.). It has in its favor the most numerous of the Greek codices. Those who defend this reading usually derive this name from **בֵּית-חֶסֶד**, the place of mercy, from the merciful healings which happened there. The second reading is that of the Vulgate, Bethsaida, which has in its favor the Codex of the

Vatican, the Ethiopian, Coptic, and Sahidic versions, and one Codex of the Vetus Itala. It is also found in a passage in Tertullian (*De Baptismo* T. I. col. 1205), and in the Itinerary of the Pilgrim of Bordeaux, written in 333. The literal signification of this term would be the place of fishing, which of itself is improbable, as those waters could not serve for the conservation of fish. It is now quite generally abandoned. The third reading is Bethzatha, which appears in the variant forms of Βεζαθά, Βελζερά. This has for it the authority of the Codex of Mt. Sinai, of Codex D (Bezae), of seven old MSS. of the Vetus Itala, of two of the Vulgate, and of some minor Greek codices. This is judged by M. Heidet (*Dictionnaire de la Bible par Vigouroux*) to be identical with the Bezetha of Josephus, *Bell. Jud.* V. IV. 2; V. VI. VII, which was rendered by him as *καινή πόλις*, the new city. This quarter embraced the hill and land north of the Temple which had first been outside the walls of Jerusalem, but which had been enclosed in the city by Herod Agrippa. M. Heidet believes that the other two names are variants in the pronunciation of Bethzeta, the "new quarter". In fact, there is in this very quarter, near the Church of St. Anne, a pool whose surface is now six metres below the surface of the soil. This has good intrinsic and traditional evidence to be the pool of St. John's Gospel.

Around the pool had been built five porches, or covered galleries, wherein the impotent folk might take shelter, and wait for the moving of the water.

In the fourth verse, is narrated a fact which without divine aid it is hard to believe. In the first place, that which we are called to believe by the narrative is that at certain times the water in the pool was set in motion by an *unseen power*. And there was given to the waters, while they thus moved, a healing power to heal all manner of disease. We see that this healing force extended even to the blind and the lame, else why did they wait in the porch? The movements happened at uncertain moments, but how often, we have no means to determine.

The fourth verse of this present chapter is one of the celebrated passages of Scripture. To speak first of its authenticity, it is not found in the Sinaitic, (N) Vatican (B), St. Ephrem (C of the first hand), and Cambridge Codices. It is

not found in the Syriac of Cureton, nor in the Sahidic and Coptic (Edit. Wilkins). It is wanting in several codices of the Armenian version, in three codices of the *Vetus Itala*, and in four of the *Vulgate*. For its authenticity stand the Alexandrian Codex (A), and the Codex of St. Ephrem by the third hand. It is also found in ten other uncial codices (E, F, G, H, I, M, U, V, Δ, Λ). It is found in the Peshito, in the edition (dz) of the Coptic, and in certain codices of the Armenian. It was received by Cyril Alex., Chrysost., Theophylactus, Euthymius, Tertullian (De Bapt. 6), Ambrose, and Augustine. It is a disputed point whether the verse could be considered a part of authentic Scripture which we would be obliged to receive as sacred and canonical in virtue of the Council of Trent. The common opinion of theologians is that, since the passage is not doctrinal, the decree would not extend its binding force to it. But considered in itself, I believe the passage to be fully authentic. In fact, its contents are necessary to the understanding of the 7th verse of the chapter. That it appears not in many Codices, may be due to the difficulty in defending it. Such is the force of the argument for the authenticity of the verse that even many rationalists admit it. Hengstenberg, De Wette, Baumgarten, Crusius, et al. It is also received by the King James' version and defended by many Protestant writers. In fact, to take it out of the narration leaves the account rough and obscure. Accepting then the authenticity of the verse, we next pass to consider its true signification. Here opinions range over a wide compass. The rationalistic exegesis reduces the event to a mere natural phenomenon. They hold that the pond was one of those gaseous springs, which possess therapeutic qualities. That the moving of the water, which the *Vulgate* attributed to the action of an angel, was a certain gas that set the water in motion; that the cures which were sometimes wrought by the natural effect were ascribed by the Jews to an angel. Thus De Wette, Kuinoel et al. Many Protestants adopt this view. Thus writes Edersheim in *Life and Times of Jesus, The Messiah*: "We can picture to ourselves the scene. The popular superstitions which gave rise to what we would regard a peculiarly painful exhibition of human misery of body and soul is strictly due to the times and the people. * * * *

In the present instance, there would be even more occasion for this than around any ordinary thermal spring. For the popular idea was that an angel descended into the water, causing it to bubble up, and that only he who first stepped into the pool would be cured. * * * This bubbling up of the water was, of course, due not to supernatural but to physical causes. Such intermittent springs are not uncommon, and to this day, the Fountain of the Virgin in Jerusalem exhibits the phenomenon. It is scarcely necessary to say that the Gospel narrative does not ascribe this troubling of the waters to angelic agency, nor endorse the belief that only the first who entered them could be healed. This was evidently the belief of the impotent man, as of all the waiting multitude. But the words in verse 4 of our authorized version and perhaps also the last clause of verse 3 are admittedly an interpolation. * * * Jewish belief at that time attached such agency to Angels, and localized, so to speak, special angels in springs and rivers, and we shall have presently to show what were the popular notions about miraculous cures. If however the belief about Bethesda arose merely from the bubbling of the water, the question would naturally suggest itself whether any such cases as those described had ever really occurred, and if not, how such a superstition could have continued. But that such healing might actually occur in the circumstances, no one would be prepared to deny who has read the accounts of pilgrimages to places of miraculous cure, or who considers the influence of a firm expectancy on the imagination, especially in diseases which have their origin in the nervous system. This view of the matter is confirmed, and Scripture still further vindicated from even the faintest appearance of endorsing the popular superstition by the use of the article in the expression, 'a multitude of the impotent', etc."

Protestantism shrinks back from miracles, because its tendency is to eliminate the supernatural from religion. For this very reason the distance between rationalism and Protestantism daily grows less; they converge to a common point, mere natural respectability instead of religion. And in this frantic effort to avoid the supernatural, they will embrace any theory, be it never so absurd. But the writer just quoted is at

least with us in saying that to deny that the Gospel endorses the belief of these miraculous cures, necessitates the exclusion of the fourth verse from the text. In fact, the difficulty in recognizing the power of God in this event very probably kept the verse out of some of the codices; but even with this verse expunged, the account is absurd, unless we admit an extraordinary action of God's power. It is too unfavorable a judgment to pass on the common sense of men of that day to say that a multitude of blind men, of lame men, and paralytics waited for the occurrence, of a mere natural phenomenon of a thermal spring. Such action might relieve a fever, or even the palsy, but it could not cure the blind and the lame. Moreover such agency would continue in the water, were it a natural effect, but those poor wretches had the testimony of experience that only the first who entered was cured. Moreover, we can not believe that a thermal bath by natural agency would cure a man, the first time, of whatever infirmity. M. Edersheim's argument is reducible to this: "Somewhere in the world there are intermittent thermal springs which bubble up at times, therefore the pool of Bethesda was one of these, and could work no supernatural effects, because it was only an intermittent gaseous spring. Miracles can not be banished from the Scriptures so easily as this. To be sure, no mention is made of this pool in Josephus; but he wrote when Jerusalem was in ruins; and most assuredly, after the death of Christ, the miracle ceased. But they object, if we accept the miraculous character of this phenomenon, we must admit a perpetual miracle which conferred nothing to the economy of supernatural religion. This is a distorted way of looking at the fact. In divers ways God kept alive a monotheistic faith in the Jewish people by showing them that his power was in nature and above nature. Moreover, the pool of Bethesda was the type of the Christian baptism, where in the higher order man was purified by its washing from every infirmity. As we have before said, the presence of the Angel in the waters of Bethesda was not visible. A myterious unseen force troubled the water, which phenomenon manifested the presence of the Angel, and then the healing of one man was wrought. We accept the narration as a miracle, and find no greater difficulty in accepting this

than other miracles, for the "Catholic Church is hung with miracles." This paring down of miracles, and endeavor to get off with as few miracles as possible is subversive of all faith. When we cut off one miracle, we immediately see the necessity of cutting off another, and another and "of the process there is no end." The rationalist's theory is "that a belief in miracles is simply the result of superstitious excitement engendered by ignorance of the laws of nature; and in confirmation they point to the decrease in miracle statistics since the middle ages; during which period much progress has been indubitably made in knowledge of the laws of nature; although 'even at the present day a stray miracle is from time to time reported in outlying districts, where the ignorance and superstition which formerly produced so abundant a growth of them are not yet entirely dispelled.'" We admit that the so called civilization, which mistakes the progress of machinery for the progress of man, is hostile to the miracle, and where the shriek of the steam whistle, the roar of the locomotive, and the hum of the factory deafen all the higher senses of man, they do not abound. The cause is in the "mental distraction and moral degeneration of society. The stress of business is so great that man is too impatient and too anxious to think of God, the room of religion is preoccupied in his soul." The Lord of the universe is not a present God; "while every one is struggling with and overreaching the other, God seems not to be, but only man. Thus miracles fail, because they are not given where they are not asked for." God demands at least some recognition of his power and relations to the universe before he vouchsafes these extraordinary manifestations of his power. It is not the office of the miracle to dispense with faith. There is no intuition here, and God comes close to us in miracles only to aid us to believe what is always possible to disbelieve. Only in Heaven will faith give place to evidence and intuition. But they say miracles are not wrought except with a moral context. But the moral context is here. First, in the miracle itself, to direct the eyes of suffering humanity to the God of power, from whom alone the deep woes of humanity can receive relief; and secondly, in its typical sense, to teach by a symbol the spiritual power of the baptism of water soon to be instituted by Christ.

Hence, "if we must submit our reason to mysteries, it is not much matter whether it be a mystery more or a mystery less, when faith anyhow is the essence of all religion. The first step in religion is firmly to hold that there is a living God, in spite of the darkness which surrounds him, the Creator, Witness and Judge of men. When once the mind is broken in, as it must be, to the belief of a power above it; when once it understands that it is not itself the measure of all things in Heaven and on earth, it will have little difficulty in going forward. Unbelief is an unnatural state, a state of violence, and no man, who is a man, is at ease in it. The human mind, as soon as relieved of the pressure of unbelief, springs back to faith, and joys to be once more in its normal state."

Coming now to the real event which Christ wrought, we find in it much similarity to the cure of the paralytic let down through the roof in Simon's house. The things said of that case are therefore applicable here. One great motive of the miracle was to show forth his divinity to the people of Jerusalem. Hence he selects an inveterate chronic case, that there might be no doubt of the supernatural agency in the cure. He selects the poor and friendless man to show us that his benefits were not evoked by respect of persons; that the abandoned of man is not necessarily abandoned of God. There is no need of speculation of how the Lord knew that the man had been long in his infirmity; he who knew all things, could easily see this present truth. It was usual with the Lord to preface his works of healing by asking for an expression of the sufferer's will. It was an address of pity, and served to render the action more harmonious. It was also an address to arouse faith, the great scope of all his miracles.

We see in the multitude at Bethesda a true picture of human misery, each one selfishly occupied with his own portion, oblivious of his suffering fellow-beings, clutching with avidity at the agencies that can help, and excluding others in the struggle for relief. Bethesda is a type of the world. The bodily diseases of that multitude of impotent folk of blind, halt, and withered, are typical of the different kinds of suffering that prey on the children of Adam. A true description of human

life must place man's life encompassed by distress and sufferings. A true record of human life, since man abandoned God in the primal defection, is a dreary record "written within and without with lamentations and mourning and woe." Writings have been written to make man believe that his lot is better than it is, but they are vain; they are disproven by the testimony of humanity "man is born to trouble." "Let us say that there are a thousand millions of men on the earth at this time; who can weigh and measure the aggregate of pain which this one generation has endured and will endure from birth to death? Then add to this all the pain which has fallen, and will fall upon our race through centuries past and to come." It could not be otherwise, for God cursed the world on account of sin. By the mysterious law of hereditary guilt, man, by the first prevarication, came closer to earth. The high nature of man became, in a measure, robbed of those prerogatives that lifted him above the earth, and man's gaze fixed itself more upon the present order of things.

"In fact, the world is sadder than it appears. There is much untold, unknown sorrow. Men are so taken up with their own miseries and cares that they never think of another's woe. And suffering man shrinks away from his cold neighbor, and suffers in secret." Thus "there are many sharp distresses underneath the visible garb of things. Many a secret ailment or scarcely observed infirmity exercises him who has it better than thorns or knotted cord. Many a silent grief lying like lead within the breast, or like cold ice upon the heart. Many a sad secret which a man dare not tell lest he find no sympathy. * * * Many an apprehension for the future which can not be spoken; many a bereavement which has robbed the world's gifts of their pleasant savour, and leads the heart but to sigh at the sight of them." The Incarnation healed man of the wound of sin but it healed him in its own way. It healed him by suffering and a cross. The plan of God in human life after the fall includes suffering. God has done great things for man in the Incarnation, but they affect not the material conditions of this present life. If we bound our gaze at the earthly horizon of human life, it is a dreary thing. We may say with Jacob of old: "All things are against me." The true view of

human life is of a pilgrimage in a land that is not ours: "We have not here an abiding city." The Incarnation changed man's lot only in this that it gave him a sure hope of a future state of happiness, and gave him the means to attain it. Considering then the two phases of the life of man, we should not wonder that God sets at naught the comforts and pleasures of man's earthly existence, for he has called him out of this world. While therefore the world lasts, man's life will be cast in pain and sorrow, and those who seek here aught else must meet with disappointment, which will be rendered more bitter in the measure that the heart of man fixes itself on the things that pass. We do not recognize how far we drifted away from God by the fall, or how great was the moral disorder thus caused. He who repaired that disorder invites us to participate of his new order of things by taking up our cross and following him. Those who hold this true view of life and expect happiness only from Heaven and in Heaven, suffer no disappointments either in time or eternity. The Christian's portion is definite and sure, to be conformed to the suffering Christ on earth, to be conformed to the glorified Christ in Heaven. "But the world goes on blindly seeking some outlet from its misery where, alas, there is none; it dreams fever dreams of happiness, and starts up to find its condition more hopeless than before. Century after century passes, and still the hungry generations push each other on, and the cry of desperation grows wilder, as civilization becomes more elaborate. And in this chaotic turmoil there is a hope, humanity's hope, which brings peace to those who hold it. It is that there is a revelation, a manifestation of God in time, a coming in of the infinite into this world of ours. The woes of our race are too deep, too inveterate to be healed by any but a divine touch. * * * Belief in God is man's only solace in the midst of much that is dark and perplexing. It goes before man like the pillar of fire by night and cloud by day,—brighter, more distinct in the darkness of silence and sorrow that shuts out the landscape of this world; yet still there amid the activity of daily life, an obscure majestic column, pointing towards Heaven * * * Plato's 'great hope' that God would come and give us 'some surer word' than that of human speculation

is only the lofty expression of that mute instinct wherewith the whole human race looks forward with agonizing desire for help and for Redemption." And in the fulness of time, the heavens opened, and the Light of the world came to redeem and teach man. The life of redeemed man must be the life of Christ. God has not promised his elect happiness here, and he does not give it here. He gives them the portion of Christ, who "suffered many things to enter into his glory." Tribulation and trial is God's means of raising a fallen race; the plan of human life is the sacrifice of the present for the future.

JOHN V. 10—16.

10. So the Jews said unto him that was cured: It is the sabbath, and it is not lawful for thee to take up thy bed.

11. But he answered them: He that made me whole, the same said unto me: Take up thy bed, and walk.

12. They asked him: Who is the man that said unto thee: Take up thy bed, and walk?

13. But he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in the place.

14. Afterward Jesus findeth him in the temple, and said unto him: Behold, thou art made whole: sin no more, lest a worse thing befall thee.

15. The man went away, and told the Jews that it was Jesus who had made him whole.

10. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῇ τεθεραπευμένῳ: Σάββατόν ἐστιν: οὐκ ἔξεστίν σοι ἄραι τὸν κράββατον.

11. Ὃς δὲ ἀπεκρίθη αὐτοῖς: Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν: Ἄρον τὸν κράββατόν σου, καὶ περιπάτει.

12. Ἠρώτησαν αὐτὸν: Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι: Ἄρον καὶ περιπάτει;

13. Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν: ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.

14. Μετὰ ταῦτα εὗρίσκει αὐτὸν (ὁ) Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ: Ἴδε, ὑγιὲς γέγονας: μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν σοί τι γένηται.

15. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ.

16. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. 16. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

The motive of Christ in bidding the man bear his bed was to attest the veracity of the miracle which restored the man to the full possession of his powers. It is probable that at the particular spot where the sick man lay there was no one present. The account of the Gospel speaks of a multitude of impotent folk in the five porches of Bethesda, but they may have been so scattered about that this poor man lay a little apart, the most neglected of all. In such case, all would be unnoticed by the crowds near by, and the first intimation they have of the event is the sight of the healed man bearing hence his bed. We may be led to wonder why of that multitude of suffering men Jesus only chose one to heal. He had at his command omnipotence, why did not he heal them all? We seem to hear the moans of pain of those who were left, as they saw the healed man leaving that dreary abode of pain, and they were left to suffer and to wait. Could infinite love stint its benefaction to help one and leave the many? We must be mindful that the healing of bodily misery was only secondary in Christ's work. It was not in any sense one of the main objects of the Incarnation. If it were better for man that corporal suffering should be taken away, doubtless one of the things promised to the elect would have been exemption from pain, but such is not the case. Christ came to lift men up from this earth, to give them Heaven, and to show them the way thither; his miracles of healing were all directed to this ulterior object, and were chosen inasmuch as they conduced thereto. At times he did heal everybody that was presented to him, so that the magnitude of the miracle might draw the whole people to listen to his words. But in no case was the mere healing of the body primarily intended. It was the faith of man that he was seeking, and proving his right to have that faith. He would heal all souls. In this sense, his healing was universal, but in man's present life, he only healed a few to serve as witnesses that he had the power of God, and to serve

as types of the better healing of the soul. Had he wrought the universal healing of all bodily pain and disease, he would have brought too much into prominence the present life of man. It is not worth the while that he perform a miracle to change the state of man that in a few years must end in death. It is the soul, destined never to die, that is the proper object for God's benefactions. And he only chose to work these various healings for the influence that they have on the souls of men in eliciting men's faith. For these same miracles affect the life of every believer, even though he has never thought thereon. For we are affected by the faith of those who have gone before. The faith of those who first believed was built on the evidential value of these works. They bequeathed that faith to posterity, and thus arose the grand organic body of believers, in which we are born, so that the little child, whose expanding reason has not yet arrived at the study of the evidence of these miracles, believes in virtue of them; for they gave life and energy to the body of the faithful of former times, whence faith came down to the child. If the healing of all that lay in the porches of Bethesda would have increased the number of the elect; if it would have strengthened man's hold on the spiritual kingdom, doubtless it would have been wrought. But the wisdom of Christ found that the cure of this poor, forlorn man would suffice for his present purpose; its high spiritual lesson could be seized by his fellow-sufferers, and thus effect for them that which was the great object of the miracle.

One of the points on which Pharisaic teaching clashed with the teaching of Jesus regarded the observance of the Sabbath. For them the Sabbath consisted in a mere official withholding from all activity. It was with them simply a part of that externalism with which they travestied the whole Law. They founded their prohibition on the third commandment in Exodus, XX. 8, and on Jeremiah, XVII. 27: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gate thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." On this basis the Pharisees built a great system of prohibitions in the various relations of human life. The mind

of man greatly tends to narrowness and pettiness. It is easier for human minds to adhere to some external detail than to grasp a great spiritual principle. Man needs some consideration higher than himself to expand his heart, to enlarge his sympathies, to ennoble his thoughts and his aims. The Pharisees neglected the higher potentiality of human nature. They built a complex system of lifeless details and external rites. Their mean, narrow souls found a complacency in this absurd system, which debased man under the semblance of religion. There was a proper element in the Mosaic Law, for Yahveh had promulgated it; but they obscured it by their false literalism. Does not some of the spirit which actuated them live to-day in those who would rather enforce some parish regulation or exact some perquisites than save a soul? When the business instinct comes into undue prominence in our churches, when local regulation is ruthlessly enforced when souls, perhaps weak faltering souls, perish by it; when the representative of Christ is more intent that his laws and constitutions shall be observed than that Christ shall be more loved; when the measure of the money which people pay is the measure of his sympathies; when the relation of pastor and sheep becomes the cold, commercial relation of creditor and debtor, then, indeed, has the spirit of the Pharisee invaded the Church. She will live, because the divine vigor within her upholds her, but cold and profitless is the life of him who usurps the place of Christ in her, and sad is his death. Everything in the Church should have Christ and his revelation to man for its only object. Whatever promotes that is good, and whatever hinders is bad, no matter what it may appear in the eyes of men. It is a greater work to confirm a soul in the love of God, or bring back a prodigal child than to build walls of stone or marble. Too often the man, who exists but to build up the Kingdom of God in human souls, thinks to absolve his conscience by a mere business administration of a parish. The spiritual element of his nature becomes blunted by extensive business cares. It becomes pleasant to write checks, and make deposits, and buy property, and make contracts. Business

comes to have a charm for the man, a fascination. He is honest, an indifferent good man, but how far from Christ's idea of the one who should speak in his name!

The grand life of Christ had naught in common with the narrow, selfish, ignoble minds of the teachers of Israel. By repressing all the finer impulses, they had so stunted their natures that the good and the beautiful found no place there. It is but natural that there should be a continual conflict between his thoughts and movements and theirs. The grandeur of his life, standing forth revealed as the model of all Christians, shows by contrast how it is possible by selfishness and neglect of the supernatural to sink into the gulf of contemptible baseness. He shows us in his life to what man may attain by soul cultivation; they show him by contrast to what man may sink by shutting out spiritual aspirations, neglecting to develop the potentiality for good within him, and shrinking up into a mean little being, who lives for himself a life worthless to himself and to humanity. We should endeavor to realize how great is the value of the revelation of the divinity to man through the humanity of Christ. An infinite God could not found a closer personal relation between himself and humanity than that his Son should become man. By that union the relations between God and man became ineffably close, and human nature was exalted above our comprehension. For by the Incarnation Christ did not merely affect the particular human nature that he assumed. He affected all humanity, acquired a close tie of blood with all who share with him in a common humanity. It brought also the law of holy living closer to man, for we see reflected in the divine life of Christ all that is good. The abstract law of morality becomes in him the living concrete guide of life, and his example moves us by power and love.

Another thought that moves us here is that the wonderful manifestations of Christ are nearly always in relation to the poor and suffering. He taught thereby that the dignity of human life does not consist in a man's employment or social station. The first element of the dignity of human life is in the fact that man is endowed with faculty to know, freely to will, and to love; that he has been fashioned and made to live

forever. The second element in his dignity is in his use of these faculties and powers. If he uses them to reproduce the divine idea of human life in his life, if he uses them to come close in conformity with Christ in his divine life, if he uses them to emerge from all that is low, and base, and to expand his soul ever and ever more in its grasping after truth, and goodness, and God; then is his life valuable, even though he be gathering bones into a bag in the fields, or sweeping the streets. To be sure, we can never get society at large to look upon human life in this way; but it is God's way of looking at it, and his view is the only right one. Two great thoughts should be ever present to the mind of man: first, what can I make of my life? and second, what am I making of it? To love to excel is good. To love to enlarge this being of ours, to develop all its powers for greatness and goodness, springs from the very heart of being; but the error oft lies in mistaking the means of attaining excellence. The mistake lies in mistaking worldly prominence, worldly position and fame for a measure of the value of life. The life of Christ is set for the only true criterion of human life, and lives are excellent only inasmuch as they conform to his perfect life. This conforming of life to life can not be done unconsciously. It must be reached by conscious realization of a close personal relation between the man and his Redeemer, and conscious and sustained effort to reproduce the life of the incarnate God in our lives. This is the right love of self. Man must love himself and his proper excellence. Failures in the supernatural life may be caused by pusillanimity as well as by pride. Every man should recognize the dignity of man, the divinity of his attributes, and the exaltedness of his destiny. This rightly conceived will not lead a man away from God, but will tend to bind his life up intimately with God. He will learn to set less and less value on matter and its modifications, and will duly prize those things that affect the true estate of man. It will beget in his heart that love for unobtrusive goodness, that temper of mind that makes God and the testimony of conscience the sole motive powers and arbiters of action. Such a man moves serenely in a peace which is founded in the eternal truth of God himself. He will not be turned aside from the path of

right and truth by the loud cries of a false world. He will not be saddened by the fact that the world recognizes not his virtue. The judge of his life is God. His conscience tells him that God approves his deeds, and that thought sustains him. He complains not that he is not preferred in place, or enriched in possessions. God and Heaven have come so close to him that they have taken away the taste of baser things. It is thus that man can develop the spiritual taste until things reveal their real virtues, and immortal man ceases to waste his soul's energies on things that are common to him and the beast.

The prohibition laid on this man was not contained in the Law of Moses. That law was ordained for peculiar circumstances, and was stern and rigorous, but Pharisaic interpretation had made it more so. Different laws are required for a child than for an adult. It is not lack of wisdom to come down to the simple order of the child's intellect, and give it laws that it can understand and observe. So God dealt with Israel. He treated them as children; gave them a mode of worship in which they could serve God. Many things in this cult seem strange to us; they were not intended for us. Humanity came to its maturity with the Incarnation, and God then called man away from the things of his childhood to the reasonable worship of his Creator. Israel was not culpable for following the Old Law up to that time, but they erred in not opening up their hearts to the greater covenant offered them through Christ. The first covenant did not cause this obduracy. It was the baseness and malice of their hearts which excluded all thought of a spiritual God, and made them deaf to the message of Christ. Christ delivered his message clearly, he had compassion on their attachment to the old things. He shaped his whole life to perfect the law by an evolution that should embody all its everlasting principles freed from its temporary provisional statutes. There is great profit in giving time and thought to understand Christ, to study his motives, and his aims, to read his thoughts, to bind up your life with his, to know that he is interested in all you do, to bring him out of that cold historical reality into the living personal union with yourself, to feel that your virtues please him, your sins sadden

him, that he rejoices in your high aims of soul perfection. It is not enough to know this as an abstract truth; one must live it.

There is much philosophy in the man's answer here. They arraign him for breaking a Sabbath ordinance; he makes answer: "He who healed me bade me do thus." It was equivalent to say: "He who has power to heal my infirmity has authority to set aside your interpretation of the Law." The poor man very probably did not recognize the full import of his words. He sought only to justify his action on the authority of the great man who had healed him. But the answer was conclusive against their opposition. They should have said: "The power of God is here." Nothing short of the dreadful crime of impugning the evident truth could withstand the proving force of the work. It is not with any right disposition of soul that they ask who the author of the deed was. It is quite probable that they suspected that it was the work of Christ. They wish to be certified, that they make head against the Redeemer. But Jesus had withdrawn from the multitude. The great benefactor stayed not for any recognition of his work, or honor from the multitude. He had wrought the deed for the grand object of mercy and the building up of his kingdom. In the life of our Lord, we never find him forming one of the thoughtless, noisy multitude. The spiritual element in man never thrives well in the shock, and noise, and bustle of a crowd. Often when forced by circumstances to mingle with multitudes assembled for whatever purpose, we feel the shock to the religious element within us, and it is some time before we can re-establish the calm of communion with God within us. Certainly the noise and the idle thought of the multitude were distasteful to Christ. He drew near them only to benefit them, to lift them into the pure zone of truth and right. When that was done, the bond that bound him to Heaven drew him apart to think and to pray.

At this juncture in our journey with the Lord, by a retrospective glance over that divine life, we see clearly that he always did a thing which it is very hard for man to do; he always placed truth above victory, or reputation, or advantage, or life itself. I say this is hard to do. I shall

illustrate. It is hard, when engaged in any issue, to put truth above success and victory; it is hard, when the popular current of thought is running in false channels, to run against the current, and speak the truth at the sacrifice of popularity and preferment. It is hard, when called to speak the word of God, to put truth above the desire to be reputed eloquent; it is hard to follow truth forever through her arduous path, a lonely journey sustained only by the thought that God weighs all things in their absolute truth, and reverses the false judgments of earth. A man who is thus following truth will be called upon to make many sacrifices. The great world about us is not dominated by love of truth. The movements in society, the prevailing drift of men's thoughts is not towards truth. The world wishes to be deceived; and to obtain its favor one must make use of its methods, and approve its false principles. In multifarious ways it will present itself to man, and offer its goods and favors for his service. And while all about us is moving on with this false current, we must withdraw ourselves from the multitudes, and, by the sustaining power of God within us, follow the hidden way of truth. Let there be no seeking for human appreciation, no fear of man's displeasure, no longing to have the world or any man estimate us at our proper worth. See that the end aimed at is good and approved of God, and then stoutly push forward to its attainment, setting at naught what man may say, or think, or do. I honor the man who can go through life turning all things to the benefit of his fellow men, but shunning to be known or appreciated, waiting for the great manifestation, when God shall reveal the secrets of hearts, and "then there shall be praise to every one from God." It is not then to ask, will this action please the people? or raise my credit with them? or advance my interests? or give me fame? The sole question to ask is whether the issue, considered in all its bearings, be good, and if so, then it is to be done, and done for that motive.

It was the paschal time, and the people were thronging the temple. It is but natural that the next meeting between Jesus and the healed man should be in the great temple. Jesus approaches him and addresses to him words that had an immediate reference to his spiritual interests. The exact force

of the Greek of Jesus' address would be: "Behold thou art made whole; sin no more, *μηκέτι*, lest a worse thing befall thee." This has led some interpreters to believe that the preceding affliction of the man was caused by his actual sin. I am unwilling to believe this. Of course, the fundamental cause of all human misery and pain is sin. But in the apportionment of each particular individual's lot of suffering, the relation of cause and effect is not established between the suffering and the personal guilt. In fact, those who serve God best often receive the largest allotment of the ills of this life. I believe rather that Christ raised the thoughts of the man to a higher order of being, and taking his long malady as a type of the future punishment of sin, he exhorted him to righteousness by the remembrance of the typical affliction which he had endured. It may be also that Christ drew him to virtue by a certain commination of chastisements which God might send upon him in this life, but I think the argument of Christ was broader. I believe that its general design was thus: "You have suffered, and you shudder to think of the long years of pain. You are made whole now, shun sin, for sin entails greater suffering than you have borne." The argument implies not that the man had paid the penalty of great sin by his suffering; and the particle *μηκέτι* regards only the future time, in regard to which Christ lays down a law of life. In a general way it does imply that the man was not exempt from all sin in the past, and it exhorts him to greater zeal in the future; but I do not believe that it implies that his suffering had been brought upon him by his personal actual sins. Christ never failed, in his mercies to suffering humanity, to connect the deed in some way with the soul's interests; so here he makes use of the man's experience of suffering to deter him from sin, which entails greater suffering. It was a hard thing to drag out the course of 38 years in such sore infirmity; it was a hard thing to lie in the portico by Bethesda's pool, and wait and long for the relief that came not; but it is harder to drag on and on forever an existence struck by the curse of God; it is harder to lie through eternity by the Stygian Pool, to live and think, and know that there is no hope; to be tortured by demons, by sensible pain, by remorse, by the thoughts of the estate from which one has

fallen. This is terrible; this is that worse evil, the creation of sin; this is what Jesus warned the healed man to avoid. And yet man walks the earth without concern, whom that destiny awaits. And in our own lives such awful possibility is not sufficiently realized. Certainly the thought of hell ought to be one of the leading thoughts in human life.

It is not probable that the man knew aught of the Pharisaic opposition to Christ. He had felt his power, and he saw no reason why the great man should be hated by any one. Christ had done a good deed, and he thought that the knowledge of the fact would draw from them the same feelings which he cherished in gratitude. Hence, when he recognized his benefactor in the temple, he pointed him out to the Pharisees. The Gospel does not wish to imply that the violation of the Sabbath was the only charge that the Pharisees brought against the Lord. But simply that the hatred and opposition of these sectaries seized the present fact as an occasion for directing against him an immediate charge. This led to an interview, in which the Lord expounds to them some of the deep truths of the nature of God, and the relations which bind him to the divinity.

JOHN V. 17—18.

17. But Jesus answered them: My Father worketh even until now, and I work.

17. Ὁ δὲ ἀπεκρίνατο αὐτοῖς: Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.

18. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

18. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυσεν τὸ σάββατον, ἀλλὰ καὶ Πατέρα ἰδίου ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

Man has need of two kinds of divine truths for the right ordering of human life. He has need to know God as well as he may; and he has need to know the law of right and wrong. The remaining verses of this chapter deal principally with the dogmatic truths of the consubstantiality of the Son and the

Father. The words of Christ show how false is the movement now prevailing among the sects, that relegates dogma into the sphere of the unknowable and unnecessary, and vainly clutches after an outward respectability which is made to take the place of all the theological and moral virtues. It was because dogma forced these sectaries to do things that the proud spirit of man shrinks from, that they, in forming their religion, concluded to get along without dogma. Such elimination is one evidence to distinguish the human religion from the divine. God has not wholly revealed himself to us in the present order of things; but he has given us a grand system of doctrinal truths, often bound up in mystery, it is true, but even the revelation of the mystery is of such a nature that we can in some way apprehend it. Certainly God wishes, and right reason dictates, that we grasp these truths in the best way possible; that they become thought-centres of our lives. Religion can stand on no other basis than dogma, and the fuller the apprehension of the doctrinal basis, the more vigorous will be the Christian life.

When Moses delivered to Israel the first Law, in the Sabbath ordinance he sought an analogy from creation. He divided up the act of creation into periods corresponding to the days of the week, and on the seventh day he placed the rest of God. It was not meant thereby that there was any cessation in the eternal act of God. God is pure act, eternal act. His works come forth without any expense of divine energy, and necessitate no rest. All being, and all activity in the universe is founded on the continuation of that eternal act. Cessation from that act in God, would involve a contradiction in his nature, and would entail the annihilation of all things created. All things which came into being by the creative act of God, retain an essential dependence on the source of their being, so that the act of God's power that maintains them in being, is not less than that which called them into being. Therefore does Jesus say that his Father always acts. But he says more. He says: "And I work." He did not refer here to his cures on the Sabbath, nor to any of his works as man. It was the assertion of his participation in the eternal act which brought the universe into being, and which maintains it in that being.

It was the assertion of his consubstantial equality with the Father in nature and in power. He delivers the truth in all its fulness. The world must receive this truth or perish. We see here in the mode of argumentation of Jesus that instead of answering their objection directly, he disdains to come down to their sophisms, and instead takes occasion, to enunciate the great truths of the Incarnation. He could indeed have silenced them even without asserting his divine sonship. The Law of Moses never forbade a deed of mercy on the Sabbath. They had created a system of arbitrary ordinances, which they preferred to the truth. Casuistry and sophistry had taken the place of worship and practice; and they forgot the living God to cling to the lifeless form. But one might ask, why was it said that God rested on the Sabbath day? The answer to this rests on the following consideration: "The words of Scripture are imperfect on account of the medium which it uses, and the being which it addresses. It uses human language, and it addresses man; and neither can man compass, nor can his hundred tongues utter the mysteries of the spiritual world and God's appointments in this. This vast and intricate scene of things cannot be generalized or represented fully to the mind of man; and inspiration, in trying to do so, necessarily lowers what is divine to raise what is human." The mention made in Scripture of God's acts, of his counsels, designs, of his anger, of his repentance, is "but a gracious mode of making man contemplate what is far beyond him." Man must be addressed in human words, and human thoughts can not "give method to what is infinitely complex, and measure to the unfathomable. We are as worms in an abyss of divine works; myriads upon myriads of years would it take, were our hearts ever so religious, and our intellects ever so apprehensive, to receive through the natural genesis of ideas the just impression of God's works as they really are. Sooner then than that we should know nothing, Almighty God has condescended to speak to us, so far as human thought and language will admit, by approximations, in order to give practical rules for our own conduct amid his infinite and eternal operations." "Heavenly things are spoken of under earthly images which are far below the reality. But in the weakness of human speech, there is no danger that man

shall err upon any important truth. The law of action is promulgated with great clearness; the law of belief, though it deals with mysteries, and with a dim, imperfect vision of the unseen world, God is always in a myriad ways present to prevent man's mind from going astray, when in search of him." He has not cut us off to journey alone towards our destiny, he has bound the world to himself, and no man ever who sought God with an honest heart was misled by the truths of Scripture to form false conceptions affecting his relations with his Creator.

We see here that the essence of the Sabbath-observance does not consist in the mere cessation of man's activity. The cessation of labor is a condition in which the true object of the Sabbath is to be obtained. The motive of God in instituting the day of rest was that man might not by excessive occupation become oblivious of his Creator. The human mind is finite in nature and faculty, and is limited in the sphere of its action. When it is preoccupied by the affairs of daily labor, it is less free to think of God. And God commanded that man should, on the appointed day, lay aside such activity as hindered the lifting up of the mind to the unseen God. Worship, therefore, is the object of the Sabbath, for which the rest and religious calm are only the fitting condition. The Pharisees systematized the condition, and amplified it, and failed to maintain the end of the law. To be sure, much stress was laid by Moses on the Sabbath rest, but only to impress upon the minds of that rude people the truth of the sanctity of God. Nothing, therefore, less than dishonesty of purpose could have moved the Jews to oppose such a manifestation of divine power on the Sabbath. Jesus was doing the proper work of the Sabbath, bringing God close to man and man close to God, teaching by word and example the power and mercy of God, and his greatest revelation to man in the divine person of his Son. But when hypocrisy invades a man's life, when his heart ceases to be honest, then his whole life is cast in a false mould. The holiest and best things will be perverted. The man who really loves God and adores him in truth is mild and charitable; he who loves himself under cover of religion is violent and bitter. Hence the opening of this great truth to the Pharisees only incensed them the more against Jesus. They understood Jesus

to speak of natural consubstantial sonship, and he wished them to understand him so. It was not strange that the Jewish mind found difficulty in receiving a man as the coequal Son of God. In their conceptions of the Messiah the ordinary Jewish mind never conceived him as the Son of God. He was to be mighty, a great king, the liberator of Israel; but they stopped short of making him God. The Prophets had asserted his essential sonship, but it is not enough that the truth should be in the world that men receive it. When a man stands off from God, and confides in his own intellect to teach him the mysteries of human life, the truths of God are mere paradoxes. Not only are we dependent on God for the truths that solve the mystery of life, but we are dependent on him for the power to receive these truths. This divine help the Jews had not, because they held aloof from God. They did not love him; they did not give him spiritual worship, and hence they could not see the divine character of Jesus.

JOHN V. 19.

19. Jesus therefore answered and said unto them: Verily, verily, I say unto you: The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.

19. Ἀπεκρίνατο οὖν (ὁ Ἰησοῦς) καὶ ἔλεγε αὐτοῖς: Ἀμὴν, ἀμὴν λέγω ὑμῖν: Οὐ δύναται ὁ Υἱὸς ποιεῖν ἅφ' ἑαυτοῦ οὐδὲν, ἂν μὴ τι βλέπῃ τὸν Πατέρα ποιούντα: ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμολῶς ποιεῖ.

The truth that Jesus here wishes to teach is that there is an identity between his principle of action and the principle of action of God himself. The proving force of this truth, as related to their charge, would be this: "In opposing my action, ye oppose the action of God himself, for my actions spring from a principle that is identical with God's principle of action." As is his wont, he clothes this sublime teaching in the humblest image. We must divest the image of its grosser sense to catch the truth of which it is a human expression. To convey the truth adequately, there would be need of a divine expression, and then we would not

have understood it. We could not climb up to Heaven, and therefore God had to condescend to us in form of speech, and sensible representation.

Jesus speaks of himself, therefore, as observing the action of the Father, and taking the norm of his action from that observation, so that he reproduces the action in conformity with the Father's law. The truth is well illustrated by this simple figure. The divine intellect of the Son comprehends all the nature of God, he knows all the ideas of the Father, and the Father knows all the ideas of the Son. His intellect comprehends all that the Father wills, and his divine will wills the same, for their divine wills are identical. Now in Christ there was a human energy or principle of action, and a human will, distinct from his divine will, but between his human will and his divine will there existed an ineffable harmony that we can not comprehend. His human will, though it lost not its distinct nature always moved in absolute harmony with the divine will, and the human energy of Christ in equal harmony executed the commands of those wills thus brought into harmony with God. When Christ says, therefore, that the Son can not do aught that he sees not the Father doing, he means that there is an absolute impossibility that there should be wrought by the Son an action that is not in accordance with the will of the Father. For in Christ there were two principles of action, but they never conflicted. His divinity acted through his humanity without destroying its distinct nature. The human will of Christ ceased not to be free by the hypostatic union, but that freedom did not demand that it should clash with his divine will. It could not. His human will always freely willed that which his divine will willed, and his divine will willed that which the Father willed, because their divine wills were essentially one and the same. Therefore the simple words of Christ convey in substance this: "I look into the mind of the Father, and I comprehend all that the infinite mind contains. I will what he wills, and I receive my law of action from his will, and that is the motive of all my actions; for my human will receiving the law from my divine will, moves in accord with it, and, therefore, all my actions both human and divine are in perfect accord with God's power and will." The

Arians strove to deduce from this text that the Son, in an inferior degree of causality, wrought by imitation those things which he saw the Father work. By grossly adhering to the mere letter such sense could be gleaned from the text; but taking into account the analogy of faith, which must always guide us in exposition of Scripture, taking into account parallel passages treating of the Incarnation, we are securely taught that by this expression the Son wished to establish an identical principle of causality, one and unchanged in the Father and in him, in virtue of which he worked his divine works by comprehending the mind of the Godhead; and this comprehension of the eternal ideas of God is called the seeing of what the Father doth. The equality of the divine power of the Son with that of the Father is established in the pronoun "*ἅ ταῦτα*, whatsoever." He doth all things that the Father doth, for his power is the same. Imperfection is excluded by the adverb "*ὁμοίως*," he does them in like manner and with equal perfection. When therefore in the Gospels we find the Savior asserting his dependence on the Father, we must understand it, first, as it relates to his divinity; and, in that sense, it is the relation of identity that is meant, and not the dependence of imperfection. The Son bears the relation to the Father of the one begotten to the begetter; but this does not import imperfection. The Father begot a Son in an absolute equality with himself. But when we refer the dependence of the Son upon the Father to his human nature, then there is absolute dependence, for a creature's dependence upon God is part of its perfection. We say, therefore, that the Lord here asserts an identity of nature, intellect, power and will between himself and the Father, and a perfect harmony between his human nature, with its faculties, and the divine mind of God. In applying these general data to particular actions some have moved very curious questions. They ask, how shall the present words of Christ be applied to his walking upon the waters? This he had never seen his Father do. By looking at any truth from a wrong point of view, it becomes obscured and perplexing. Issues are confounded in such question. In that action there was an exercise of divine power, which Christ drew from the Godhead, and in this he acted in the identity of

intellect and will as before stated. The part of the action that was wrought by the human nature of Christ, acting as an instrument of his divinity, was not wrought by the Father as a corporal act, but it was in accord with the Father's divine will, for the act was under the empire of the mind of Christ, and his mind saw the will of the Father, and followed it.

JOHN V. 20.

20. For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel.

20. Ὁ γὰρ Πατὴρ φιλεῖ τὸν Υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάξητε.

Two individuals may be associated by different motives. After Christ laid before his hearers the truth of the existence of the person of the Father and the person of the Son in the Godhead, he proceeds to enunciate what relations exist between them. And he lays before them the grand truth of the love of the Father for the Son. No finite mind can form any just idea of this vast love existing between the persons of the Blessed Trinity. The systems of Aristotle and Plato led the human mind to contemplate a God of power, and of endless duration, but the mind contemplating that being remained cold and strange to him. The god of philosophy was infinitely great, but only as a principle. He did not form an object of the affections. He was too far off from man to allure man to go to him. The revelation of God completed in the New Law interpreted for man the faint and broken accents of nature, and catching up the idle and forlorn truths which were wandering over the surface of the moral world, gave to the human heart an object that could come into personal union with itself and concentrate in itself its affections. The idea of persons with personal attributes of love and mercy appeals directly to the human heart. The idea of eternal principles, working by ever fixed laws awes us, but leaves the affections cold. The mighty love of the Father for the Son is the motive which moves all things in the Christocentric universe. This love lay back of creation; for all things were created for the Son. This love is

the formal cause of the Father's love for us; for we are bound to the Father through the Son. Now this love of the Father regards both the divine personality of the Son and his human nature. But this love for the divine nature in Christ should not be distinguished against the love for the human nature in him. The love of the Father centres in the one divine personality of the Son, which unites in itself the two natures, and consequently these two natures receive that love of the Father in the mode and measure proper to each nature.

We must interpret the clause: "— and showeth him all things which himself doeth," in the same manner as we have explained the preceding verse. The whole discourse of Christ here is brought down and accommodated to human concepts. The sentence first regards the divine nature of Christ, and in this sense it simply declares the communication from the Father to the Son of his coequal essential divinity by generation. The truth is affirmed in this manner in order to follow out the form of expression in the preceding verse. Jesus came to them in the form and fashion of a man; his humanity first fixed itself in their minds, and he must lead them from their conceptions of his human nature to some faint knowledge of his divine nature. As the clause of the preceding verse signifies the comprehension by the Son of God of the divine mind, and his coequal possession of the power of the Father; so here the showing predicated of the Father signifies the communication of his essence to the Son by the act of generation of the Son.

A strange question is raised at this point by the theologians. The conjunction "and" seems to have a causal nexus with the preceding clause, and the sense seems to be that the Father communicates his essence to the Son, because he loves him. Now this is not true. The cause of the communication of the divine essence is not that the Father loves the Son, but because the nature of God was such that by its own necessity the Persons of the Trinity were constituted in it. That act of generation of the Son, and the procession of the Holy Ghost, in the priority of nature, were prior to the act of love which exists among the divine persons. Hence it would not be true to say that the cause of the communication of the

divine essence to the Son by generation was the love of the Father for the Son. The answer to this lies in the fact that Christ accommodated the discourse to the comprehension of human minds. By making use of the product of centuries of the study of man upon the Incarnation, and after years of close individual study, we are able to form some better conceptions of the Messiah than the men of that time, and yet he had to give them some idea of his nature. By his grand comprehension of all truth, he could without detriment to the essential truth make his enunciations so that they would convey to their minds what was of present need, and remain a source where deeper truths would be obtainable by those who study his nature and his words. Moreover, the Savior wished here principally to explain what relation his human nature bore to the Heavenly Father. Now, of course, the human nature of Christ received of God all things, because God loved it. The two communications are blended together in the words of Christ. The human nature did not receive the communication of the divinity in making it of the nature of God, but the one person of Christ received such communication, which justifies the proposition of Christ, and the human nature of Christ receives in its proper mode of that communication given to his divine person, because the Father loves him as man. Hence the human nature of Christ had the infinite power of God to draw upon at any time, and this is the particular part of the truth that Christ wishes to bring out here. As the Jews of that time lost sight entirely of the divinity of Jesus, he had to approach them first by telling them what the man whom they saw availed as man. And this was that the man that they saw was loved by the Father, and had at his disposal the infinite power of God, while in his divine person, he had received the essential communication of the coequal nature of God.

In declaring that the Father would show him greater things, he does not assert that the communication of the divine nature should be greater in him: that would be impossible. But he refers to the manifestations of divine power which should be made through his human nature. It is evident that the clause: "— that you may wonder" denotes consequence and not a purpose. It is added merely to impress on their

minds the magnitude of these manifestations. These greater manifestations, in their widest sense, include all the power that the Father has given the Son in the universe. This power is given to the Son, not considered in his divinity alone, but it is given to him as the Word made flesh. One great act of this power given to the Incarnate Word is the power of life and death, of which he speaks in the following verse.

JOHN V. 21.

21. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will.

21. Ὡςπερ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ.

The proposition is universal and is not restricted to the mere giving back of the mortal life here on earth. Such sense is included, and the Lord looked forward to that time when he would call the dead back to life, as he did in the case of Lazarus, and the widow's son, and the daughter of Jairus. But it is not limited here. It is the declaration that the unlimited power of life and death is possessed by Jesus, so that the waiting dead shall arise by his power. And this empire he receives as man; he used it in his own resurrection from the dead.

The verse admits of two interpretations. The greater number of theologians interpret its sense to mean the physical restoration of life to the body, which was exercised in some cases here on earth by Christ and which is universally exercised by him in the general resurrection. St. Augustine, Patrizi, Bisping, Beelen, Knabenbauer, and others, hold that it signifies the supernatural vivification of the life of grace. They find proof for this opinion in the restrictive clause: "— whom he will." The general resurrection is universal, and did the proposition relate to that event, they argue that there would be no sense in the limitation signified by the aforesaid clause. To induce clearness into the exposition, we first state that the object of Christ's statement was to prove that the power of Yahveh over life and death, which they of course recognized, was given to himself as the Incarnate Word. Now we set aside as improbable the opinion which interprets the passage of the

giving of the life of grace. In the first place, such effect of the power of Christ is invisible, and therefore, no admiration could result in the people at its working. Moreover, the whole context demands the sense of restoration of the life of the body; and the restrictive clause, their chief argument, can be harmonized with that sense. As we have said before, the proposition includes the raising to life of those persons recorded in the Gospel, which justified the prediction that they should wonder. But it finds its complete fulfillment in the general resurrection. Now this resurrection the Son of God, eternally existing in his hypostatic union, will work; so that it was true to say that the man whom they saw, and heard speak, would work it. Of course, the power that shall operate in the great effect does not result from the faculties of his human nature, but from the divine nature of the person of the Christ, but it is nevertheless true that the man who was born of the Virgin Mary will work this effect; and it is given over to him by appropriation, so that it is his personal work. Jesus remains forever a perfect man, and in the production of that great event, he will recall his fellow-beings to a life like to that of his glorified humanity.

To explain the restrictive clause we must give thought to the following considerations. The general resurrection is truly universal, but the resurrection of the reprobate is never spoken of in Scripture as life. It is called the second death. In the words of St. Augustine: "Nulla major et peior est mors quam ubi non moritur mors." Therefore, although by the power of Christ, the souls of all men shall be united to their bodies, nevertheless, Christ has not wished to call that a raising to life. Only, therefore, those whom he finds worthy, and therefore wills, will he properly raise to life. The clause therefore relates to the election of the just into immortality; for the lot of the reprobate is never called immortality.

JOHN V. 22—23.

22. For neither doth the Father judge any man, but he hath given all judgment unto the Son;

22. Οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ Τίῳ :

23. That all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who sent him.

23. ἵνα πάντες τιμῶσι τὸν Υἱὸν, καθὼς τιμῶσι τὸν Πατέρα. Ὁ μὴ τιμῶν τὸν Υἱὸν, οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν.

Theologians divide the judgment of God into the *judicium discussionis* and the *judicium damnationis*. The *judicium discussionis* is simply the examination of the deeds of all men, both elect and reprobate, at the close of life. The *judicium damnationis* is the passing of the sentence of damnation upon the reprobate. Hence questions arise what judgment is here meant. We hesitate not to affirm that Christ is here speaking of the *judicium discussionis*. He is leading his hearers to recognize his nature from the nature and magnitude of his power. Now one of the mighty acts of God is the final examination of the actions of all men, and the right judgment of the same. That judgment will not be exercised by the Father, as creation was wrought by him. It will be wrought by the Son of God, coming from the Heavens in his glorified humanity. He will appear in his perfect humanity among the hosts of the risen dead, and he will deal with them as man with man. Of course, we are confronted here by the awful mystery that God can be a perfect man; and I believe the general drift of our thoughts is to give too little to the humanity of Christ. Perhaps it is that we see so much of the baseness and falseness of man, that we endeavor to form a just concept of Christ by passing by his human nature to fix our minds on his divinity. Such drift of thought restricts too much the mighty truth that "the Word was made flesh, and dwelt amongst us." The devotion to the Sacred Heart of Jesus is peculiarly blessed, because it recalls the thoughts of men to the contemplation of Christ's perfect humanity; and brings him closer to us, making him a being who can feel with humanity such things as love and friendship, the sorrows of parting,—all things which come within the circle of our daily experience. He comes close to us in sympathy and consolation and may be present with us in all the experiences of our daily lives. And he wishes to be

close to us. Only God can comprehend how close the divinity came to man in the Incarnation, and how high our nature was elevated in Christ.

The 23rd verse contains a main conclusion deduced from the preceding verses, in which the true nature of Christ is proven. The great design of the Father in relation to his Son is that he should receive absolutely equal honor and glory with himself. The sense in which the Son is here taken includes both his divinity and his humanity. It was the being who was speaking to them, including all that was in him, that demanded for himself an honor equal to that which was paid to the mighty Yahveh himself. The warrant on which he demanded this honor was his authentic mission from his Father. He had even then proven the authenticity of his mission; and this mission entitled him to the honor paid to the Father who sent him. The argumentation of Christ is based on a fact of human experience. In the institutions of man, an envoy is honored for the sake of the personage who sends him. So Christ, who came representing his Father to man, demanded the recognition of his mission. The argument aimed at a fundamental position of Jewish thought. They sought to set aside the mediation of the Son, and to recognize only the Father. Christ meets this by a square denial. From the fact that the nature of God was triune, any worship that recognized only a unity of person would not honor him, because it would be false and derogatory to him. To be sure, in the First Law the doctrine of the persons was not clearly revealed, and Yahveh was recognized as one; but this was not equivalent to the specific rejection of the doctrine of persons and the rejection of one of these persons. Moreover, from the very fact that God decreed to deal with the world through the mediation of his Son, to set aside this authentic legate was equal to the setting aside of the Father himself; for it was the rejection of the one whom he had made sole mediator between himself and man. He decreed that the world should approach him through the Son, and his infinite love of the Son made hateful to him any honor that rejected his Christ.

JOHN V. 24.

24. Verily, verily, I say unto you: He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

24. Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον: καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

The repetition of the "verily" in the 24th verse emphasizes the importance of the truths communicated here by Christ. He had asked for their faith in him, and he here declares the effect of such faith. The proposition contains the absolute condition and absolute effect of supernatural life. Christ bids humanity fix its absolute faith and hope in him, because he is the one being that stands between man and eternal death.

The first clause of the 24th verse contains the initial act in justification. Christ speaks not of the mere hearing of the ear. It is the docility, the hearkening of the spiritual element in man, that is the first step in bringing Christ into the life of man. The most fatal agencies which war against the highest interests of man are those which tend to weaken this interior docility of the heart of man. The world is filled with the truths of Christ, and they make no effect on many lives, simply because the spirit is deaf. Many things weaken this teachableness of the spirit. The excessive thrusting of one's life out into the external order of things, the noisy tumult of the world which prevents reflection, the spiritual torpor generated by the lust of the flesh, and the hardening of avarice, all stand in the way of God's voice to the soul.

The word of God, working through this docility of the heart, begets faith. Hence, Christ adds the second step in justification: "and believeth in him that sent me." We might have expected Christ to say here: "— and believeth in *me*." But he has made the sentence more comprehensive. The clause is equivalent to the saying: "— and believeth that the Father hath sent me."

Right faith in Christ involves a belief in his authentic mission, and the first warrant for his character is his mission from the Father. Hence, a belief in the Father and in Christ's mission would result in a belief in Christ's own person, and that would save the world. Moreover, Christ here states that faith in himself in no wise conflicts with the old faith of Israel. The Jews were not asked to recede from any position of their faith in the one true God; they were only asked to extend that faith to comprehend the mission of the Son. Having stated these dispositions and causes, Christ next proceeds to establish their effects in a threefold state. First, the person that is thus disposed, and believes thus, has eternal life. The full possession of eternal life is only in the beatific vision. But a person in the present life may be said to have that life, inasmuch as he has in him the divine principle of spiritual life, which entitles him to its full possession in Heaven. Of this present state, in which the sanctified soul of man has a right to the possession of eternal life, Christ speaks. Secondly, such man comes not into judgment. Judgment here certainly means the *judicium damnationis*. It is the second state of the effect, the immunity from the sentence of condemnation which the judge of man will pass on the reprobate. Finally, the death of the elect is a mere transition from death to life. This is the culmination of the threefold effect. Now, in speaking of the immediate transition from death to life, the Savior does not exclude the doctrine of an intermediate state of expiatory suffering. The judgment passed upon man after death fixes irrevocably the lot of man, and divides the destiny of humanity into life and death. The state of Purgatory is classed on the side of life; for it is but an intermediate state, which opens into life, and those in that state are the elect of God. Full oft in pulpit discourses, and even, at times, for interested reasons, the imagination of man enters to depict the state of those held in the last purgation before entering Heaven. This is vain. We know with the certainty of faith that the state exists; we know that prayers and meritorious works can be applied to the alleviation and shortening of the sufferings of Purgatory. Beyond is dark, and unrevealed. In fact, much more of man's destiny is hidden than is revealed.

JOHN V. 25.

25. Verily, verily, I say unto you: The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

25. Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσουσιν.

The fact stated in the 25th verse, though an important one, is not obscure in its enunciation; and yet men have found ground here for different opinions. Many Catholic theologians interpret the verse of the spiritual resurrection from sin to the life of grace. There is a strong tendency in Catholic writers to launch forth into the spiritual world at every possible occasion. It is indeed a dry text that will not furnish material for these flights. Their moral tendency is good, but they often draw the mind away from the literal sense, which should always first be sought. Now we firmly believe that the literal sense of this verse relates to the general resurrection. All is dark about death and the grave, except this one thing. As a man looks down into a grave, and knows that it is the counterpart of his own, the only thought that consoles is that at the voice of Christ, he will come up out of that grave, to die no more. If unbelief or unrepented sin takes away that hope, the power of the mind to think is a curse. Just how the summons will be imparted to the dead, we can not know. Christ expresses it as his voice. St. Paul declares that it will be by the trumpet of an angel. It is evident that Paul spoke not of a material trumpet, neither is there conflict between Christ and Paul. The sense of both passages is that there will be a summons from Christ, the Judge, to all mankind to arise and come to judgment. It is vain for us to seek the exact mode of this summons. We know only that the power of Christ will raise us from the dead, and that we shall deal with him in his humanity.

Some have seen a difficulty in the relative clause, "— and they that hear." They believe its force to be restrictive, and this conflicts with the truth that all men shall arise. We deny any restrictive force to the aforesaid clause. It is simply

placed here to define the effect of the voice of Christ. As the voice is the medium of the expression of the will, so Christ speaks of the effect of his will. When he shall decree to call forth the dead from the tombs, his summons will operate the effect. It is in substance: "The time cometh and is at hand, when the universality of the dead shall hear my summons, and hearing it, they shall live again." There is still one other obscure element in the verse, in the designation of the time. Christ seems to speak of an event that was soon to be realized, and yet that day is not come. We shall be helped to the understanding of this passage by the analogy of parallel passages. It is customary in scriptural language to speak of the whole period of the Christian dispensation which came with Christ as one definite period. The history of man can be traced through the state of original justice, through the state of the natural law, then under the law of circumcision, and the Law of Moses, till the time of Christ. This is called the "fulness of time," the "termination of the ages," and by St. John, the "last hour": "Little children, it is the last hour, etc."—Jo. I. II. 18. Now the Messianic period has its stages. It has its formative state in the time of Christ's actual dwelling among us; it has the ages of the life of the Church upon earth; and it has its consummation in the reign of Christ with his elect. But all these periods are often spoken of in Scripture as one connected period of existence, actually at hand. To the infinite mind of Christ, which recognized the littleness of time measured with eternity, the periods of duration which separated those great events appeared as nothing. But he spoke truly; for his coming had inaugurated the new era, and therefore that now was at hand. In that era should take place all that he stated, and the events, though separated by ages, are all interdependent, and all center about him. As in looking into the vault of Heaven, we group the stars about certain centers, and represent them in the same plane of vision, though the several stars may be immense distances apart, so the mind of Christ, comprehending all future events, grouped them about their cause, being more intent to bring out the nexus of their causality and dependence than to fix their distances in time.

JOHN V. 26—27.

26. For as the Father hath life in himself, even so gave he to the Son also to have life in himself:

26. Ὡςπερ γὰρ ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ Τίῳ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.

27. And he gave him authority to execute judgment, because he is the Son of man.

27. Καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι Τίος ἀνθρώπου ἐστίν.

The fundamental difference between God and creatures is that God is a self-existent being. Now being and life in God are identical. The creature receives its being and its life from a principle external to itself. In God it is all from within, so that he is a necessary being, and can not cease to exist. This is to have life in himself. From a necessary self-existing being, all being and all life spring. But the Son, though he received his being from the Father, retains it as a self-existing being. In the words of St. Augustine: "The Father has life in himself, not from the Son; the Son has life in himself, but from the Father." The Son can not cease to exist, but he came into existence by generation from the Father. Now the human nature of Christ is not self-existent, but inasmuch as it is united into a unity of person in Christ, it is true for Christ to say that he, in his incarnate form, is not dependent on any external principle for the life that is in him. The particle *γάρ* marks that the verse is joined by causal nexus to the preceding verse. It is a first principle, that the first cause in any series of causality, is not caused in the same order of causality. Christ had claimed for himself to be first cause in the resurrection of the dead; and to justify his right to that attribute, he asserts that he is the fount of life, not dependent on any external principle for his power to have life; and consequently, of himself he gives life to the dead. The origin of his life is from his Father, but its nature is such that it is self-existent, and the source of life for humanity.

Paul of Samosata, who asserted that Christ was a mere man, insisted on the 27th verse of this chapter to prove that all that Christ had received from the Father was a certain

exaltation of his manhood. John Chrysostom, to make head against this impiety, accused Paul of having mutilated the text. Chrysostom would join the last clause “— because he is the Son of Man”, to the following verse. This reading has rightly been rejected by nearly all commentators. It would leave the 27th verse senseless, and would place a harsh unusual reading in the 28th verse. Finally, the attack of the heretic of Samosata can be repulsed without resort to such violence. We shall never understand in this life the exalted estate of the humanity of Christ. In exalting his humanity, we should have care not to detract from his divinity. Neither should we consider the human nature in Christ a mere inert element of his being, having its greatness solely from its union in the hypostasis. It did acquire by that union a wonderful ineffable mode of being, but it retained its own activity, its own participation in all the qualities of our being which range themselves on the side of perfection. Hence it could feel suffering, human love, human sorrow, and human joy. It could and did merit; and in virtue of that merit, which surpasses knowledge, it received this power, here mentioned, of being the Judge of all men. Hence strictly as man, Christ shall exercise the universal judgment. No mere creature could merit such office, because it is beyond the powers of a mere creature. The potentiality of perfection in man is not great enough to ever entitle the most perfect creature that could be created to execute such judgment, because it requires the knowledge of God himself to justly deal with the deeds of all men; but Christ received this power as man, and in consequence of his Redemption. Therefore rightly does Christ say the judgment is given him because he is man. It could not be given to any mere man, but it was given to Christ for the express reason that he was man. It was fitting that the judgment of man should be exercised by a being that had lived the life of a man; who had acquired by experience a knowledge of the temptations of man, a knowledge of his lot in a world of sin, sorrow, pain, and death. Such a one could judge by experience of human natures, and human responsibility. Therefore with great depth of spiritual penetration doth Paul say: “For we have not a high priest who can not feel with us our infirmities, but one

tempted in all things like as we are, yet without sin.”—Heb. IV. 15. Not that we say that God could not judge the world without the Incarnation, but having wrought the Incarnation, it was fitting that men should render their account to one who could come close to them in the participation of a common humanity.

JOHN V. 28—29.

28. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.

28. Μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ,

29. Καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

The discourse of Christ had moved his hearers to awe and amazement. It was the clearest voice that had ever come from God regarding these high themes, and he, man like to themselves, was to do it all. Christ knew that out of the amazement would come unbelief, and that many would say, how can this be? and therefore he repeats the substance of the great fact. He omits the designation of time; for it was not the time of the event which staggered them, but the nature of the fact; and in the iteration of the substantial fact, the designation of time is understood to be the same. The hearers staggered at it, and to preclude any possibility of a misinterpretation of his words, and to corroborate the force of the first assertion, Christ repeats the same statement, and makes it still more concrete by the addition of the clause, “—all who are in the tombs.” That clause is an aid to the mind to grasp the real literal meaning of the proposition. It excludes all possibility of a metaphorical sense of Christ’s words; it excludes also the distortion of the passage to mean the spiritual life and death. Only those who are physically dead are in the graves. The grave is not here placed to limit the action of Christ to those that are in that specific place. The dead from the depths of the sea, and the

dead who have been burned, and scattered in ashes to the four winds, shall equally hear the voice of Christ; but as the proper place of the dead is in the grave, and as the mind naturally, in calling up an image of the dead, assigns them to the grave, Christ impresses the force of his words on his hearers by placing before them the concrete image of the dead coming forth out of the graves at his summons.

It is evident that judgment in the 29th verse means damnation. The result of the judgment of the Son of God will be the division of humanity into two classes, and the assigning of their respective states to these classes. The Lord here bases the state of man after judgment upon his works. Not that he excludes the faith which he demands in the previous verses, but because he regards faith in its right relation. Faith is the embracing of a system of truths which regard all the acts of man. It is often identified in scriptural parlance with the practical working of a good life, because it enters in as the motive of good deeds. I do good because I believe in God, Heaven, and hell; and my belief is a part of my action, because it is its motive. There have been systems which separated faith from works, and works from faith; but the absurdity of such position makes them short lived. The perfection of human life is based upon faith and good works, not as two independent causes, but as two parts of one perfect moral whole, comprised in believing and doing. To be sure, a man can believe and not do, but such faith has never received the approbation of Christ. The faith which leads to life is the faith which believes all that God is; which believes all that God has said; which sustains a man in executing the deeds of virtue; and which will move a man to repentance, if he come short in the doing of what he believes. Also a man may do certain good without believing, but it is not then the good which determines a man's lot among the elect. For it is defective in its source, and in its nature: it is not built on the foundation of Christ, whence come redemption and grace. The good things here spoken of by Christ embrace all the good elements in the life of the just man. They are not restricted to deeds, but comprise everything that is good in man's life; and among these good elements, faith holds first place. Man does a good

thing in believing Christ; he does the first good thing. Hence if man is to see salvation and live, some good must be found in his life. Men exult in what they are worth: in the absolute order of things, man is worth just the good that would be found in his life in the judgment of Almighty God. Earth's only true philosophers are those who are living for eternity.

JOHN V. 30.

30. I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.

30. Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαντοῦ οὐδέν. Καθὼς ἀκούω, κρίνω: καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

The full sense of Christ's words already explained in the 19th verse should be applied to the 30th verse. There Christ explained the intimate nexus between his mind and will and the mind and will of God, in justification of his healing on the Sabbath. Here he applies it to the general judgment. The clause "—as I hear, I judge" has the same sense as "—the Son can do nothing of himself, but what he seeth the Father doing." A slight variation in mode of expression is induced, because the latter pertains to a judgment of the mind; the former to an action. Both expressions mean that the influence of God was of such nature in the man whom they saw, that the fallibility and limitations of attribute of mere man were not found in Christ. The Jews saw what was human in Christ, and he predicated of himself in that very human nature that which they had always reserved for Yahveh. Christ does not say: "I in another nature will do these things", but, "I the Son of man will do them." It could well be supposed that the thought came into their minds, how can a man, who is by nature fallible, pass just judgment upon the risen dead of the universe? And Christ meets this question by asserting that his judgment, though exercised in his incarnate form, is founded upon the infinite mind of the Father, with whom his mind and will move in eternal harmony. The human will of Christ, inasmuch as it was human, could move contrary to the

will of the Father; but inasmuch as it was the will of a man who was at the same time God, it could not move otherwise than in conformity with the divine mind. The life of Christ and all his words will remain a perpetual enigma to the man who does not first receive the doctrine of the coequal divinity of Jesus Christ. Having rejected this key, the message of Christ to Israel is for them an enigma, and a stumbling block.

In the final clause of the verse, instead of saying: "— because I seek not my own will, but the will of the *Father*," he says: "— the will of *him that sent me*," to emphasize his mission. The argument throughout, while proving the divinity of Christ, convinces also that Christ's divinity derogates naught from the unity of God.

JOHN V. 31—32.

31. If I bear witness of myself, my witness is not true.

32. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

31. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.

32. Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

The proposition of the 31st verse seems to be in flat contradiction to other statements of Christ. For example, in Chapter VIII. 14, Christ declares: "Even if I bear witness of myself, my witness is true." Chrysostom and other Fathers interpreted the present passage that Christ simply spoke here in the person of his opponents, giving expression to their objection concerning him, in order to clear it away even from their own standpoint. But the context does not suffer such an exposition. In all predications concerning Christ, we find that predicates which seem contradictory to each other are true when predicated of him. He was at the same time like other men, and unlike all other men. Hence things of opposite natures are true when said of him. Now if Christ did testify of himself, his testimony would be true. He possessed infinite truth and infinite wisdom, and could not err nor deceive. We must not form the idea that the natures were so joined in Christ that he

now acted in one, and now in the other. They both moved according to their proper modes of being in all his theandric actions. Christ therefore can not mean that his unsupported testimony would be false. Neither can he mean that the single testimony of a mere man is *ipso facto* false. True is taken here in its juridical sense, as signifying that which is capable of establishing legal evidence. It is a principle of jurisprudence from the earliest times: "*Unus testis, nullus testis.*" This principle obtained also with the doctors of Israel. It required at least the testimony of two to establish a proof. Now Christ declares here that he merits faith even by the application of this principle. He descends with them to the plane of a mere man where they placed him, and lays claim to his authentic mission by the laws of human evidence. In the VIII. Chapter he speaks of the nature of his testimony considered in se, and there is no contradiction.

Where Christ declares in the 32nd verse that: "It is another that beareth witness of me", some of the Fathers have believed that the reference is to God the Father, who gave sensible testimony of the divinity of Christ. We prefer, however, to hold with Chrysostom and Maldonatus that the reference is to John the Baptist. The immediate description of John's testimony in the following verse, and the appeal to the Father's testimony in a following verse plainly evince this. The first public manifestation of Christ in his public life was by the testimony of John. The character of the man and the nature of the event left no room for doubt. Christ in coming on his mission brought his credentials, equal to the high office which he claimed. Man could not be asked to believe what Christ demanded without strong proofs, and the testimony of John was one of his credentials. The specific import of the last clause of the sentence, "I know that his testimony is true," has led to diverse interpretations. Many consider it merely an endorsement of the testimony of John. That it is an endorsement, no man can doubt; but I believe it is more. It was a declaration of the way the human order of things appeared to Christ looking upon it from the plane of his divine intelligence. Christ perfectly comprehended his own nature, and needed not the testimony of John to tell him what he was.

And from the elevation of that higher order of truth, he looked down upon and ratified the true testimony of John, which was ordered to bring man to him.

JOHN V. 33—38.

33. Ye have sent unto John, and he hath borne witness unto the truth.

34. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.

35. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light.

36. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.

37. And the Father who sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form.

38. And ye have not his word abiding in you: for whom he sent, him ye believe not.

33. Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ.

34. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω: ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῇτε.

35. Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

36. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου: τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ Πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ Πατὴρ με ἀπέσταλκεν.

37. Καὶ ὁ πέμψας με Πατὴρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ: οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος αὐτοῦ ἑώρακατε.

38. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τοῦτω ὑμεῖς οὐ πιστεύετε.

The credit of John was very great with the Jews. The stern grandeur of his austere life, and his prophetic character drew the people to him. The embassy of the Jews to the Baptist is described in John I. 19—34. The testimony was

forcible. So great was the veneration for the Baptist that the Jews were ready to receive him as the Messiah. They came to him, asking him if they should recognize him as the Christ. Such a witness merited to be heard, and he testified clearly that Jesus was the Son of God. The clause, "he gave testimony of the truth", is more emphatic than if he said, "he gave testimony of me." It sets forth that the motive that actuated John's discourse was not human favor, not the friendship of Christ, but truth. The cause of truth and the cause of Christ are identical.

In the 34th verse, Jesus does not reject the witness of John. There is no repulse of the witness of John. Such witness was ordained in the designs of God; and John was sent for that special purpose "that he might bear witness of the light." Neither was the testimony of the Baptist, properly speaking, the testimony of man, for by direct communication from the Spirit of God, he had been taught that Jesus was the Son of God. Yet it is certain that Jesus speaks here of the Baptist's testimony, characterizing it as the testimony of man. To open the truth here, we must first premise that the testimony of John could be called the testimony of man, since it came to men through the medium of a man, and was by them held as a human testimony. Now Christ here intends this, that his mission does not base its certitude on the testimony of man, that in se he needed not this means, but they needed it. He was not dependent on John or any other second agent; but they needed John as one who could come close to them and introduce the Messiah through human media. Christ was God; he could have come to them as did Yahveh in the thunders of Sinai; in such awful majesty that they would have asked that he speak not to them face to face; but such coming would have defeated the plan of the Incarnation, which was to teach the humility and condescension of Christ. He did not need to thus empty himself, but they needed it. But though he humbled himself thus, truth demanded that he should declare that his self-abasement was a condescension and not a necessity. Therefore does he appeal to the testimony of John, not from any intrinsic necessity, but that they might be saved.

The Baptist was a lamp of truth in that dense darkness that preceded the light of Christianity. He had the requisites of a great teacher. He lived in such manner that men could trust him and believe him, and he spoke clearly, so that men could understand him. The message of John would have logically led to Christ. There was a strong movement among the Pharisees to place John above Christ. Hence Our Lord simply uses the *argumentum ad hominem*: "Ye extol the Baptist, and the Baptist testified clearly of me." The Baptist here is called a lamp, ὁ λύχνος, while Christ is called (I. 8) τὸ φῶς, the light. Some good writers have understood by this that Christ wished to contrast the essential natures of John's mission and his own, to show that John's light was not from himself, whereas Christ was the essential light. Though in the comparison such truth does appear, I believe that it was not the mind of Christ to bring out such comparison. He was extolling the work of John, and such consideration would have weakened his argument. I believe that Christ wished to bring out the scope of John's mission. The proper purpose of a lamp is to show a man the way in the dark. The purpose of the Sun, the source of light, is to dispel the darkness. John showed the men of Judea the way to come into relations with the Sun of Justice, who should dispel the darkness which lay over their moral world. This moral darkness is somewhat independent of the conditions of the world round about man. The soul of man belongs to a universe whose constituents and laws are only perceived by spiritual insight. Darkness, in that order, may consist with much intellectuality and culture. It can not be dispelled by knowledge of machinery, or by the vaunted civilization of the day. A cloud may hang over the soul of man shutting out God, and Christ, and Heaven, even while he is astonishing the world by his genius and achievements. The dispersion of that moral darkness must come from the light that enlighteneth every man that cometh into this world. By declaring that John was a burning and a shining light, Christ bears witness to the excellence of John's work. The call of God through John was clear. There was no uncertainty or obscurity in John's message. The light was

there clear and steady. Among the children of men, we have no record of a man who fulfilled a God-given trust more faithfully than did the Baptist.

In declaring: “— and ye were willing to rejoice for a season in his light”, the Lord arraigns Israel for its inconstancy and superficiality. John’s preaching caused a great popular movement, and the people felt a certain pride in their prophet. After years of abandonment, Yahveh had again sent a prophet as a testimony that he was still mindful of his chosen people. Where the people have not lost all belief in God, it is easy to get the people to partake in a religious movement which agrees with their opinions, which flatters their pride, and gives them a certain prestige among their fellow men. But when the call comes to do the hard things, to circumcize the heart, then those who were willing for a season to rejoice in the light, fall away. The full meaning of John’s message was too high to be realized by the people at once. They looked upon him first as a Prophet of Israel, consequently a glory of their race. The deeper signification of his mission they cared not for. Hence, after describing the power of the mission of the Baptist, the Lord declares that it was lost on false Israel. The Jews were inconsistent, but error is always inconsistent; and yet error lives and thrives, and receives the homage of the world, only because men wish to be duped, and they are duped.

In the 36th verse, the Lord proceeds from the less to the greater proof of his divinity. The testimony of John was sufficient to convince them of his mission, but he had a greater proof in the direct testimony of his Father. And he places the first evidence in the works which he had wrought. With wonderful grace and truth, he again lays forth the harmony between his will and the will of the Father, in saying, not the works which I do, but “the works which my Father gave me to do.” The evidential force of Christ’s works would convince any honest man. It convinced Nicodemus, who cried out, even in his difficulty of believing: “No man can do the wonderful works that you do, unless God be with him.” Christ at his coming, and ever since his coming, has furnished sufficient proof to claim the faith of man. That God has no more of man’s faith, is only due to the fact that man loses interest in the grand

system of truths, and does not care to know Christ; and man can not follow the unknown. But we may say that these have convinced us; what need have we to give thought to those things? This is erroneous. The causes that war against faith are many and powerful, and there is much half-conviction in matters of faith. In these days of doubt, a man can not do better than search from the life and deeds of Christ all their evidential value. He will not believe too firmly. The careful and diligent study of all the data upon which the faith of the Christian is founded, coupled with a true religious temper of mind, must be the safeguard against the irreligious drift of the world's thought. We do not study the Scriptures to be convinced; we start with conviction. But we seek to be more convinced; that the fulness of conviction may move to perfection in every good deed. There is nothing that so fortifies a man's Christian life as a profound knowledge of the Scriptures. Often a doubt or a faltering in action will vanish by the recollection of a passage from Holy writ. A love of the Scriptures begets a love of Christ, and a love of Christ is the perfection of life.

Again in the 36th verse, Christ places as the scope of his works the authenticity of his mission from the Father. It was the fundamental position in his argument. If men would once grant that he came in the name of the Father, they would listen to his message, and then he could teach them the truths of faith.

The 37th and 38th verses are difficult, and consequently many are the interpretations of them. Some believe that the testimony of the Father referred to is the direct testimony given at the Baptism of Christ. But this can not be reconciled with the context, which definitely states that they had never heard the Father's voice. Moreover, the statement of Christ seems to conflict with the historical fact verified at the baptism of Christ, in which the voice came from Heaven: "This is my beloved Son, in whom I am well pleased." The passage has baffled such a keen interpreter as Maldonatus, who, in this place, plainly evinces his inability to see the sense of the affirmation. To come at its deep meaning, we shall go back to the first covenant. In Deuteronomy, IV. 12, we read: "And the Lord

spoke unto you out of the midst of the fire: ye heard the voice of the words, but ye perceived no form, only a voice." Again in the 15th verse: "Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that the Lord spoke to you in Horeb out of the midst of the fire." To impress on the people that their God was a spiritual nature, Yahveh calls attention to the fact that they had never seen him under the semblance of any visible form. They were prone to gross materialistic ideas in their conceptions of the Deity, and God had need diligently to teach them that God is a spirit. This part of Christ's statement therefore rests on scriptural authority. The descent of the Spirit of God on Christ in the form of a dove was not a form of God. It was a mere symbolic figure, which appeared and vanished, like the fire of the burning bush.

Concerning the voice of God, the difficulty is deeper. In Exodus XX. 18—19, we read: "And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they were moved, and stood afar off. And they said unto Moses: Speak thou unto us, and we will hear: but let not God speak with us lest we die." Now the power of God was shown on Sinai to generate reverence. This reverence, evidenced in these words of the people, was acceptable to God; and he gives expression to his approbation in Deuteronomy, XVIII. 15—18: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. According to all that thou desiredst in Horeb in the day of the assembly saying: Let me not hear again the voice of the Lord my God, neither let me see any more this great fire that I die not. And the Lord said unto me: They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee; and I will put my words in his mouth; and he shall speak unto them all that I shall command him." In these words Yahveh established his mode of dealing with his chosen people. He commends their reverential fear, and declares that he shall treat with them through the medium of a prophet like to Moses. The whole context and every word of the text plainly evince that he is here establishing the series of prophets who succeeded Moses

as the legates of the Most High. This has been foolishly denied by certain Catholic theologians, who restrict the passage to Christ. Even such able theologians as Cajetan, Estius, and Patrizi have defended such opinion. But it is against the whole line of the argument of Deuteronomy. The people in terror ask that God deal not face to face with them, but through the medium of Moses. In Deuteronomy God is providing for that which will come to pass after Moses' death; and he says that he will raise up a prophet similar to Moses. The genius of the Hebrew tongue permits to see in this Prophet, who is spoken of in the singular number, the series of Prophets who succeeded Moses. Our opponents insist that only Christ could be said to be similar to Moses, who was greater than the other prophets. This is settled by a word. By saying that they should be similar to Moses no absolute equality of power or prerogative is signified, but it is simply stated that their province in Israel would be similar to that which Moses had fulfilled. The final confirmation of our interpretation is found in the context, which in the preceding verses gives, as the object of the establishment of the series of prophets, to restrain the people from consulting the diviners and soothsayers of the ancients; and the context in the following verses gives the criterion by which a true prophet is discerned. These weighty reasons have brought nearly all modern exegetes to interpret the passage of the whole series of prophets.

But our interpretation does not exclude the application of the text to the Messiah. In fact, it is of faith that it is Messianic, that the Prophet who was to succeed Moses is the Christ. St. Peter in Acts III. 22—24 authentically interprets the text of Christ. Therefore we say that the text of Deuteronomy in its fulness included all the prophets who succeeded Moses, even including the fulfillment of all prophecy, the second Law-Giver. It was the mind of the Holy Ghost, in that one passage, to declare that after Moses, legates of the Most High should represent him, and speak in his name, till the time should come when a second Law-Giver should establish the perfect covenant, under which all the world should live.

Having explained these preliminary truths, we come now to the main point, the application of these truths to Christ's argument. We believe that Christ's line of argument was thus: "The Father has testified of me, not by appearing in visible form among you. As was said of old, he never deals with man in such mode of being. Neither has he testified by direct voice to you; for he covenanted in Horeb that no more should he thus address you. But he has testified of me in the mode of communication, which he himself established, through the prophets." It was in substance to say: "I lay claim to the witness of my Father. Think not that this witness should be to the eye and ear of the body. I come with the witness of my Father conformably to his covenant with your fathers. The prophets have spoken of me in my Father's name, and my credentials justify my claim to be the Christ of prophecy. That the prophets spoke of a Christ, no man who received prophecy could doubt: the leading central thought of all prophecy is the Messiah. This not even the Jews doubted. They failed to understand the real nature of the expected Messiah, and they were not prepared to receive one who renounced all earthly eminence, but laid claim to the Sonship of God. This error was imputable, not to the obscurity of the message, but to the earthliness of their thoughts and aspirations. Inasmuch as they had no interest in a heavenly Christ, they distorted the prophetic data to apply to an earthly ruler. Instead of laying claim to the Sonship of God, they wished him to lay claim to the earthly throne of David, and restore them to the power and glory that had passed from Israel. Christ failed to enlist their sympathies, because he offered nothing to their aspirations. But, nevertheless, the data was there; the prophets had spoken of a Messiah, and he gave full and convincing evidence that he was that being. There is not a trait of character or an event declared in prophecy that is not clearly fulfilled in Christ. This was the greatest of Christ's proofs, the testimony of his Father through ages by his own appointed mode.

The declaration of Christ that they had never heard the voice of the Father is not broken by the fact that the voice came from Heaven at his baptism. That voice was not the

ordinary mode of addressing the nation of Israel, of which Christ is speaking here. It was a miraculous phenomenon, witnessed only by a limited number, and would not have been sufficient in itself to command the faith of the whole people. But Christ is here speaking of the testimony of his Father given to the whole people, and comprehending the description of his whole character, and endorsing his every claim; and this testimony came through the prophets. This testimony is the "word of the Father" spoken of in the 38th verse. The testimony of God by external data is never independent of an inner testimony of the Spirit of God to our spirit; and by the concursus of these two, it is brought about that the word of God is within us. This inner working of God had been repulsed from Israel; the external testimony was blindly misunderstood; and therefore does Christ say that they had not the word of the Father abiding in them. Had the truths communicated to the world through prophecy been received with proper dispositions by the Jews, they would have received Christ. The conjunction "for" of the 38th verse does not introduce its member as a cause of the preceding, but as a sign that the internal defect stood in his way. God could not be asked to increase the evidence. Moral goodness is the requisite for God's effective action; and where that is found, the evidence is sufficient. God will never do away with faith, in this order of things. He will not eliminate it by such demonstration that would render unbelief impossible. He has established his mode of treating with the world. He has left many things dim and hard to be understood; but he has spoken with sufficient clearness to those who hunger and thirst after righteousness, and of these is the kingdom of Heaven.

JOHN V. 39—40.

39. Search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me;

40. And ye will not come to me, that ye may have life.

39. Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.

40. Καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.

The term *ἐπευνάτε* of the Greek text in form may be either the indicative or the imperative form. The greatest authority has always stood for the imperative. Of the Fathers, Cyril of Alexandria favored the indicative. The indicative has been favored also by many later Protestant commentators ; it is judged more probable by Corluy. The text has furnished material for much strife between the Protestants and Catholics. The early Protestants, accepting the verb in the imperative mood found therein a precept to every man to read the Scriptures for his religion. To rebut this false position, the Catholics sometimes denied that the verb was in the imperative mood, and sometimes resorted to wiser methods. In regard to the indiscriminate reading of the Scriptures by the common people, we have no hesitation in defending the position that it is not for the best interests of the people. This pertains especially to the Old Testament. As regards the New Testament, though it was never intended to be a catechism, out of which every man could evangelize himself, nevertheless, most of it can be read with profit by a man who is taught his faith by the institution that Christ founded to teach the world. But the Old Testament is a book containing many things hard to understand ; and the common people, especially of the English speaking race, have need of a teacher to come at its message. After the great apostasy of the sixteenth century, the agents of Satan strove to persuade the people that the Catholic Church was withholding the Scriptures from them to keep them in ignorance. As many of the light-minded people were moved by this calumny, the Church was forced to modify her discipline somewhat in this point. The falsity of the theory that the mere handing of a bible to a man evangelizes him, is illustrated by the recent experience of a Protestant missionary in China. The Missionary Societies in England and America rejoiced greatly when an order came for eighty-four thousand bibles. But an investigation afterwards revealed the fact that the wily celestials used the entire number to make wrappers for firecrackers. (Mr. M. W. Mount in Leslie's Monthly for July).

It is not enough to say that the Scriptures are the work of God, and good for man. They would be good for man, were he what he ought to be, and if he had sense to understand what he

read. But taking man as he is, better results will follow, if reverence prevent a man from dragging down that to which he cannot mount. Even the Jews restricted the reading of Scripture; and their youths were not permitted to read the Song of Songs or Ezechiel before they were thirty years of age. As in the temple of old there was the court of the people, and the court of the priests, and the Holy of Holies, where only the high priest could enter. So in the use of the Holy Books, there is a place for the people, and a place for him who should be "a scribe learned in the law to bring forth old and new for the people." God has never framed a covenant in which he dispensed with the teachers of the people. They should know the Scriptures, and all the Scriptures. "The lips of the priest should preserve knowledge, and the people should seek the law at his mouth, for he is the messenger of the Lord of Hosts." —Malachi, II. 7.

Therefore we essay to prove that Christ had not in mind to give any foundation to this Protestant error. In doing this, we shall accept the address of Christ as imperative. All the most learned Fathers accept this form, and the context demands it. Christ, in the preceding verse, had declared that there existed the testimony of his Father concerning him, and he now directs them where to find it. Though the words are imperative, they contain no precept. They are simply a forcible manner of presenting an argument. The Jews of Christ's day entertained a deep regard for the Holy Books. Flavius Josephus bears witness to this deep veneration, in his defense against Apion, I. 8, wherein he declares "that it is become natural for all Jews, even from their birth, to esteem these books to contain divine doctrines, and to persist in them, and if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them." This veneration was just and holy; and Christ does not disparage it. The Scriptures do contain eternal life, and the only point at issue is how best to receive this life from them. One of the erroneous interpretations of this passage is that which makes

out of the words of Christ a rebuke upon the Jews, that they were too much addicted to the Scriptures. A man cannot be too much addicted to the Scriptures; and even he who, through defect of mental power and training, may not glean the sense directly from the sacred page, should love the same holy text as containing the high truths which he may receive interpreted by the proper agents. The error of Protestantism is not the overvaluing of Scripture, but the rebellion against the Scripture's authentic teachers, and the distortion of Scripture to accord with their opinions. So with the Jews, Christ appealed to their veneration for the Holy Books, but he bade them follow logically the testimony which was therein of himself. He starts with what they admitted, and endeavors to lead them from a conceded truth to the logical consequences thence resulting. It is a great absurdity, therefore, to base upon this passage a support for Scriptures as the sole rule of faith. Christ imposes no command, but expresses an argumentative exhortation. The ones to whom he directed his address were the teachers of Israel, who should have found Christ in the Scriptures, and who should have announced him to the common people. The address was not delivered to humanity, but to that particular people, whose mode of life and trend of thought differed much from those of the people of to-day; and, finally, the substance of the address is to declare that Christ's warrant from his Father is contained in the Scriptures of the Old Law, which was true then, and is true now. There is still a deeper sense in the verse. Christ's mode of argument in substance is thus: "Ye believe that the truths of eternal life are in the Scriptures, and ye think rightly, for so it is. But ye err in the manner of seeking it there. These Scriptures, which ye venerate, are not a finished creation: they look to me for their fulfillment. Life is in them, not in the mere letter, but through me, who am their soul. Ye err not in the veneration of them, but ye err in the perverse manner of the understanding of them. Examine them diligently; search them, for they testify of me, and will speak their message to the man who comes to them seeking the truth." It is the bold assertion of a man who stood on the eternal basis of truth, and invited the search of all men upon his life, knowing that a deep search would justify his life.

Truth is fearless; error is timid. Truth longs for the light; error lives only in darkness. Though we cannot be the Messiah, we may be like to him, and stand on the basis of truth in everything, and fear no man's searching.

The sense of the 40th verse is an immediate consequence of the preceding. The Lord wishes to point out the contradiction in their attitude: "Ye have the Scriptures, and ye believe that in them is eternal life; and yet ye refuse to come to me to receive that life, which is in the Scriptures through me, and which the Scriptures proclaim must come solely through me."

JOHN V. 41—42.

41. I receive not glory
from men.

41. Δόξαν παρὰ ἀνθρώπων
οὐ λαμβάνω.

42. But I know you, that
ye have not the love of God in
yourselves.

42. Ἀλλὰ ἔγνωκα ὑμᾶς, ὅτι
τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε
ἐν ἑαυτοῖς.

There is no consensus among Fathers or theologians concerning the sense of the 41st and 42nd verses. With some slight modifications, the more common opinion of the old writers makes the line of the argument as follows. The Jews in opposing Christ ostensibly set forth their motive to be the honor of God, which they represented as assailed by the declaration of Christ's Sonship. Christ unmasks this hypocrisy. He declares that he has not sought glory from man in asserting his claim to be the Messiah, and he further declares that by his penetration of their minds he knows that the motive of the opposition was not the love of God. There is much truth in this position, and doubtless it is a part of the sense of the verses. But I believe that it is not the deepest sense. No man ever knew man as Christ knew him; and in these verses he is giving expression to what he saw in the men of his day. As this trait is not confined to the men of Judea, we may come into a knowledge of what Christ attested of them by a reflection on human life of our day. If a man seeks the *aura popularis*, he must not tell the truth. The more unprincipled the people, the less endorsement will a man obtain who speaks to them

the truth. The man who seeks the favor of the multitude, must flatter their vanity; he must cater to their demands; he must keep away all ugly truth; he must dissemble, and say the things which the people like to hear. Men will shout themselves hoarse, and throw their caps in the air to hear some demagogue enunciate theories opposed to God and truth, while the apostle of truth can only catch the languid ear of a few. The whole life of man in these days is deep sunk in falsehood. There is falsehood in the law of the state, falsehood in our ideas of government, falsehood in our social ideas, falsehood in the people's religious life, falsehood in everything. The man who would enjoy the favor of such people, dares not run counter to the popular tide. So it was in the days of Christ. The aspirations of the people were falsely bent. The lifeless forms of worship existed, but there was no spiritual worship of a spiritual God, and Christ told them so. He knew also that the great show that the leaders of the people affected for the honor of Yahveh was a sham, and that they opposed him, not because they held in high esteem the honor of the one God, but because he laid open their baseness, and fearlessly spoke the truth, and thereby took a stand against the fashionable current of thought. He did this, because he held as nothing the glory which comes from man; and every man who would become like to him must do the same. These are only the true men who shape their lives in conformity with the everlasting principles of truth, not stooping to advance themselves in place or fame by bartering truth for utility. Such a temper of mind can not long endure, if the man look for the recognition of his goodness here. Virtue should not look for any reward here. It should be willing to remain hidden with Christ, awaiting his own manifestation.

JOHN V. 43.

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

43. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, καὶ οὐ λαμβάνετε με: ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε.

The 43rd verse continues the line of thought of the preceding. With deep painful sorrow the Redeemer of the world recognized the bitter truth that the Jewish people gave a ready assent to error and impostors, while they turned away from the truth and from him who came with the credentials of his Father. But it was true, and he told them of it. I believe firmly that no Jew of normal reasoning powers, who had come under the personal influence of Christ, could doubt in good faith of his divine mission. But the genius of Christ's dispensation is such that it can not establish itself in the mind of man, unless the heart be right; the evangelization of a man does not solely depend on the evidence of the truths presented. Before the Jewish people was the evidence, but the internal dispositions were wanting, and hence the great failure. The world wherein the promises of the New Law find their fulfillment is above us: it offers nothing to the earthly instinct of man; and if the man clings too firmly to the world of matter, the call to a world of spirit is unavailing. That sad history has repeated itself always in the world. The world is full of the evidences of Christ and of his divine code, but the great world turns away its ear from the truth, and gives ready hearing to the impostors, who deceive it in all the walks of life. In the terminology of Christ, to come in one's own name is to come falsely laying claim to a mission from God which was never given. Christ is describing a tendency, and not predicting any definite historical event; but the truth of his words is attested by the history of mankind. The Jews were ever ready to follow a false prophet who flattered their vain pretensions. Such a prophet was the infamous Bar-Chocheba, who deceived that degraded people to believe him a light descended from Heaven, and a miracle-worker. He led the people to revolt under Hadrian; and thereupon Rufus, the governor of Judea, slew myriads of the deluded wretches, and drove all the Jews from Jerusalem. Many other false prophets deceived Israel, and in the days of Christianity multitudes of like bent listened to the early heretics. And finally, in the great apostasy, men turned their backs on Christ to listen to Luther and Calvin, Melancthon and those others who came in their own name. And before our

eyes we see that no evidence is strong enough to draw men away from following those who usurp the name of teachers of mankind.

JOHN V. 44.

44. How can ye believe, who receive glory one of another? and the glory that cometh from the only God ye seek not.

44. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες; καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου (Θεοῦ) οὐ ζητεῖτε.

The main point to determine in explaining the 44th verse is how the seeking for the glory of men obstructs the genesis of belief in God. The sense is deeply philosophical, but cognate to that which has preceded. It is the concise statement of the causes which prevented the acceptance of the call through Christ. The first requisite to believe in the message of Christ is to put one's mind in proper conditions; to establish its orientation in relation to the truths of God. Now that requisite condition is incompatible with such falseness as existed in the Jews. Such falseness builds a wall about the soul, and shuts off the light. And the falseness was Protean in character. One great manifestation of it was the bartering of truth and principle for human favor. Christ asserts that they are led by that very motive of which in the preceding verses he protests himself clear. To seek the glory which is only from God is to esteem one's self just what, upon thoughtful reflection, conscience tells one that he is in the judgment of God; to strive to appear naught else in the eyes of the world than one is in the eyes of God; to go through life with the active consciousness that the value of human action and of human life is the judgment of God, and only that. Such a man is not restrained from the performance of duty by the fear of the adverse judgment of man. This right location of the criterion of the value of life is of immense importance in the life of man. The Jews had it not. The cause of Christ was unpopular; in its fulness it has always been unpopular. Pride and self-inflation drove the Jew to choose that which would bring him human honor, instead of the life of

self-abnegation and renunciation to which Christ invited. The seeking for the honor of man is false, because man will only bestow that honor in return for the barter of some principles of truth; hence it is opposed to the law of Christ. There is nothing in the perfect economy which flatters the earthly pride and vanity of man. A man can not come into a right relation with the God of truth, if he makes his life a mere part of the external show of things. To move on with the drift of the world, having no higher motive of action than utility, and the opinions of the day, is to lose the great aim of life. "We must look through the external show of things into things," to receive the truths of God. It does not require great intellectual power to do this. If the heart be clean and honest, and pride and worldliness obstruct not the way, the meanest mind can receive the higher order of truth.

JOHN V. 45—47.

45. Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope.

46. For if ye believed Moses, ye would believe me; for he wrote of me.

47. But if ye believe not his writings, how shall ye believe my words?

45. Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα: ἔστιν ὁ κατηγορῶν ὑμῶν πρὸς τὸν Πατέρα, Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

46. Εἰ γὰρ ἐπιστεύετε Μωυσεὶ ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

47. Εἰ δὲ τοῖς ἐκείνου γραμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

The 45th verse contains the most severe arraignment that could be brought against the Jews. All their national and political life was bound up in Moses and the Mosaic code. That code contained the warrant of Israel's preeminence over all the races of men. Even in their darkest days, they fixed their hopes in the Law. But when the Law spoke of Heaven, they interpreted it of the earth; when the Law spoke of the glories of the kingdom of the Messiah, they dreamed fever dreams of the return of the old glory of the reign of Solomon.

They did this, not because the sense of the message was dim, but because they were unwilling to understand its meaning. The wish was father to the thought, and they failed to receive the higher truths from the Law, because their hearts were set upon other things. The language of Christ in the verse is figurative. The declaration that Moses will accuse them means that the Law will furnish sufficient proof for their condemnation, and that no word from Christ will be requisite to convict them of infidelity to the voice of God. Realizing that his personality was hateful to the Jews, Christ endeavors to bring them to truth through the Law, which they venerated. To do this, he places the scene before the judgment seat of God. Christ will say naught of accusation against them, but the testimony of the Law itself will condemn them. The intention of Christ is to arouse in them the sense of moral responsibility for their use of the Law, and to open their eyes to the fact that they had not read it aright. Christ had recourse to these concrete images to aid the feeble mind of man to the higher truths. The Jews set Christ against Moses, and insisted on the opposition between them. It was a powerful mode of argumentation to represent Christ and Moses before the Most High; Christ silent, and Moses condemning his own people for their unbelief in his message to them. It is not the intention of Christ to describe the essential nature of the judgment of the world. How that terrible event will be, we know not. We know that there is no need of witnesses and our forms of law to prove things to Him to whom all things and the secrets of all hearts are plain and open in his eyes. But we think human thoughts, and we speak human words, and Christ clothes the high conceptions of the unseen world in earthly images, to aid our understanding. The motive of his argument is very wise. We know how hatred, which a man entertains for another, colors all that the hated person says or does, and places all his actions in a false light. Christ knew that this barrier existed in the Jewish mind against him. Therefore, he says: "I ask you not to receive my words simply because they are mine. I threaten no denunciation to my Father that you reject me. But you have faith in Moses; hear him, and if you hear him not, he will be your accuser."

There is a textual error in the Vulgate reading of the 46th verse. The conditional particle *av* which our version translates by *forsitan* should be rendered by *utique*. It expresses no doubt, but asserts that which would certainly happen, if a previous condition had been fulfilled. The Lord affirms that by necessary logical sequence, the writings of Moses led to him. He wished to show them how deep rooted was the defect which kept them from him.

The thought of the Messiah pervades the whole Pentateuch. He is promised in Genesis after the fall. The promise is made to Abraham that in his seed all nations shall be blessed. All the sacrifices are types of the sacrifice of the atonement. In Genesis, XLIX. 10, the dying Jacob predicted the coming of the Messiah from Judah's line: "The sceptre shall not depart from Judah, nor a law giver from between his feet until Shiloh come, and unto him shall the gathering of the people be." And in Deuteronomy, XVII. 18, Moses predicts the coming of the Messiah: "I will raise them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him." These passages stood not isolated in Israel's deposit. They had been evolved and explained by the prophets. The fact of the coming of a Redeemer rested on the authority of Moses; his character was described by the prophets. Hence Christ appeals rightly to the witness of both the prophets and Moses. With full justice does Christ charge the Jews with not believing the writings of Moses; for though they held his authority in deep veneration, they refused to open their minds to his deeper meaning. They took from the Law that which pleased them, and rejected the rest. This was not to believe the writings of Moses. The perverse interpretation of the First Dispensation led to the rejection of the Second. In the design of God there was a gradation in the truth succeeding truth. Type preceded substance; and the partial truth of Law and prophecy, the full truth of the Gospel. All the elements were bound together by an infallible logical nexus. The error of the Jews did not begin in Christ's time; it went back to the Old Code. It was fatal, because it neutralized the very agencies which had been given by God to prepare men

for Christ. Finally, the 46th and 47th verses are a proof of the Mosaic authorship of the Pentateuch. Evidently the Lord is here speaking of the first code of Israel, existing in those five books, and he characterizes it as the *writings of Moses*, and makes its testimony identical with the voice of Moses himself.

MATT. XII. 1-8.

1. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σαββάτοις διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν.

2. Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

3. Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ;

4. Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

5. Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σαββάσιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν;

6. Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον ἐστὶν ὧδε.

7. Εἰ δὲ ἐγνώκετε τί ἐστίν· Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

MARK II. 23-28.

23. Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδοποιεῖν τίλλοντες τοὺς στάχυν.

24. Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε, τί ποιοῦσιν τοῖς σάββασιν, ὃ οὐκ ἔξεστιν;

25. Καὶ ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

26. Εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

27. Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

8. Κύριος γάρ ἐστιν τοῦ σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου.

1. At that season Jesus went on the sabbath day through the cornfields; and his disciples were hungry, and began to pluck ears of corn, and to eat.

2. But the Pharisees, when they saw it, said unto him: Behold, thy disciples do that which is not lawful to do upon the sabbath.

3. But he said unto them: Have ye not read what David did, when he was hungry, and they that were with him;

4. How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5. Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6. But I say unto you: That a greater being than the temple is here.

28. Ὡστε Κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

23. And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him: Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them: Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and did eat the loaves of proposition, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them: The sabbath was made for man, and not man for the sabbath:

7. But if ye had known what this meaneth: I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is lord of the sabbath.

28. So that the Son of man is lord even of the sabbath.

LUKE VI. 1-5.

1. Now it came to pass on the second first sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2. But certain of the Pharisees said: Why do ye that which it is not lawful to do on the sabbath day?

3. And Jesus answering them said: Have ye not read even this, what David did, when he was hungry, he, and they that were with him;

4. How he entered into the house of God, and did take and eat the loaves of proposition, and gave also to them that were with him; which is not lawful to eat save for the priests alone?

5. And he said unto them: the Son of man is lord of the sabbath.

1. Ἐγένετο δὲ ἐν σαββάτῳ (δευτεροπρώτῳ) διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυν, ψάχοντες ταῖς χερσίν.

2. Τινὲς δὲ τῶν Φαρισαίων εἶπον: Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν;

3. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν Ἰησοῦς: Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησεν Δαυεὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

4. (Ὡς) εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

5. Καὶ ἔλεγεν αὐτοῖς: Κύριός ἐστιν τοῦ σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου.

In the 2nd verse of Matthew C, D, L, Δ, 13, and 124 add αὐτούς. In the 4th verse, N and B have ἔφαγον. This is endorsed by Tischendorf, Westcott and Hort. C, D, and other authorities have the singular ἔφαγε. In the same verse, B, D,

13 and 124 have the singular relative δ . This is also found in many cursive MSS., and is approved by Tischendorf, Westcott and Hort. Many codices and versions have $\alpha\upsilon\varsigma$, in conformity with the texts of Mark and Luke.

In the 6th verse of Matthew, C, L, and Δ have $\mu\epsilon\acute{\iota}\zeta\omega\nu$, but the larger number of authorities have $\mu\epsilon\acute{\iota}\zeta\omicron\nu$.

In the 23rd verse of Mark we find the reading $\pi\alpha\rho\alpha\pi\omicron\rho\epsilon\acute{\upsilon}\epsilon\sigma\theta\alpha\iota$ in \aleph , A, L, Γ , Δ , Π , et al. The other variants of Mark are unimportant.

In the first verse of Luke, \aleph , B, L, et al. omit the reading $\delta\epsilon\upsilon\tau\epsilon\rho\omicron\pi\rho\acute{\omega}\tau\omega$. It is also rejected by the Coptic, Peshito and Ethiopian versions. Westcott and Hort place the term in the margin. Wilke, Bleek, Holtzman, Volkmar, Meyer, Weiss and Tregelles reject it. Alford and Lachmann consider it doubtful. It is found, however, in the greatest number of codices, and is quite generally endorsed by the Fathers and by Tischendorf. In the 2nd verse of Luke many codices add $\pi\omicron\iota\epsilon\acute{\iota}\nu$.

In the 4th verse, B and D omit the initial $\acute{\omega}\varsigma$. In the same verse, B, C*, L, X, et al. have $\lambda\alpha\beta\acute{\omega}\nu$: the other authorities have $\acute{\epsilon}\lambda\alpha\beta\epsilon\ \kappa\alpha\acute{\iota}$.

In the essentials of the fact the parallelism is clearly maintained, but every Evangelist has certain details proper to himself. One of these details is the designation of time in Luke. According to the aforesaid Evangelist, the event took place on the second first Sabbath ($\acute{\epsilon}\nu\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omega\ \delta\epsilon\upsilon\tau\epsilon\rho\omicron\pi\rho\acute{\omega}\tau\omega$). Such a designation of time is not found elsewhere in the Holy Scriptures. We can not know its exact import, and must limit ourselves to conjectures. The term is omitted in the codices of the Vatican, Mt. Sinai, in Codex Regius L of Paris, and in numerous minuscule codices; it is not found in the Coptic, Peshito, Syriac and Ethiopian versions. The critics Westcott and Hort, though not rejecting the reading, place it in the margin. But by far the greater number of codices and authorities defend the reading. Weighing the critical data, we are led to the judgment that the obscurity of the word caused its omission from a certain number of codices; but its presence in so many others clearly proves that it was in the original of Luke. We believe therefore that the genuinity of the passage can not be reasonably doubted. The data of tradition are so

discrepant that it is profitless to review them. This truth is clear, that the text fixes the event on a certain Sabbath-day that was called second-first, on account of its relation to some starting point of enumeration. We shall be aided in determining the day by some notice of the Jewish feasts. It must have been at that time of the year when the harvest was ripening, but not yet gathered. Now the Hebrews began their sacred year with the Pasch. This began on the evening of the 14th day of the month called Abib. Abib means an ear of corn; and the month was so named, because then the fruit-bearing part of the cereal plants appeared. After the Babylonian Captivity, this month was called Nisan. According to the Rabbins, it began on the new moon of March, and its duration was thirty days. Now the fifteenth day of this month was the greatest feast in the Jewish calendar. It was the Sabbath by excellence. On the evening preceding, the paschal lamb was eaten, and the following day was solemn and holy: no servile work was to be done in it.—Levit. XXIII. 7. This was the *first-first* Sabbath, and all the subsequent feasts were fixed in reference to it. On the day following the great Sabbath of the fifteenth day of Abib, the Jews were bidden to present a sheaf of the first fruits of the corn to the priest, who should offer it to the Lord by elevating it towards the four points of the compass. This in Protestant commentaries is called the wave offering, on account of the motion given the sheaf by the priest, which they interpret as a waving motion from point to point. Now from this day, the Hebrews were bidden enumerate seven full weeks to the feast of the Pentecost, which was the second great feast in the Jewish calendar. It is called Pentecost, from the Greek Πεντηκοστή (*ἡμέρα*), the *fiftieth day*. In the Hebrew books of the Old Testament it is not called by that designation, but it is called the feast of weeks, since it occurred on the first day after a week of weeks after the Passover.—Exod. XXXIV. 22. It is also called the feast of the first fruits of the harvest, (Exod. XXIII. 16), because it was at the wheat harvest.

The third feast of importance in the religious polity of the Jews was the first day of the seventh month, called in Hebrew Tishri, corresponding to our month of September. This

month is called by some the Sabbatical month, on account of the feasts occurring in it. The first day was a memorial feast celebrated with blowing of trumpets. It was scarcely of more solemnity than an ordinary Sabbath, servile work being prohibited therein, and a holocaust prescribed.—Leviticus XXIII. 24-25. But in that same month, beginning with the evening of the ninth day, and lasting till the evening of the tenth day, was the solemn Day of Atonement. This was a day of great solemnity; servile work was prohibited, and every soul that did not afflict itself on that day lost its right to be counted in the people of the Lord.—Lev. XXIII. 27-32.

On the fifteenth day of this seventh month, or month of Tishri, began the feast of Tabernacles, and lasted through eight days. The first day was a Sabbath of rest, and the eighth was also to be thus observed. All the produce of the fields was collected at this time, and the sacrifices were grander than at any other feast. They began the first day with a sacrifice of thirteen bullocks, two rams, fourteen yearling lambs, and a goat. The same number of rams and lambs, and the goat were sacrificed on every one of the seven consecutive days of the feast, but the bullocks were one less in number on every successive day; so that during the seven days seventy bullocks, fourteen rams, ninety-eight lambs, and seven goats were sacrificed. On the octave, one bullock, one ram, and seven lambs were sacrificed, and the day was a Sabbath of rest. These were the great Mosaic feasts of the Jews. Other feasts came in later, in commemoration of events in the subsequent history of the Jews, but of these we shall speak in their proper place. With these data before us, we think to see our way to a solution of this most difficult passage. We are fully convinced that the feast mentioned by St. Luke is called the second-first Sabbath in reference to the great Sabbath of the Pasch, the first-first Sabbath. Now we saw that from the first Sabbath of the Pasch seven full weeks were to be counted till the feast of the Tabernacles, which was to be celebrated the day following the seventh Sabbath. Ordinarily these Sabbaths intervening between the Passover and Pentecost would have been designated first, second, third, etc., even to the seventh; but this would conflict with the place and rank of the Paschal

Sabbath, which was the first of all Sabbaths. Therefore did they call them the second first (*δευτεροπρώτον*), second second (*δευτεροδεύτερον*), second third (*δευτερότρινον*), and so on down to the second seventh. The feast, therefore, mentioned by St. Luke is the first Sabbath following the Sabbath of the Passover, and was thus called because it was the first of a series; while at the same time, it was second in reference to the great Sabbath. This opinion has been adopted by Petavius, Pagi, Lamy, Calmet, Schanz, Joseph Scaliger, Casaubonus, Drusius, Lightfoot, Toynard, Schoettgen, Schleusner, Kuinoel, Schott, Neander, Luebker, De Wette, Weiss, Wünsche, and Edersheim. Knabenbauer pronounces no judgment on the passage. Maldonatus opposes the opinion, but we shall see that his opinion is based upon false data. He asserts that at that point of time no corn was ripe. This argument is immediately disproven by the fact that on the day following the great Sabbath of the Pasch, the first sheaf of the corn was offered by the priest in the temple. To be sure, at that date the harvest proper was not ripe. The wheat harvest was just fifty days later, at the feast of weeks, but on the day following the Pasch some certain cereal was mature, and of this the sheaf was taken to be offered in the temple. The great mistake of Maldonatus is to mistake this offering of the sheaf for the sacrifice of the first fruits of the harvest at the feast of weeks. We are not merely conjecturing here. We have scriptural proof for our assertion. In the Sixteenth Chapter of Deuteronomy, ninth verse, the date of numbering the seven weeks which separated the Passover from the feast of Pentecost is spoken of as follows: "Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." Now not even Maldonatus will deny that the seven weeks were counted from the Sabbath of the Pasch. Therefore at the Pasch they began to put the sickle to the corn. The corn could not be eaten in any form till the harvest had been thus solemnly opened by this sacrificial act.—Levit. XXIII. 15. The harvest of some of the earliest of the cereals began then, and the grain-harvest was continued during the fifty days of the pentecostal season. Of this early grain, the Apostles plucked some ears, and rubbing them in their hands, they ate the kernels. In the text of Mark,

the phrase ἤρξαντο ὁδοποιεῖν has given rise to some strange opinions. To explain why Mark explicitly mentions the beginning of the action, Schanz and Meyer conjecture that the protest came from the Pharisees as soon as the action began. It is more probable that Mark wishes to note that the action was not a sudden movement of all the disciples. Hunger forced one or another of them to pluck an ear of the corn. They saw that the Master reproved them not, and others followed their example. Regarding the ὁδοποιεῖν the discussion has been greater. The first meaning of the term in the active voice is to make or level a road, *viam sternere*. Some have drawn from such signification of the word that the disciples went before the Lord, and beat down the stubble, and removed the obstructions. Some rationalists have asserted that they went before him into the field of grain, and opened up a path by tearing out the grain. The absurdity of this position is apparent. The action would have been foolishly useless, attended with great labor, and unjust to the possessor of the field. The Pharisees could justly protest against such an action, and the Lord could not defend it. We conclude therefore that Mark uses the active voice of the ὁδοποιεῖν for the middle voice, in which the classic signification of the term is *iter facere*, to make one's way. In the uncial codices \aleph , A, L, Γ , Δ , II, and several minuscule codices we find παραπορεύεσθαι instead of the διαπορεύεσθαι of the received text. Παραπορεύεσθαι has the meaning to pass along by the side of a thing, whereas διαπορεύεσθαι signifies to pass through the thing itself. I am disposed to adopt the reading παραπορεύεσθαι, and I interpret it to mean that the Lord and his followers passed along a way which skirted fields of ripening grain, and that from the bordering grain the disciples plucked a few heads. The East was not, and is not to this day, a land of carriage roads. The largest centres of population were connected by mere camel paths, and the action of the disciples could have been done on the highway skirting the fields of grain.

Matthew tells us that the motive which impelled the disciples to pluck the ears of corn was hunger. Although the Lord imposed not on his followers the official fasts of the Pharisees, nevertheless, the present passage gives evidence that

their lives were austere and poor, and that the service of the Master led them at times through want and hunger. Certainly it was not an ordinary degree of hunger that impelled them to appease the stomach's craving by the raw ears of corn.

In the text of Luke we read that the protest of the Pharisees was directed to the disciples themselves; while the other two synoptists record it as addressed to Jesus in person. The main truth of the event is not bound to these details. The Evangelists are concordant in the substance of the fact, and every detail also is true. The obvious sense of the parallel passage as relates to the address of the protest is that there were certain Pharisees in the company of Jesus and his disciples. These seeing the act of the disciples, immediately took issue with them regarding its legality. The future teachers of the world and pillars of the Church, at that period of their lives, were unable to cope with these wily sophists, and the Master always came to their defense with the enunciation of some grand truth, which stopped the mouths of the traducers, while it also taught the world the truth. What defense the disciples made on this occasion, is not written. It was unimportant. But then the sectaries come to Jesus, and lay before him the accusation. All the Evangelists have given his answer, because in that consisted the settlement of the whole issue. Of the preceding details, Luke only mentions the reproof made to the individual Apostles; the subsequent bringing of the accusation to the notice of the Lord, he leaves to be inferred. The other two writers omit the preceding detail, and give only that which is most important, the protest to Jesus, and his answer.

The plucking of the heads of grain would not have been unlawful on any other day even by Pharisaic law. In Deuteronomy, XXIII. 24—25, we read: "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes, thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn." The law was too explicit here to permit of Pharisaic obscuration. But they had loaded down the Sabbath with a dreary mass of absurd casuistry. And in all these wearisome

details there was nothing of anything spiritual, nothing of the higher aim of the worship for which the day was made. We may come at the nature of Pharisaic thought through the Talmud. To be sure, in the days of Christ, the teachers of Israel may not have held the extreme views of the Talmudists, but still the Talmud is the embodiment of those results which Pharisaic thought finally accomplished. In appendix XVII. to his II. Vol. of the Life of Christ, Edersheim has collected some curious data from the Talmuds respecting Sabbath observance.

In the Mishnic Chapter on the Sabbath we are taught that if a beggar stretched forth his hand into the house of a householder, and took anything out, he was guilty of Sabbath-breaking, because he took something from a private into a public place. Whereas, if the person within the house drew thus an object into the house, the violation was not maintained, since the object was brought into a private place; the precept of maintaining rest being more strict in regard to public than private places. Upon this chapter, the Talmudists have written lengthy, spiritless discussions as to what constituted a private place; and they, invented cunning devices for making public places private. A woman is forbidden in the Mishna to bear her ornaments on the Sabbath. A camel may not go forth wearing a bell, as it was reputed the carrying of a burden. A cow might not go forth with a strap about her horns. A sheep could not go forth having some grass in its mouth, since they considered the bite of grass in the sheep's mouth a burden, which the sheep could not carry on the Sabbath. The Mishna explains the principal works not permitted on the Sabbath. These they call the **אַכּוּת מְלָאכּוּת**. They are thirty-nine in number. Among these is to break two threads, or to sew two stitches. Again, they judged it a Sabbath violation to carry as much hay or straw as a cow would take at a mouthful, or as much grain as a lamb would take at a mouthful. By the same law, a man might not carry a swallow of milk in a vase, or a smaller quantity of oil or honey on the Sabbath. He might not carry a strip of paper with writing on it. A man might not raise a stone to throw at

a bird or beast. A man might not bear any thing in either hand or upon his shoulder, since that was the ordinary mode of carrying burdens; but a man could carry a burden with his foot or his mouth, or his ear, or his hair, or in his belt, or in his shoe, because this was not the ordinary mode of carrying burdens. A man might not write two letters that could be construed together, nor could he tie a knot in the cord with which he led the camel. To reap the grain was one of the thirty-nine works which were forbidden on the Sabbath, and on this the Pharisees based their protest.

It was by design that the Lord placed these events on the Sabbath. The errors of the Pharisaic teaching reached their culminating point in the observance of the Lord's day, and the Lord made out of this the great test-case where the external ritualism of the old order and the spiritual worship of the New Law should meet and decide the great issue. The basis of the Lord's defense of the action of the disciples is that they were hungry, but in the defense, the principle is sustained that a reasonable necessity exempts from the observance of the positive precepts of God. Now in this regard, not all laws are equal. There are laws which a man may not break in whatsoever necessity, such as the laws of nature, or the law of God respecting the things which are intrinsically evil. Thus a man may not in any necessity take innocent life, or deny God, or blaspheme his name, or commit adultery, or lie, or the like. There are other laws called positive laws, either divine or human, which admit of causes excusing from their observance. And one of such is the law of rest upon the Sabbath, the law of fasting, of abstinence and the like. Now in these laws there is verified this truth that, though a man be free from the law by necessity, still it is a greater act of religion to observe it even in the necessity. Thus severe labor forms a just cause for non-observance of the precept of fasting, still it is more religious to observe the precept, even in the necessity, provided it may be without injury to health, or prejudice to duties to be performed. But the Pharisees stood not for the law of perfection, as thus explained. First, because they condemned an action as unlawful which necessity made licit; but principally because they misinterpreted the end of the law, and made of it an end,

whereas it should have been only a means. In their interpretation, the mind rested simply on the material observance, and consequently never reached upward to God. God repudiates every agency that keeps men from him, and the Pharisees' strict observance was odious to him, because it did not lead men to God.

As the Pharisees based their charge upon the statutes of the Law, the Lord refutes them by appealing to the well-known event in the life of David, and also to the command to the priests to sacrifice on the Sabbath. The Lord so couches his answer that it expresses surprise that these professedly zealous exponents of the Law should have been ignorant of the lesson contained in these scriptural data. The first fact is narrated in the I. Book of Samuel, Chapter XXI. 1. When Saul sought the life of David he fled from the face of Saul and came to Nob, where the Ark of the Covenant was then preserved. The text of Samuel declares that the priest at that time was Achimelech, and places the act of David entirely under Achimelech, whereas Mark refers it to the time of Abiathar the high priest. One of the sons of Achimelech was called Abiathar. When Saul slew Achimelech and his line for the help given David, Abiathar fled to David, and afterwards succeeded to the priesthood under David. The son also of Abiathar was called Achimelech, II. Sam. VIII. 17; I. Chron. XVIII. 6. This has led some to conjecture that all these individuals bore the two names Abiathar and Achimelech, and that the same individual is by Mark called Abiathar, who is called Achimelech in I. Samuel. I prefer however the following solution. Abiathar played a considerable part in the history of David the king. He was much better known to the Jews than the obscure Achimelech. Now although at the time of David's flight to Nob, Achimelech, Abiathar's father, held the official post of priest, Abiathar was associated with him in the functions of the office, and most probably he was more active than the aged Achimelech. The fact therefore did occur in the days of Abiathar, and he could be called high priest, ἀρχιερεύς, in the same manner that Annas and Caiphas are both called ἀρχιερεῖς by Luke. To justify the expression of Mark, "ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως," we must argue that at the very time of David's

coming to Nob, Abiathar was the high priest. Now we believe that this is rightly explained by making him high priest by association with his father. Though we hold this to be the more probable opinion, we must in justice to the theme give some notice to some other opinions. We can not consistently with faith entertain the opinion of Keil and Weiss who explain the antilogy by the supposition that through defect of memory Mark placed Abiathar for Achimelech. Schegg and Schanz believe that Mark relates the event as it was popularly understood by the Jews. The opinion of Schegg and Schanz would be in substance that from the subsequent priesthood of Abiathar under David, and from the fact that he fled from the slaughter of the priests who were slain by command of Saul, that a popular error arose, in which Achimelech was dropped out of the narrative, and the priesthood of Abiathar was extended back into the period of David's flight. They find no incongruity in assuming that the Lord corrected not this erroneous detail, for nothing depended thereon. To us, however, it seems repugnant to our conception of the Lord, and of divine inspiration.

Finally, it could perhaps be maintained as a probable opinion that there was at the time of David's flight one Abiathar holding the post of high priest, of whom no mention is found in the books of Samuel. In this opinion, Achimelech who gave the bread to David would be a subordinate priest exercising his functions under Abiathar. And likewise in this opinion, we know not in what degree of kinship, Achimelech stood to Abiathar. Likewise the subsequent cutting off of the family of Achimelech and the escape of Abiathar, son of Achimelech, would have naught to do with the history of the the high priest Abiathar. This opinion receives some corroboration from the fact that Achimelech is only called a priest in the books of Samuel; whereas Abiathar is by Mark called a high priest. The expression of Mark does not demand that Abiathar the high priest have any personal connection with the event. It simply locates the event in the epoch of his high priesthood. We believe that this opinion is probable, and these several probable opinions vindicate Mark's narrative from the charge of historical inaccuracy.

For a clear understanding of the present passage we must examine the event in David's life which the Lord here cites. David fled in haste from Saul and came to Nob, to Achimelech the priest of God. And Achimelech wondered that he came alone. It was not usual that a man of David's dignity should journey without a retinue. Thereupon David withholds from Achimelech the real motive of his flight, and feigns that he is on secret business of the king, which suffered no delay, and which could not be communicated to any one. David has been accused of lying in his answer to Achimelech. But I believe no such charge can be proven against him. There was no wrongful deception of the priest; for he had no right to know that David fled from the face of Saul. The right that David had to food to sustain life, and to security took precedence of the right which the priest would have in ordinary conversation to receive a truthful answer.

From the fact that David came to Achimelech alone, a difficulty has arisen. All the evangelists speak of retainers being with David, who also ate of the holy bread. In examining the event of David's flight as chronicled for us in I. Samuel XX. and XXI., we find that he certainly appeared alone before Achimelech. We find, moreover, no indication of followers with David, except in his answer to Achimelech, I. Sam. XXI. 2: "And David said unto Achimelech the priest: The king has commanded me a business, and hath said unto me: Let no man know anything of the business about which I send thee, and what I have commanded thee. And I have stationed young men in certain appointed places." David has again been censured by commentators for this statement. But we justify him by the principle that we have adopted, that the malice of a lie is deception, and deception is not found in these cases. It was a prudent withholding of fact, which the other had no right to know, and the substitution therefor of matter which wrought no evil to the person addressed. Hummelaur defends David's action on the principle of mental restriction. The Jesuit theologians first formulated this principle, and it has been quite generally adopted by Catholic theologians. They arrive at the same results as we, but we believe that our principle appeals more to the natural instinct of truthfulness in

man's nature. It is important for us to defend David's action from imputation of falsehood; else the proving force of the Lord's words is lost. If David obtained the loaves of the priest by lying, the Jews justly could have responded: "The authority of David avails not, for he also, in the same event deceived the priest of God."

It must be borne in mind here that the Lord brings forth the action of David as an example of that which is lawful. The point is not that the priest gave him the bread. The priest is only connected with the event to designate the time. The Lord's line of argument is as follows: David was a man whom the Jews honored second to Abraham. His heart was according to the heart of the Lord, and the Lord protected his whole life by a most special providence. Now excepting the adultery with Bathsheba and the command to slay Uriah, the words and acts of David recorded in the Scripture are exemplary. The Scripture openly reprehends the great sin of David, but it speaks of his other acts and his words as of a man acting under the immediate influence of Heaven; and the eating of the loaves of proposition is so described in Scripture as to show us that it was the means which a special Providence made use of to feed his hunger. He was an inspired agent, and both his words and the important events of his life, written in Scripture, and bearing the implicit approbation of the writer of such Scripture, are for our instruction. Hence the Lord draws from it the legitimate conclusion that David's action is a precedent in the right application of the law. Now some have thought that David was in fact unattended, and that his mention of the servants stationed at certain posts was also an invention of his own mind. In such interpretation the words of the Lord would give us much difficulty; for he speaks of David's attendants being hungry and eating the holy bread. The whole argument falls flat, if we say that David's attendants did not in reality exist. For thus the Lord would have erred in the substance of the fact, and a weighty element would be lost out of the narrative.

We believe that David drew with him a few trusty followers in his flight, and in order not to attract attention, as he went to the priest, he appointed them to different stated

places, and went up to the priest alone. In fact the quantity of bread asked for, five loaves, proves that he asked for bread for his followers. Moreover, the Lord makes a point of the fact that the retainers of David ate of the bread. In fact, if only David ate of it, one might weaken the Lord's citation by saying that David was an extraordinary man, the anointed of God, and though not a priest, still, by the sacred unction, taken out of the ranks of the common laity; so that not the necessity, but the exalted character of David entitled him to eat the holy bread. But when the Lord avouches that the common soldiers, whose lives are not always the best, ate of the holy bread, the argument became conclusive, that the necessity exempted them from the law.

The law respecting the holy bread of the temple is promulgated in Leviticus, XXIV. 5-9. The loaves were twelve in number, made of fine flour. Every loaf contained two-tenths of an epha, hence every loaf would have in itself somewhat more than six English pounds of flour. They were arranged in two piles, six in a pile on a table, two cubits long, a cubit in breadth, and a cubit and a half in height, made of precious wood and overlaid with gold. This bread is sometimes called in Hebrew לֶחֶם פָּנִים, the bread of the presence, because it was set before the face of the Lord.—Ex. XXV. 30; XXXV. 13; XXXIV. 36. In II. Chron. XIII. 11, it is called לֶחֶם מַעֲרֶכֶת, *ordo seu dispositio panis*, an ordering of the bread, because the mode of offering it was to arrange it in a stated manner before the Lord. In II. Chron. IV. 19, the Septuagint renders the לֶחֶם פָּנִים, ἄρτοι προθέσεως, *panes propositionis*, that is, bread arranged before the face of the Lord as an offering. This is the usual appellation of this sacrifice in the New Testament; hence the Catholic English version calls them rightly the bread of proposition. The Protestant versions imitating the version of Luther, call them the shewbread, which has not any clear sense.

The priests were commanded to arrange the bread on the table on the Sabbath, and to renew it every Sabbath. The loaves which had been removed, they were commanded

to eat in the temple itself. It was this bread, thus removed to give place to the fresh loaves, that the priest gave to David.

In the 4th verse of the Greek of Matthew there is a variant in relation to the number of the verb which predicates of David the eating of the bread. The Vulgate has the verb in the singular, "*comedit*". In this it follows the greater number of Greek authorities, which uniformly have *ἔφαγε*. The plural form *ἔφαγον* is found in the Vatican and Sinaitic codices and is defended by Tischendorf, Westcott and Hort. Knabenbauer also considers it the more probable reading. The chief argument for the plural reading seems to be that it was the intention of the Lord to affirm that the attendants also ate the bread. This proves nothing. From the fact that the hunger of the attendants is mentioned immediately before, and in the same verse mention is made of the prohibition against the eating of the bread by them, it is plainly implied by Matthew that they ate. As David went alone to the temple, the writer places the verb of going thither in the singular, and the construction would be harsh to place the next verb in the plural. Moreover both Mark and Luke have the verb in the singular. It is very probable that the Lord actually made mention of the eating of the bread by David, and of his giving it to his attendants, as Mark and Luke relate. Matthew has mentioned directly the first fact, and has left the giving of the bread to be inferred from the context. We cannot therefore consider the plural *ἔφαγον* as a probable reading. The second example cited by the Lord is more simple in its history. By the command of God to Moses, expressed in Numbers, XXVIII. 3-10, two sacrifices were offered on the Sabbath. First there was the perpetual daily sacrifice of one lamb and a tenth part of an epha of flour mingled with the fourth part of a hin of oil in the morning and the same in the evening. This never varied: it was the perpetual sacrifice. But on the Sabbath day, over and above this perpetual sacrifice, there was commanded a sacrifice of two yearling lambs and a proportionate quantity of flour and oil. Now all the necessary labor for offering the sacrifice was done by the priests on the Sabbath. The victims were killed, and skinned, the flesh was cut up, the wood was

placed on the fire, and the fire was maintained. In asserting that the priests thus violated the Sabbath, the Lord uses the word violate in its material sense, that is, that they did that which in other circumstances would have been a violation of the Sabbath rest. That the priests were without blame in this action is evident from the fact that the Lord commanded that which necessitated labor. It was a proof taken from their own law that the object of the Sabbath was something higher than the mere cessation from labor. The Sabbath rest was ordained to put man into a condition to worship God, and the great aim of the Sabbath was the worship of God, and all activity that promoted that aim was good and is good. In the same way the Sabbath rest stood not in the way of the high offices of mercy. God can never be pleased with mere forms and lifeless ceremony. He is a God of truth, and looks into the essences of things; and it is the spirit of man that he would come into communication with. The universal and faithful observance of a Sabbath rest is good; it is a public recognition of a Supreme Being; it is a good condition of the public. But higher than the condition, there is something which never changes, the eternal bond between man and God, brought into prominence by worship, and acts of mercy, and love of God and the neighbor. The argument of Christ drawn from the action of the priests on the Sabbath is in substance as follows: "The Sabbath is to draw man to God; and the service of the temple, inasmuch as it is for God, justifies the activity necessary for the conduct of divine worship; but standing in this place, ὁδε, is a being greater than the temple. The temple is a mere material edifice of stone, and marble, and silver, and gold, wherein the majesty of the Lord is transiently shown, but I who stand here am the coequal Son of that same Yahveh, whose glory at times fills the temple; and in me 'dwelleth all the fulness of the Godhead bodily.'—(Coloss. II. 9.) Those who now pluck those ears of corn are hungry, because they have persevered with me, and the act is good, because it is connected with my service."

In the 6th verse of Matthew there is a variant. C, L, and Δ, have *μείζων*, the masculine form of the comparative. This is followed by the Vulgate, according to which we should render it: "But I say unto you that one greater than the temple is

here." The greater number of codices have *μείζον*, the neuter comparative, according to which we should render the passage: "But I say unto you that a greater thing than the temple is here." The latter is undoubtedly the true reading. Though the being indicated by such neuter form is Christ, such truth is more nervously expressed in Greek by the neuter form. The other reading probably arose from the thought that the neuter form left the identity of Christ too indefinite.

The action of the disciples would have been lawful in hunger from whatever cause; it was doubly lawful from the fact that their necessity had come from their adhesion to the Lord. This whole argument of Christ is based on the truth that he was the Son of God. In all Christ's teaching, the grand truth of the divine Sonship of Christ remains a leading idea. It was the first act in the creation of the new universe, the basis of man's hold on the new life that opened up to him in Christ.

The conflict between the life of Christ and Pharisaic teaching centered on certain cardinal truths so that in many events of his life the same truth is the point at issue. Hence, we find the Lord repeating certain truths to decide similar issues. The attitude of the Pharisees towards his disciples was against the grand quality of mercy, and he opposes to it the utterance of their own Prophet Hosea, VI. 6: "I will have mercy and not sacrifice." This same sentence was uttered by him on a preceding occasion, Matt. IX. 13, when he was accused of consorting with sinners. In our exegesis of that event we have explained the sense of the Prophet's words. Israel had become unfeeling towards God and towards man; the best things in man, mercy and love, were banished from their breasts. As land lying waste and untilled becomes wild and savage, so the heart of man, separated from the gentle influences of Heaven, becomes hard and cruel.

In the 27th verse, Mark alone has recorded a statement of the Lord, in which he condenses the main truth respecting Sabbath rest. The Sabbath is for man, and not man for the Sabbath. The error of Pharisaic teaching was to lose sight of the end for which the Sabbath was ordained, and to constitute the end of the Sabbath in the rest itself. They did not this expressly. In the Mishnic treatise *Mechilta* on Exodus,

XXXI. 13, it is stated: "The Sabbath is handed over to you; not ye are handed over to the Sabbath." But the logical outcome of their teaching resulted in inverting the order, and in making man the means, and the Sabbath rest the end.

Catholic interpreters are unanimous in recognizing in the ordinance of Sabbath rest both a temporal and a spiritual end. The Sabbath is made for man that man might have a day of rest from his labor, that mind and body might put away preoccupation and toil, and enjoy needful rest, and have time for the higher things of life. The wisdom of this beneficent design is evident in society. On that day, families are united, and weary toilers are allowed to enjoy the love and peace of their homes. The legislation of man should, as far as possible by human statute, preserve this God-given blessing of rest from the encroachment of human greed.

The second object of the Sabbath is the worshipful service of God, which the rest facilitates. This, of course, is the greater purpose of the Lord's day, and that activity which is ordered to promote this is good and holy. Nothing can ever take precedence of the worship of the day. There is nothing better than the service of God, but many causes may dispense from the rest from labor.

The three parallel passages close with the solemn affirmation of the Lord that he in his incarnate form as Son of man is Lord of the Sabbath.

The Lord loves to speak of himself as the Son of man. The greatest event in the history of man was when the Son of God became the Son of man. It was the opening of a new era, in which man was lifted from one plane of being into a higher and better world. The Lord keeps this truth in the foreground by frequently calling himself the Son of man.

It is lawful for a man to do what he will with his own. Therefore the Lord in virtue of being Lord of the Sabbath could modify or change at will the Sabbath ordinance. This truth alone would have justified the disciples. He could only be Lord of the Sabbath by being equal in authority to God. No inferior can assert himself Lord of the law of a superior. To be Lord of any law, one must have equal or superior power to that of the original legislator. Hence in laying claim to

dominion over Yahveh's statute, Christ again affirms his divinity. Even one who receives not Christ must acknowledge that Christ proves his point in this discussion, and yet we find recorded no confession of the truth on the part of the Pharisees. It is a frightful example of human malice, that in all the grand expositions of truth and deeds of virtue recorded in the life of Jesus, we find no trace of any honest recognition of these on the part of the Pharisees.

END OF FIRST VOLUME.

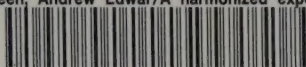
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